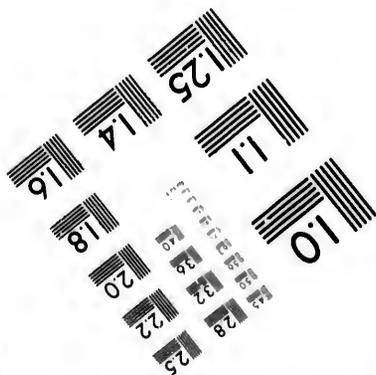
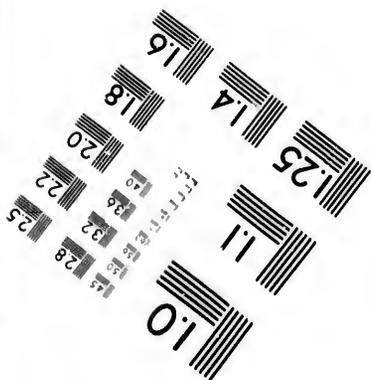
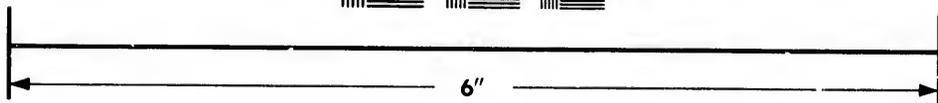
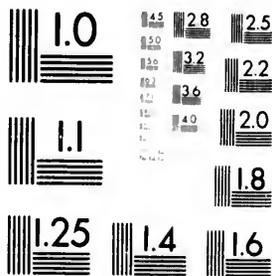


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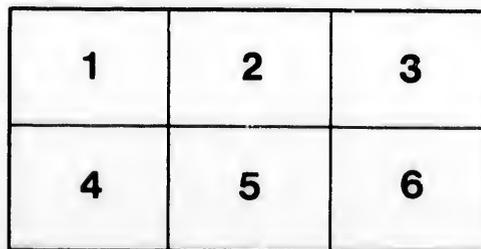
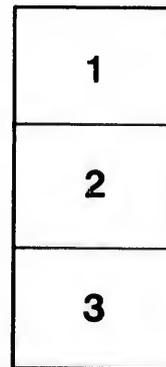
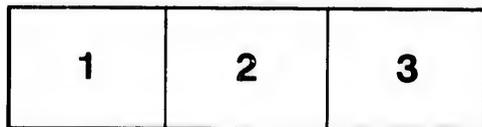
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304.

THE
ROYAL ARCH COMPANION

A

Mannual of Royal Arch Masonry :

CONTAINING

MONITORIAL INSTRUCTIONS

IN THE DEGREES OF

**MARK MASTER, PAST MASTER, MOST EXCELLENT MASTER,
AND ROYAL ARCH ;**

WITH ILLUSTRATIONS

TOGETHER WITH THE

**CEREMONIES OF CONSTITUTING AND DEDICATING
CHAPTERS AND INSTALLING OFFICERS.**



**FORMS FOR MINUTES, BY-LAWS AND GRAND CHAPTER
RETURNS.**

—COMPILED BY—

R. Ex. Comp. THOMAS SARGANT, 32.



ADAPTED FOR THE DOMINION OF CANADA

MASONIC PUBLISHING CO.

TCRONTO.

Entered according to the Act of the Parliament of Canada, in the
year one thousand eight hundred and eighty, by THOMAS
SARGANT, in the Office of the Minister of Agriculture and
Statistics at Ottawa.

PREFACE.

THE enquiry for a Manual of Royal Arch Masonry, which conforms strictly with the standard work of the Grand Chapter of Canada, is my chief reason for publishing the present volume.

Knowing the great advantages reaped through the assistance of such publications, by the Companions of other jurisdictions, and the increasing desire amongst the Craft in Canada for a help which would give them "light in their darkness," I have ventured to present this work, trusting that it will accomplish that purpose for which it is intended.

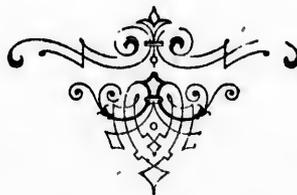
Great care has been taken in compiling this edition, to make it truly the "Companion" of those desiring to perfect themselves in the degrees of Capitular Masonry.

It contains the full arrangement of Ceremonies for Consecration, Dedication and Institution of Chapters, Installation of Officers, Forms for Keeping Minutes, By-Laws, etc., and Grand Chapter Returns.

Trusting that this "Companion" may be found to meet the want referred to, the Author respectfully submits it to the favorable consideration of the Craft.

THOMAS SARGANT, P.G.S.T.D.

TORONTO, 1880.



THE CHAPTER.

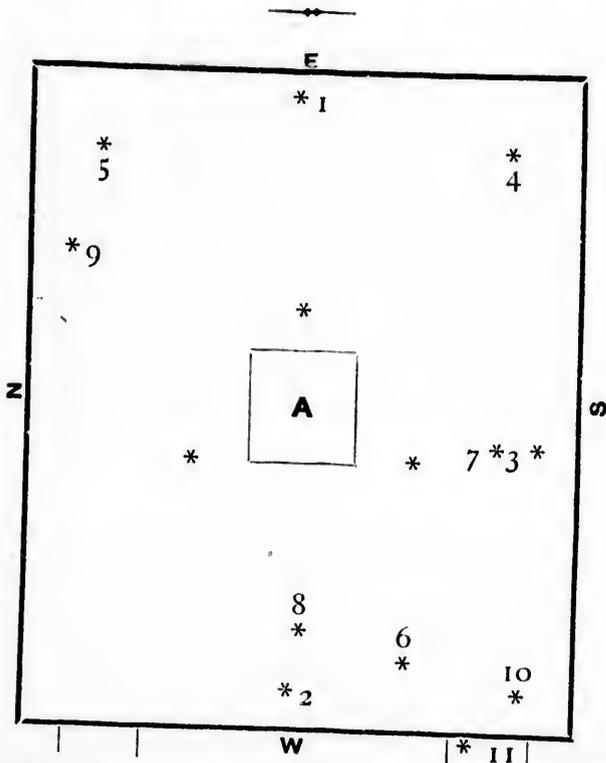
1. MARK MASTER.
2. PAST MASTER.
3. MOST EXCELLENT MASTER.
4. ROYAL ARCH.

ANCIENT CEREMONIES.

CONSTITUTION.
CONSECRATION.
DEDICATION.
INSTALLATION.

FORM FOR KEEPING MINUTES.
FORM FOR BY-LAWS AND REGULATIONS.
FORM FOR GRAND CHAPTER RETURNS.

FORM OF A M. M. M. LODGE.



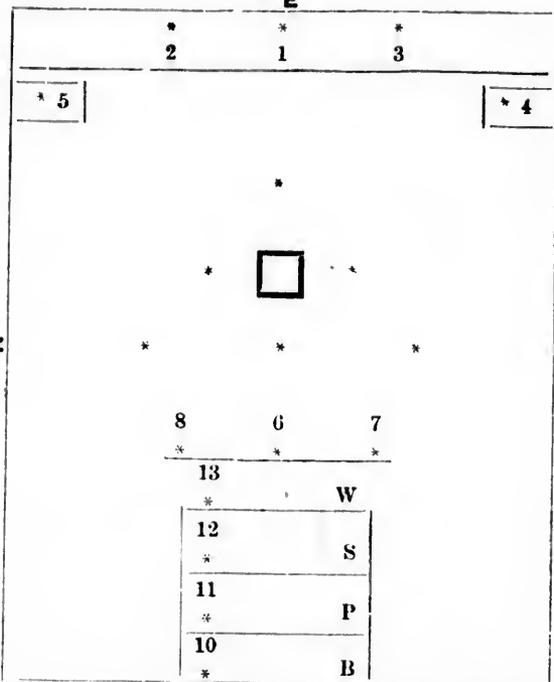
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| 2. S. Warden. | 6. J. Deacon. | 10. I. Guard. |
| 3. J. Warden. | 7. J. Overseer. | 11. Tyler. |
| 4. Secretary. | 8. S. Overseer. | |

The Officers in P. M. & M. E. M. Lodges are the same, excepting the Overseers.

FORM OF A R. A. CHAPTER.



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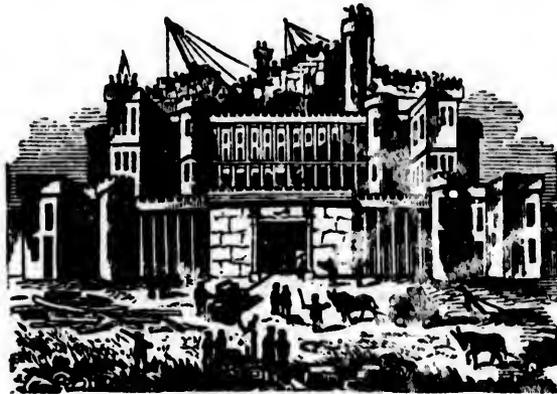
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- 2 H.
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- 4 S.E.
- 5 S.N.
- 6 P.S.

- 7 S.S.
- 8 J.S.
- 9 J.
- 10 M. of 1 V.
- 11 M. of 2 V.
- 12 M. of 3 V.
- 13 M. of 4 V.

ROYAL ARCH COMPANION.



MARK MASTER.

THIS degree of Masonry was not less useful in its original institution, nor are its effects less beneficial to mankind, than those which precede it. By its influence each Operative Mason, at the erection of the Temple of Solomon, was known and distinguished by the Senior G. Warden. By its effects the disorder and confusion that might otherwise have attended so immense an undertaking was completely prevented; and not only the craftsmen themselves, who were eighty thousand in number, but every part of their workmanship, was discriminated with the greatest nicety and the utmost facility. If defects were found in the work, the Overseers, by the help of this degree, were enabled, without difficulty, to ascer-

tain 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 among the craft.

A MARK MASTER'S LODGE

Consists of the members of the Chapter to which it is attached, and the following officers, viz.: W. Master, in the East; Senior Warden, in the West; Junior Warden, in the South; Treasurer, on the right, and Secretary, on the left, near the chair; Master of Ceremonies, on the left, in front of the Secretary; Senior Deacon, on the right of the W. M.; Junior Deacon, at the right of the Senior Warden; Master Overseer, at the East Gate; Senior Overseer, at the West Gate; Junior Overseer, at the South Gate; Stewards, on the left of the W. M. and S. Warden; Chaplain, in the East, on the left of the Master. I. G., inside the Entrance.

The officers of Chapters take rank in a Mark Master's Lodge as follows, viz.: the First Principal Z., as W. Master; Second Principal H., as Senior Warden; Third Principal J., as Junior Warden; Principal Sojourner, as Senior Deacon; Senior Sojourner, as Junior Deacon; Junior Sojourner, as I. G.; Master of the Third Vail, as Master Overseer; Master of the Second Vail, as Senior Overseer; Master of the First Vail, as Junior Overseer; Scribe E., as Secretary. The Treasurer, Chaplain, Stewards, Director of Ceremonies, and Tyler, as officers of corresponding rank.

A candidate receiving this degree is said to be "advanced to the honorary degree of a Mark Master."

OPENING.

* * * * *



A lodge of Mark Masters is opened in the peculiar form, known only to the brethren of this degree.

INVOCATION.

B., the Lodge being thus duly formed, before I declare it opened, let us invoke a blessing from the G.G.O.T.U. upon all our undertakings. May our labors thus commenced in order, be conducted in peace and closed in harmony.

Response by the B.—So mote it be.



SECTION I.

This section explains the manner of opening the Lodge. It also teaches the stations and duties of the officers, and the preparation and introduction of candidates. It exemplifies the regularity and good order that were observed

by the Craftsmen at the building of the Temple ; illustrates the method by which the idle and unworthy were detected and punished, and displays one of the principal events which characterizes this degree.



Here the initiate is informed of the proper materials necessary in the construction of the Temple ; the place whence they were obtained, and the manner in which they were inspected, approved or rejected.

The stones of which the Temple was constructed were of white limestone, or a species of marble. This material is described as being soft, and easily worked, but hardening by exposure.

Recent discoveries in Jerusalem leave no room for doubt as to the precise place from whence those immense stones used in the edifice were taken. A recent traveller thus describes a vast excavation which had been discovered about two hundred yards east of the Damascus gate of the city : " This remarkable place, which is evidently

nothing else than a vast underground quarry, large enough, even as far as it has been explored, to have furnished the materials for the building of the Temple, and the walls of Jerusalem, extends south-east of Mount Moriah in the direction of the Mosque of *Omar*.

“The roof of this enormous excavation, which took us about three hours in perambulating, is supported at intervals of about twenty, thirty, or forty yards, by square, massive, tower-like bastions, or pillars of various heights and dimensions, formed out of the entire rock or rather left there standing by the surrounding parts being cut away. The marks of the chisel on the dry portions of the rock looked as new and fresh as if the workmen had only just retired.”



Nothing but good work,—true work,—square work is wanted for the building, and it must have the mark of the craft upon it.

At the building of the Temple, no work was suffered to pass the gates but such as the proper officers had orders to receive, and no Craftsman was entitled to wages until his work had been approved. These wise regulations were necessary in order to insure the reception of good, true, and square work only, and by them we are symbolically taught to try all our actions by the square of virtue, that thus being able to exhibit suitable specimens of our labor on earth, we may be suffered to enter the burnished gates of the new Jerusalem, and prove our right to receive wages by the token of Faith.



The sixth hour of the sixth day of the week.

* * * * *

The following song to be sung :

MUSIC—(National Anthem).

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

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.

WAGES.

* * * * *

The Jewish week began with the Christian Sabbath or our Sunday, and closed with their Sabbath or our Saturday. The sixth day of the Jewish week was, therefore, our Friday. The Jews divided their day into twelve

hours, commencing at sunrise and ending at sunset. The sixth hour was noonday or "high twelve." The precise time, therefore, alluded to here was Friday noon, when the Craft, in Temple times, are said to have been called from labor to refreshment. The labors of the week being thus brought to a close, the faithful whose work had been approved, at a given signal formed in procession, headed by the J.G.W., and moving to the notes of cheerful music, presented themselves at the proper place to receive their weekly pay. If any one demanded wages when none were due him, he was at once, by the wise precaution of King *Solomon*, detected and made to suffer the penalty of an impostor. So we are taught the important lesson that we should be particularly careful never to take wages not our due, lest we should wrong a brother by taking that which, in *God's* chancery, belongs to him.

THE SEVENTH DAY.



The present moment * * * *

For in six days GOD created the heaven and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby

enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

HYMN—*Old Hundred.*

Another six days' work is done ;
 Another Sabbath is begun ;
 Return, my soul ! enjoy the rest,
 Improve the day thy God hath blessed.

In holy duties let the day—
 In holy pleasures pass away !
 How sweet a Sabbath thus to spend,
 In hope of one which ne'er shall end.

* * * * *



The first hour of the first day of the week.

* * * * *

At the building of the Temple, according to tradition, the craftsmen arose with the sun, and pursued their labor with the same regularity that marks the course of that luminary.

The time designated by the "first hour of the first day of the week," was the hour after sunrise on the day succeeding their Sabbath, equivalent to what is now our Sunday morning. This was the hour when the craftsmen in the quarries of Zarthan and in the forests of Lebaron resumed their weekly labor.

SECTION II.

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 number of workmen employed in building the Temple of Solomon ; the privileges they enjoyed ; the mode of rewarding merit and of punishing the guilty, and the marks of distinction which were conferred on our ancient brethren, as the rewards of excellence, are named.



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RECEPTION.



* * * * *



The Chisel and Mallet are used by operative Masons to cut, carve and indent their work, but we as F. and H. Masons, make use of them for a more noble purpose, viz : we figuratively use them

to cut, carve and indent upon our minds the principles of moral truth and virtue. * * * * *

* * * * *

The following passage of Scripture is appropriately introduced :



The stone which the builders refused, is become the head stone of the corner.—PSALMS cxviii. 22.

* * * * *



O. B.

FIRST LECTURE.

The S. which the builders rejected, has become the chief stone of the corner. Information was

brought to King *Solomon* that the Temple was almost completed, but that the craftsmen were thrown into confusion for the want of a certain K. S., which none of them had been ordered to make. King Solomon, believing that our worthy G. M., Hiram Abiff, had completed it agreeably to the original plan, ordered an enquiry to be made amongst the M. O., if a stone bearing a certain mark had been presented at any of their gates for inspection. It was found that it had, but not knowing the * * * and deciding it to be unfit for the building, had thrown it amongst the rubbish. King Solomon directed strict search to be made, when it was found and placed to its intended use. What that was, I am not at liberty to inform you. You will have to advance further in Masonry before you can learn.

The color of it was white, on it were the initials of the words H. T. W. S. S. T. K. S., placed thus in a circle. These formed the original mark of our G. M., H. A., and are now used as a general mark of this degree.

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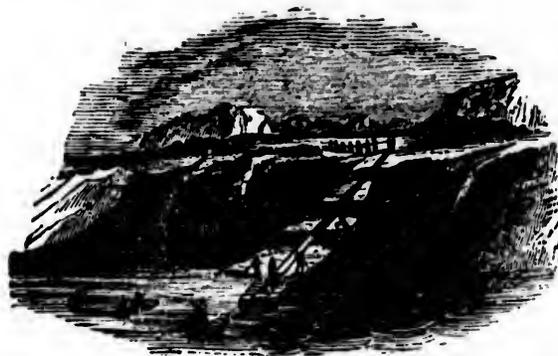
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And we will cut wood out of Lebanon, as much as thou shalt need ; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem.—II. CHRON. ii. 16.

Notwithstanding the difficulty and danger of the landing, and the subsequent ascent up the steep banks of the sea coast at that place, most of the materials for the temple were landed here, when they were brought down from Mount Lebanon. When the immense size and weight of these materials are considered, it seems almost incredible that they could have been conveyed to Jerusalem in that manner. But not only was this done at the building of the first temple, but we learn from Holy Scriptures that the same was true of the second temple, for “They gave money also unto the masons, and to the carpenters, and meat, and drink, and oil unto them of Zidon, and them of Tyre, to bring cedar trees from

Lebanon to the sea of Joppa, according to the grant that they had of *Cyrus*, King of Persia.”—EZRA iii. 7.

Then he brought me back the way of the gate of the outward sanctuary, which looketh toward the east ; and it was shut. 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.—EZEKIEL xliv. 1-5.

* * * * *



The Mark is the appropriate jewel of a Mark Master Mason. The traditions of the Order are to the effect that there were three classes of Fellow Crafts employed

at the building of King SOLOMON'S Temple. One class wrought in the clayey grounds between Succoth and Zeradatha, the second in the forests of Lebanon, while the third or principal class was employed in the quarries of Zarthan. Those who wrought in the quarries were 80,000 in number, divided into Lodges of 80 each. Over each of these Lodges presided a Mark Master and two Mark Men as Wardens. Each of these craftsmen was obliged to select a device, which was recorded in a scroll kept for that purpose, and thereupon became the "Mark" of the brother, and could not be altered or changed. A copy of this mark the craftsman was required to put on all his work, and thus every person's work could be readily distinguished, and praise or censure be correctly bestowed without mistakes. By this wise precaution, such a vast body of men were easily and correctly paid, and by its means the workmen were enabled to put together with such facility and precision the materials when conveyed from the quarries to Mount Moriah. The "Mark" may be made of any durable material, and in any form to suit the taste or fancy of the owner. On one side is generally engraved the owner's name, chapter, and date of his advancement. On the other side must be engraved in a circular form these eight letters: H. T. W. S. S. T. K. S. Within this circle of letters is engraved the device selected by the brother, and when once chosen, the whole should be drawn, or recorded in a book kept for that purpose, and it is then said to be recorded in the "Lodge Book of Marks."



The selection of the "*Bekah*" or half shekel as the equivalent of a "Mark," is probably an allusion to the "offering of the Lord" commanded to be made by the Israelites. "Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls."—Ex. xxx. 14-15.

* * * * *

HISTORICAL LECTURE.

* * You have this evening represented one of the F. C. M. who wrought at the building of King Solomon's Temple, whose custom it was on the

sixth day of the week to carry up their work for inspection.

The young C. discovered the key-stone in the quarries, and from its singular form and beauty, supposing it belonged to the Temple, substituted it for his own work, and carried it up for inspection. It was rejected, thrown among the rubbish, but subsequently found and placed to its proper use.

He also attempted to receive wages without giving the * * * was detected, and about to be punished, but King SOLOMON pardoned him, and after a severe reprimand, ordered him to be taken back to the quarries.

There were 80,000 craftsmen employed at the building of the Temple, who at the sixth hour of the sixth day of every week, formed a procession and repaired to the office of the S. Warden to receive their wages. To prevent imposition, King SOLOMON ordered that every Craftsman should choose his particular mark, by which he and his work was known and distinguished. They each presented their right hand through a small lattice window, with a copy of their mark in the palm thereof, at the same time giving the token. The S. W. looked at a corresponding mark in his

book, placed the wages * * * and he passed on. If any one attempted to receive wages without giving the token, the S. W. seized the hand, and cried an impostor, upon which an officer stationed there immediately inflicted the penalty.

This degree was originally founded by our three Ancient Grand Masters, *S. K. of Israel, H. K. of Tyre, and H. A.* Not only for the reasons already shown, but as an honorary degree to be conferred upon all who had proved themselves meritorious in the preceding degrees, and also to render it impossible for a craftsman to suffer for the immediate necessities of life, when the price of his mark would procure them.

It was not less useful in its original undertaking, nor were its effects less beneficial, than those degrees which preceded it. By its influence, each operative Mason was known and distinguished at the erection of the Temple.

By its effects, the disorder and confusion that otherwise might have attended so immense an undertaking were completely prevented, and not only were the Craftsmen known, but every part of their work was discriminated with the greatest nicety and utmost facility. If defects were

found in the work, the overseers were enabled to ascertain, without difficulty, who was the faulty workman, so that deficiencies might be remedied without injuring the credit, or diminishing the reward of the industrious, and faithful of the craft.

WORKING TOOLS.

I now present you with the *working tools* of a Mark Master, which are the *chisel* and *mallet*.

THE CHISEL

Morally demonstrates the advantage 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 reduce man to a proper level ; so that, by quiet

deportment, he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is to the passions : it curbs ambition, it depresses envy, it moderates anger, and it encourages good dispositions ; whence arises among good Masons that comely order,

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

CHARGE TO THE CANDIDATE.

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

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

In the honorable character of Mark Master Mason, it is more particularly 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 misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you ; yet you may have confidence, that among Mark Master Masons, you will find friends who will administer relief to your distresses, and comfort in 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 sixth hour of the sixth day of the week.

* * * * *

CEREMONIES—WAGES.

MUSIC.—*National Anthem.*

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

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

* * * * *

EXHORTATION.

BRETHREN :—It is my duty to exhort you to receive the wages allotted you with thankfulness, and to remember that the G. A. O. T. U. will make no distinction of persons in the distribution of his beneficence, but will give alike to all who endeavor to obey his Divine commands.

Even so Masonry regards the internal not the external qualifications that recommend a man to be a Mason, no matter what his work, the humblest craftsman has a right to as great a reward as the highest, provided he has faithfully performed the task set before him.

The nature of our institution ordains this, for the youngest member may in reality be more earnest in his researches than the oldest, and be rewarded with more light in Masonry in consequence.

He, who like the young craftsman so recently represented by our brother, having made a discovery in Masonic science, renders more benefit to the institution than a member who, though of long standing, has learned nothing but the simplest routine of the degree ; just as the Key-stone was of much greater importance to the building than the ordinary stones.

It is not the length of time you have been a Mason, but the proper use of that time, that will entitle you to the wages of wisdom and knowledge.

Remember that the Key-stone found by our brother at the eleventh hour, although at first rejected by the builders, became the chief stone of the corner, while you who had wrought in the quarries from the earliest hours, exhibited only specimens of the skill of the ordinary workman.

Brethren, let me once more exhort you to receive the wages allotted to you with thankfulness.

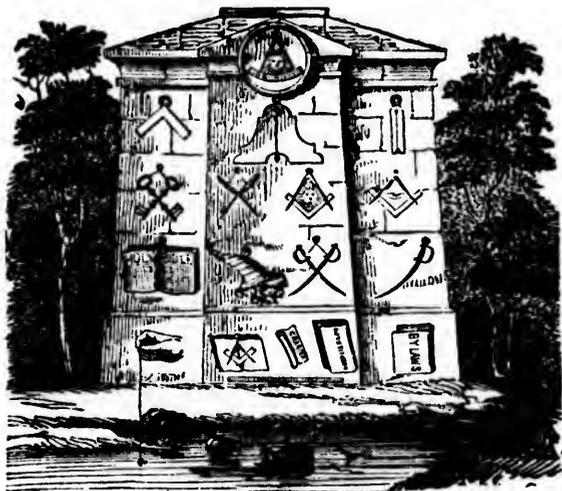
Now to the praise of those
Who triumph'd o'er the foes
Of Mason's art ;
To the praiseworthy three,
Who founded this degree ;
May all their virtues be
Deep in our hearts.

* * * * *

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



PAST MASTER.



THIS degree is more closely associated with Symbolic than Chapter Masonry. It was originally, and is to this day, an honorary degree, and should be conferred only on the newly-elected Master of a Lodge. But as it has become a permanent component part of the Capitular System, it is therefore useless to contend with what is often termed the "inconsistency" of conferring an honor where no equivalent services have been or are expected to be rendered.

Those who receive the degree in the Chapter are termed "virtual" Past Masters, in contradistinction to those who

have been elected and installed in a regularly constituted Symbolic Lodge, who are called "actual" Past Masters; the former having no rights or privileges, as such, out of the Chapter.

The regular officers of a Past Master's Lodge correspond with those of a Craft Lodge. The officers of the Chapter taking their positions as follows:—Z., as W; M.; H., as S. W.; J., as J. W.; Scribe E., as Secretary; P. Sojourner, as S. D. ; S. Sojourner, as J. D. ; J. Sojourner, as I. G. The Treasurer, D. of Ceremonies, Organist, Stewards, and Tyler occupy the corresponding stations.

The candidate receiving this degree is said to have been "regularly seated in the Oriental chair of King SOLOMON as a Past Master."

OPENING.



INVOCATION.

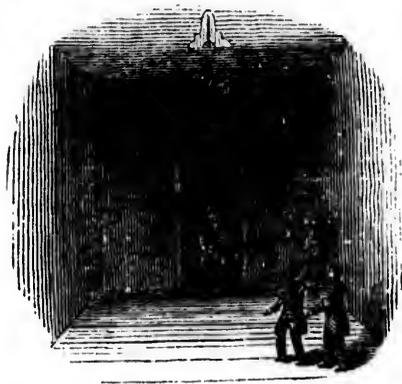
The Lodge being thus duly formed, before I declare it opened, let us invoke a blessing from the M. H. upon all our undertakings. May our labors thus commenced in order, be conducted in peace, and closed in harmony.

* * * * *



DEGREE.

* * * * *



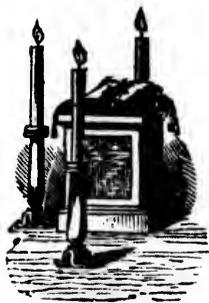
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RECEPTION.

Bro....., do you promise to submit to the ancient charges and regulations of our order, as Past Masters have done in all ages?

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The candidate after being duly seated in the chair of the Lodge and being invested with the secrets thereto, is presented with the various implements pertaining to the degree.

1st. The Sacred Volume, that great light in Masonry, which will guide you to all truth; direct your paths to the temple of happiness, and point out to you the whole duty of man.

2nd. The *Square*, which teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.

3rd. The *Compasses*, which teach us to limit our desires in every station, that rising to eminence by merit, we may live respected and die regretted.

4th. The *Rule*, which directs that we should punctually observe our duty, press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have eternity in view.

5th. The *Line*, which teaches us the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to immortality.

6th, and lastly. The *Gavel*, an emblem of power, with which, I doubt not, you are well acquainted.

CHARGE.

The conferring at this time of a degree which has no historical connexion with the other capitular degrees, is an apparent anomaly, which however, is indebted for its existence to the following circumstances :

Originally, when Royal Arch Masonry was under the government of symbolic lodges, in which the Royal Arch degree was then always conferred, it was a regulation that no one could receive it unless he had previously presided as the Master of that, or some other lodge ; and this restriction was made because the Royal Arch was deemed too important a degree to be conferred only on Master Masons.

But, as by confining the Royal Arch to those only who had been actually elected as the presiding officer of any C. lodge, the extension of the degree would have been materially circumscribed, and its usefulness greatly impaired, the Grand Master often granted, upon due petition, his dispensation to permit certain Master Masons, (although not elected to preside over any lodge) "to pass the chair," which was a technical term, intended to designate a brief ceremony, by which the candidate was invested with the mysteries of a Past Master, and, like him entitled to advance in Masonry as far as the Royal Arch, or that perfection and consummation of the third degree.

When however the control of the Royal Arch was taken from the symbolic lodges, and entrusted to a distinct organization, namely, that of chapters, the regulations continued to be observed, for it was doubtful to many whether it could legally be abolished, and as the law still requires that the august degree of Royal Arch shall be restricted to Past Masters, our candidates are made to "pass the chair" simply as a preparation and qualification toward being invested with the solemn instructions of the Royal Arch.

The ceremony of passing the chair, or making you in this manner a Past Master, does not how-

ever confer upon you any official rank outside the chapter, nor can you in a symbolic lodge claim any peculiar privileges in consequence of having received in the chapter the investiture of the Past Masters' degree.

Those who receive the degree in symbolic lodges as a part of the installation services, when elected to preside, have been properly called "Actual Past Masters," while those who pass through the ceremony in a chapter as simply preparatory to taking the Royal Arch, are distinguished as "Virtual Past Masters," to show that with the investiture of the secrets they have not received the rights and prerogatives of the degree.

With this brief explanation of the reason why this degree is now conferred upon you, and why you have been permitted to occupy the chair, you will retire and suffer yourself to be prepared for those further and profounder researches in Masonry, which can only be consummated in the Royal Arch degree.

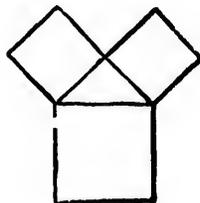
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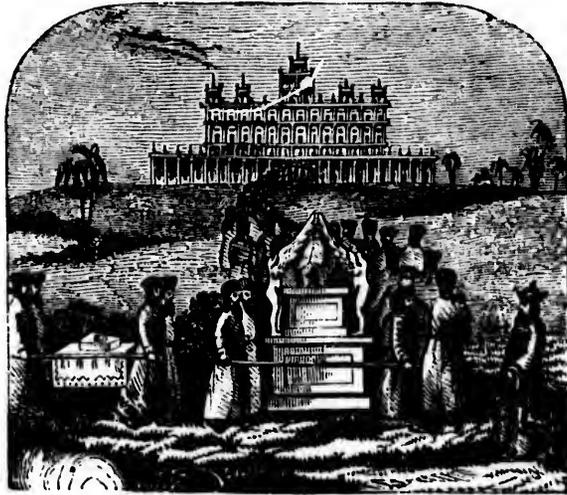
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INVOCATION.

B., before the L. is closed, let us with all reverence and humility express our gratitude to the M. H. for the favors already received ; and may He continue to preserve our O. by cementing and adorning it with every moral and social virtue.



MOST EXCELLENT MASTER.



THIS degree has special reference to that important period when the Temple erected by King Solomon for the worship of Jehovah was completed, and consecrated in all its glory and beauty.

The Masonic tradition upon which the degree is founded is described in the ancient Book of Constitutions, in the following words :

“ The Temple was finished in the short space of seven years and six months, to the amazement of all the world ;

when the cope-stone was celebrated by the fraternity with great joy. But their joy was soon interrupted by the sudden death of their dear master, Hiram Abif, whom they decently interred in the lodge near the Temple, according to ancient usage.

“After Hiram Abif was mourned for, the tabernacle of Moses and its holy relics being lodged in the Temple, Solomon, in a general assembly, dedicated or consecrated it by a solemn prayer and costly sacrifices past number, with the finest music, vocal and instrumental, praising Jehovah upon fixing the holy ark in its proper place, between the cherubim; when Jehovah filled his own Temple with a cloud of glory.”

None but those who, through diligence and industry, have progressed far toward 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.

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

It was therefore a part of the wisdom and justice of Solomon's plan to bestow upon many of his most skillful workmen some distinguishing mark of his approval. No higher appreciation of valuable services could have been rendered to the worthy and meritorious than conferring upon them an Order of Merit, with the honorable title of "Most Excellent Master." And it is still retained by us as a memorial of the method adopted by the King of Israel to distinguish the most skillful portion of the Craft, and to reward them for their services in behalf of the fraternity.

OPENING.



The ceremony of opening this degree is very impressive and peculiar in its character.

The following Scripture is read :

The earth is the LORD'S, and the fullness thereof ; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the 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 bless-

ing 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.—PSALM xxiv.

* * * * *



The Most Excellent Master's degree is designed to commemorate the completion, and dedication of the Temple. Nothing could be more appropriate, therefore, than setting at the very entrance of the degree, that Key-stone which, rejected of the builders, was destined to bind together the principal arch, and complete the Temple. When the labor was brought to a successful close, and this degree was established, a new tie was created between the faithful craftsmen, and so in like

manner we may learn the important lesson, that the tenets of our Institution should bind, and cement us together in the bonds of speculative Masonry, as one common brotherhood.

* * * * *

RECEPTION.

The K.S. is placed in the centre of the Arch, to preserve the other stones in their places, and secure firmness and stability to the whole structure, so will your reception be significant, that your Masonic building (the foundations of which were laid at your I.) is now complete, and that the principles of morality and virtue, which have been taught you, during your progress through the various subsequent degrees, have been cemented by the K.S. of firmness, and stability.

The following Psalm may be read during the ceremony of Reception :

1. I was glad when they said unto me, Let us go into the house of the Lord.

* * * * *

2. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together.

* * * * *

3. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

* * * * *

4. For there are set thrones of judgment, the thrones of the house of David.

* * * * *

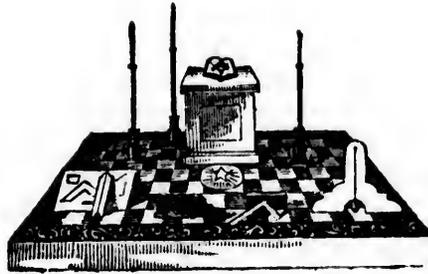
5. Pray for the peace of Jerusalem : they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces.

* * * * *

6. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the LORD our GOD I will seek thy good.—PSALM cxxii.

* * * * *





O.B.

* * * * *

A MOST EXCELLENT MASTER.

The Holy Scriptures, as well as the traditions of the Fraternity, relate "that DAVID gave to SOLOMON the pattern of all that he had by the spirit," for the construction of the Temple, and all its varied furniture and fixtures. It is also related traditionally that King SOLOMON, having completed every part of the work according to this pattern, resolved to reward the best informed and most skillful of the Giblemites, by creating them Most Excellent Masters. The traditions of the Craft contain much information relative to the priveleges and duties of those who were admitted to this high rank. None were

received but those who had proved themselves complete masters of their profession, or, as we would now say, had served as Masters of Lodges. The labor on the Temple was finished, and many of the Craftsmen were soon to leave Judea in search of employment elsewhere. They had labored long, and with unexampled fidelity and zeal, encouraged and sustained by the hope that they should become Master Masons at the completion of the Temple. Providence, in a sudden and mysterious manner, had prevented a full consummation of this hope, though they had been permitted to receive the shadow in lieu of the substance; and now King SOLOMON resolved still further to reward their fidelity. They were therefore set apart as teachers and masters of the art, and, as such, were charged to dispense Masonic light and knowledge among the uninformed and ignorant. In this character they were to travel into foreign countries, and carry into those lands that sublime knowledge of Masonry which had, under the inspired wisdom of SOLOMON, wrought out from the quarry and the forest the wondrous beauties of Jerusalem's pride and glory.

This tradition is confirmed by the derivation of the title conferred on them. The Jews had three titles of respect which they gave to their doctors and teachers: Rab, Rabbi, and Rabban or Rabboni. Our title, Most Excellent Master, is equivalent to the designation Rabboni, which was the highest title of honor known to the Jews, and one that implies the possession of the highest rank and learning.

* * * * *

The third hour of the sixth day of the week.

* * * * *

DEDICATION OF THE TEMPLE.

LAYING THE COPE STONE.

Modern Masonic writers have indulged in much speculation as to what particular stone was used in the grand and imposing celebration of the completion of the Temple.

The stone used in the older and correct rituals, is the "*Key-stone*," that identical stone "which the overseers threw over amongst the rubbish."

For the want of it, the Craft were at a stand: upon it depended nothing less than the completion of the Temple: it was found and applied to its proper use: it bound together the *principal arch* and completed *King Solomon's Temple*."



BRINGING FORTH THE ARK OF THE COVENANT
WITH SHOUTING AND PRAISE.

* * * * *

The Ark was scated on a pedestal prepared for it and placed in the centre of the Holy of Holies. This pedestal was a stone rising there three fingers breadth above the floor, and on either side of it were the cherubim, fifteen feet high, with their wings expanded so as to touch the side-walls on each side, and also in the centre over the Ark. The Ark was placed with the ends toward

the side-walls, and its side fronting the entrance of the Sanctum Sanctorum, and the staves being drawn out, reached downwards toward the holy place.

THE RECEPTION AND ACKNOWLEDGEMENT.

When the key-stone had been placed in the principal arch, the Temple finished, and the Ark safely seated in the *Sanctum Sanctorum*, King SOLOMON, having already conferred this honorable degree upon his most skillful workmen, in further token of his satisfaction at the successful conclusion of their labors, publicly received and acknowledged them as Most Excellent Masters, in the presence and amidst the applause of the assembled people. * * *

B. assemble in form of procession on the north side of L. in two ranks, facing the E. Ark at rear of procession.

The following ode is sung:

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

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

Companions, assemble
On this joyful day ;
(The occasion is glorious),
The key-stone to lay ;
Fulfill'd is the promise,
By the ANCIENT OF DAYS,
To bring forth the cop—stone
With shouting and praise.



B. open ranks, and the Ark is advanced and placed
below Arch.

Cope-stone placed in position.

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 who 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 gain'd 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.

* * * * *

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 ENDUR-
 ETH FOR EVER * * *



The C. is then addressed:

MY B—In the course of these ceremonies, you have received a * * * in addition to those given you at the * * * It is called the S. of H., it alludes to the wonder and astonishment, expressed by those of our ancient brethren, who were permitted to view the interior of that magnificent edifice, which King SOLOMON had erected, and was about to dedicate to the service of the Supreme Being.

The ceremonies in this degree are intended to represent the completion and the dedication of

King Solomon's Temple. You have arrived at a period in Masonry when the labor is over. The Keystone has been placed in the principal arch, the Temple finished, and the Ark which was so long without a resting-place, has been at length safely seated.

LECTURE.

The ceremonies commemorated in this degree refer to the completion, and dedication of the Temple.

It was finished in the short space of seven years and six months, to the astonishment of all nations, and the Cope Stone was celebrated by the fraternity with great joy. The Tabernacle of Moses and its holy relics, were lodged in the Temple. King Solomon in a general assembly, dedicated or consecrated it by solemn prayer, and costly sacrifice praising Jehovah, upon fixing the Holy Arch in its proper place, where the Lord was pleased to fill the Temple with a cloud of glory. When the magnificent edifice was completed, King Solomon determined to bestow some distinguishing mark upon the skillful, and zealous builders who had been engaged in the construction. He therefore established an order of merit, with the honorable

appellation of Most Excellent Master, and bestowed it upon those of the craftsmen who had proved themselves complete masters of their profession. It was confined to the meritorious and praiseworthy, to those who through diligence and industry, had progressed far toward perfection.

Such is the traditional history of the origin of this degree, and it is still retained as a memorial of the method adopted by the wise *King Solomon*, to distinguish the most skillful and faithful portion of his builders, and to reward them for their services, by receiving and acknowledging them as Most Excellent Masters, at the completion of the Temple.

CHARGE TO THE CANDIDATE.

BROTHER: Your admission 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 which 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.

HISTORICAL SUMMARY-

BROTHER :—The imposing ceremonies through which you have just passed, are designed to commemorate one of the most important events in the world's history—the completion and dedication of the great Temple erected at Jerusalem by King Solomon, our first Most Excellent Grand Master. You have been permitted, like our ancient brethren, to behold the interior of that magnificent edifice, and to witness, with admiration, the sublime manifestation of the Supreme Architect of the

Universe, when the fire came down from heaven, and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the Lord's House.

You have arrived at a point in Masonry where you may rest from labor. The Keystone has been placed in the principal arch, the temple finished, and the ark, which had been for many years without a permanent resting-place, is at last safely seated. We have imitated our ancient brethren in assembling on that occasion, repairing to the place designated, and participating in those solemn ceremonies. We have imitated them in gathering around the altar, of engaging in prayer, and have witnessed a representation of the fire coming down from heaven, consuming the burnt offering and the sacrifices. We have also imitated their astonishment on beholding it, by falling down upon the ground, and exclaiming, "He is good : for His mercy endureth forever !"

A perusal of the books of Chronicles and Kings will give you a minute description of the temple,
and * * * * *

You will there find that 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 3,000.

About seven years and six months were consumed in its erection.

It was dedicated in the year 3001, with the most imposing and solemn ceremonies, to the worship of Jehovah, who condescended to make it the place for the special manifestation of his glory. The ceremonies lasted fourteen days. Seven days of this festival were devoted to the dedication exclusively, and seven to the Feast of the Tabernacle.

This structure, for magnificence, beauty and expense, exceeded any building that was ever erected. It was built of large stones of white marble, curiously hewn, and so artfully joined together that they appeared like one entire stone. Its roof was of olive wood, covered with gold ; and when the sun shone thereon, the reflection from it was of such refulgent splendor, that it dazzled the eyes of all who beheld it. Its various courts and other apartments were capable of holding three hundred thousand persons. It was adorned with 1,453 columns, of the finest Parian marble, twisted, sculptured, and voluted ; and 2,906 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 temple shone 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 admiration and astonishment 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.

* * * * *
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 God-head 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.

Our Mystic Temple is now completed and dedicated. You have wrought more than seven years with zeal and fidelity, and have been received and acknowledged as a Most Excellent Master. You are now invested with power to travel into foreign countries, work and receive Master's wages, and dispense true Masonic light and knowledge to all uninformed brethren.

The temple which we have just completed represents the temple of the present life. The foreign country into which, after its completion, a Mason is expected to travel, is that "undiscovered country from whose bourne no traveler returns." The wages which he is to receive are the rewards of a well-spent life, and the knowledge of divine truth, which the Grand Master of the Universe will bestow upon all who have faithfully performed their task.

You have seen the foundations of the temple laid good and strong. You have, as an Entered

Apprentice, served your Master with freedom, fervency and zeal, and, as a bearer of burdens, have brought up from the quarries of Zarthan many a rough ashlar for the building. You have wrought your full time as a Fellow Craft, and, under the skillful touch of your working tools, the rough ashlar have become perfect ashlar—stones, we doubt not, fitted to adorn and beautify our temple. As a Master-workman, you have watched, with unceasing care, its wondrous beauties increase under the skillful hands of the Widow's Son ; and now you have at length seen the object of our hopes completed, and the last arch bound together by the rejected, though priceless key-stone. We have now dedicated the temple to the service of the Supreme Being. And although we know of a certainty that all earthly things are transient, and that in process of time, even at the best, the decay of ages will crumble our magnificent temple into dust, yet we are persuaded that, if we have erected the temple of our inner life by Square, Plumb-line and Rule, its foundations shall never fail, and its fabrics shall never crumble nor decay. Then let us, my brother, take care that we so labor in the erection of our temple here, that when we leave this for that far-distant country from whence we shall never return, we may there receive the wages of faithful craftsmen.

CLOSING.

The ceremony of closing in this degree, when properly conducted, is very interesting and instructive, having a tendency of binding brethren more closely together in that bond of fellowship and fraternal feeling which should actuate all participating therein.

It is also desirable that every brother should take his part, thereby giving him an opportunity of keeping himself acquainted with the peculiar method of closing the Most Excellent Master's Lodge.

THE FOLLOWING PSALM IS READ AT CLOSING.

"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 for ever."—PSALM xxiii.

* * * * *

A BRIEF DESCRIPTION
OF
KING SOLOMON'S TEMPLE.

THIS structure, for beauty, magnificence and expense, exceeded any building which was ever erected. It was built of large stones of white marble, curiously hewn, and so artfully joined together, that they appeared like one entire stone. Its inner walls, beams, posts, doors, floors and ceilings, were made of cedar and olive wood, and planks of fir, which were entirely covered with plates of gold, with various beautiful engravings, and adorned with precious jewels of many colors. The nails which fastened those plates were also of gold, with heads of curious workmanship. The roof was of olive wood, covered with gold; and when the sun shone thereon, the reflection from it was of such a refulgent splendor, that it dazzled the eyes of all who beheld it. The court in which the Temple stood, and the courts without, were adorned on all sides with stately buildings and cloisters; and the gates entering therein, were exquisitely beautiful and elegant. The vessels consecrated to the perpetual use of the Temple, were suited to the magnificence of the edifice in which they were deposited and used.

Josephus states, that there were one hundred and forty thousand of those vessels, which were made of gold, and one million three hundred and forty thousand of silver ; ten thousand vestments for the priests, made of silk, with purple girdles ; and two millions of purple vestments for the singers. There were also two hundred thousand trumpets, and forty thousand other musical instruments, made use of in the Temple, and in worshipping God.

According to the most accurate computation of the number of talents of gold, silver and brass, laid out upon the Temple, the sum amounts to six thousand nine hundred and four millions, eight hundred and twenty-two thousand and five hundred pounds sterling ; and the jewels are reckoned to exceed this sum. The gold vessels are estimated at five hundred and forty-five millions, two hundred and ninety-six thousand, two hundred and three pounds, and four shillings sterling ; and the silver ones, at four hundred and thirty-nine millions, three hundred and forty-four thousand pounds sterling ; amounting in all, to nine hundred and eighty four millions, six hundred and thirty thousand, two hundred and thirty pounds, four shillings. In addition to this, there were expenses for workmen, and for materials brought from Mount Libanus, and the quarries of Zeradatha. There were ten thousand men per month in Lebanon, employed in falling and preparing the timbers for the craftsmen to hew them ; seventy thousand to carry burdens ; eighty thousand to hew the stones and timber ; and three thousand three hundred overseers of the work ; who were all

employed for seven years ; to whom, besides their wages and diet, King SOLOMON gave as a free gift, six millions, seven hundred and thirty-three thousand, nine hundred and seventy-seven pounds.

The treasure left by DAVID, towards carrying on this noble and glorious work, is reckoned to be nine hundred and eleven millions, four hundred and sixteen thousand, two hundred and seven pounds ; to which, if we add King SOLOMON'S annual revenue, his trading to Ophir for gold, and the presents made him by all the earth, we shall not wonder at his being able to carry on so stupendous a work ; nor can we, without impiety, question its surpassing all other structures, since we are assured that it was built by the immediate direction of HEAVEN.



ROYAL ARCH.



THIS degree is indescribably more august, sublime and important than all which precede it ; and is the summit and perfection of ancient Masonry. It impresses on our minds 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. It also 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.

OFFICERS.

A Chapter of Royal Arch Masons consists of any convenient number of members (not less than nine), including the following officers, viz.:

1. The FIRST PRINCIPAL, who represents "*Zerubbabel the Prince of the People*," who was the leader of the first colony of the Jews that returned from the Babylonish captivity to rebuild the Temple. He is seated in the east, clothed in a scarlet robe. His jewel of office is a crown irradiated in a triangle; his title is "Right Excellent."

2. The SECOND PRINCIPAL, who represents "*Haggai the prophet, who, in accordance with his duties, did aid and assist in completing the Lord's work*." His station is at the right hand of the First Principal, clothed in a purple robe. His jewel of office is an all-seeing eye irradiated in a triangle; his title is "Excellent."

3. The THIRD PRINCIPAL, who represents "*Joshua, the son of Jozadak, the High Priest, who, in accordance with his duties, did aid and assist in carrying on the Lord's work*." His station is in the east, at the left of the First Principal, clothed in a blue robe. His jewel of office is the volume of the Sacred Law irradiated in a triangle; his title is "Excellent."

4. The SCRIBE E., who represents "Ezra the Scribe, whose duty it is to *record all laws, acts, and transactions for the good of the Chapter.*"

5. The SCRIBE N., who represents "Nehemiah the Scribe, whose duty it is *to assist Scribe E. in his duties and to receive all candidates for exaltation.*" The jewels of office of the Scribes E. and N. are cross pens within a triangle.

6. The PRINCIPAL SOJOURNER, situated "in the west," whose duty it is "*to see that the assistant Sojourners perform their duty, and to prepare and conduct candidates through the ceremony of their exaltation.*" His jewel of office is a square irradiated in a triangle.

7. The SENIOR SOJOURNER, situated "at the right of the Principal Sojourner," whose duty it is "*to allow none to enter the Chapter, but those who are clothed as Royal Arch Masons and in possession of the * * * * and not then without acquainting the Council.*"

8. The JUNIOR SOJOURNER, situated "at the left of the Principal Sojourner," whose duty it is "*to see that the portals of the Chapter are properly guarded.*" The jewel of the S. and J. Sojourner is a square in a triangle.

9. The JANITOR, situated "outside the portals of the Chapter," "*to guard the approaches thereto, to prevent intrusion or interruption to our mysteries.*" The jewel of the Janitor is a sword.

10. Master of the First Veil.

11. Master of the Second Veil.

12. Master of the Third Veil.

13. Master of the Fourth Veil.

The Treasurer, Chaplain, Sword-bearer, Standard-bearer, Director of Ceremonies, and Stewards occupy their respective positions.

JEWELS AND CLOTHING.

The Jewels of a Chapter are of gold, or yellow metal.

The symbolic color of this degree is scarlet.

The APRON of a Royal Arch Mason is made of white lambskin, with an indented crimson and purple border two inches wide, the crimson part pointing to the centre of the apron, the border of

the flap to be only one inch wide, with a triple tau of embroidery or gilt metal upon the centre of the flap, and two gold tassels suspended by a white ribbon two inches wide, the lining and strings to be white.

The SASH to be of four inch crimson and purple ribbon, with silk fringe on the ends.

Candidates receiving this degree are said to be "exalted to the supreme degree of the Holy Royal Arch."

A Royal Arch Chapter represents the Tabernacle erected by our ancient brethren near the ruins of King SOLOMON'S Temple, and is a type of the Sanhedrim of the Jews.

The jewel of this degree is a double triangle, within a circlet of gold, with symbols and inscriptions engraven on it. It is worn on the left breast, suspended by a white ribbon.

The three Principals bear sceptres emblematic of the regal, prophetic, and sacerdotal officers.

The Warrant or Charter empowers a Royal Arch Chapter to confer the subordinate degrees of Mark Master, Past Master, and Most Excellent Master.

All general business of a Chapter of R. A. M. must be done in the Royal Arch degree. In subordinate lodges degrees only are conferred.

The Minute book must state distinctly when such lodges were opened severally for the Mark, Past, and Most Excellent, and who were the respective officers in each lodge.

THE LECTURE

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

SECTION I.

This section furnishes us with many interesting particulars relative to the state of the fraternity, during and since the reign of King Solomon ; and illustrates the causes and consequences of some very important events which occurred during his reign. It explains the mode of government and organization of a Chapter ; it designates the appellation, number and situation of the several officers, and points out the purposes and duties of their respective stations.

OPENING.



* * * * *

OPENING PRAYER.

O GOD, Thou great and grand Architect of the Universe—grand Prince and Ruler of the world—first and only cause of all existence—at Thy Word the pillars of the sky were raised, and its beautiful arch formed ; Thy breath kindled the stars, adorned the moon with silver rays, and gave to the sun its resplendent lustre. We are assembled in Thy great Name, to acknowledge Thy power, Thy wisdom, Thy goodness, and to implore Thy blessing. For this great end we pray Thee, O Gracious God, to bless us in all our undertakings through life—endue us with a competency of Thy most Holy Spirit, that we may be enabled to trace Thee out in all Thy most wonderful works, as far as it is agreeable to Thy Divine Will, that Thy praises may resound with the fervent love of Thy creatures, from pole to pole, and rebound from the vaulted canopy of heaven through universal nature. Grant this, O God, for Thy great Name's sake. AMEN.

* * * * *

In the Name of Jehovah, the Most High, the Chapter of Royal Arch Masons is declared duly opened.



* * *

SECTION II.

This section is fully supplied with illustrations of historical truth. It amplifies, in beautiful and striking colors, that prosperity and happiness are the sure attendants of perseverance and justice ; while dishonor and ruin invariably follow the practice of vice and immorality. It contains much that is beautifully illustrative of the preceding degree ; a perfect knowledge of which is essential to 'he accomplished and well-informed Mason.

RECEPTION.

HOSEA II. I.

* * * * *

He that humbleth himself shall be exalted.

* * * * *

At every stage in Masonry, great moral truths are presented to the neophyte, and enforced by impressive lessons. So here, at the very threshold of this supreme degree, we are taught to put our trust "in the True and Living God Most High," and are assured that in this degree there is nothing inconsistent with our civil, moral, or religious duties.



EXALTATION PRAYER.

O ALMIGHTY and eternal Lord God, at whose command the world burst forth from chaos to perfection—the protector of all who put their trust in Thee, and without whom nothing is strong, nothing holy—we Thine unworthy servants humbly implore Thee to look on this Convocation assembled in Thy most holy Name, and grant that he who now kneels before Thee as a candidate for the sacred mysteries of this Supreme Degree, may so consider his present undertaking, that he proceed not in it lightly, nor recede from it dishonorably, but pursue it steadily, ever remembering the great object of this Institution—obedience to Thy most sacred laws. Grant unto us the knowledge of Thy truth, that, Thou being our Ruler and Guide, we may so pass through things temporal as finally not to lose the things which are eternal. AMEN.

The True and Living God Most High.

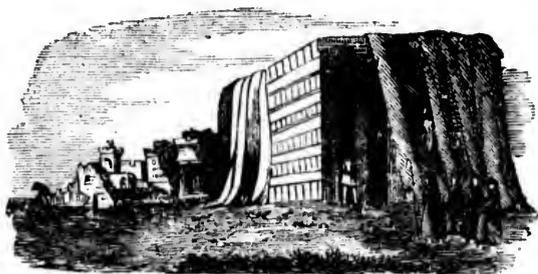
The candidates are advanced by seven regular steps.

* * * * *

O. B.

ARRIVAL AT JERUSALEM.

The children of Israel, after their arrival at Jerusalem, erected a Tabernacle similar in form to that of Moses. Tradition, however, informs us that the Tabernacle of Zerubbabel differed from that of Moses in many particulars. The most holy place of the original Tabernacle contained the Ark of the Covenant, and the whole structure was designed wholly for the worship of God. That of *Zerubbabel* was used as a temporary place of worship, and the Sanctuary was also used for the meetings of the Grand Council, consisting of Zerubbabel, Haggai and Joshua. This tabernacle, according to Masonic tradition was divided into apartments by cross-veils of blue, purple, scarlet, and white, at which guards were stationed.



FIRST VEIL BLUE.

BLUE is emblematic of universal friendship and benevolence, and teaches us that those virtues should be as expansive in the breast of every Mason as the blue vault of heaven itself.

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.—EXODUS.

The Ark of Safety.

The first Ark, or as it was called, the Ark of Noah, was constructed by *Shem, Ham and Japhet*, under the direction of Noah and in obedience to the command of God.



SECOND VEIL—PURPLE.

PURPLE, being formed of a due admixture of blue and scarlet, is intended to remind us of the intimate connection which exists between symbolic Masonry and the Royal Arch degrees.

And the Lord said furthermore unto him, Put now thy 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.—EXODUS.

The Ark of Alliance.

The second Ark, or the Ark of Alliance was constructed by *Moses, Aholiab* and *Bezaleel*, in accordance with a pattern given by God. It was the first constructed, as it was the first in importance of all the furniture of the original tabernacle. Its chief use seems to have been to contain inviolate, the Divine autograph of the two tables, and to serve as the visible seat of the Divine Presence. It was also a pledge to the people of Israel of the solemn covenant which GOD had made with his chosen servants.



THIRD VEIL—SCARLET.

SCARLET is emblematic of that fervency and zeal which should actuate all Royal Arch Masons, and is peculiarly characteristic of this degree.

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.—EXODUS iv. 9.

The Ark of Imitation.

Here, too, we have an illusion to the third ark, which fills so important a place among the relics and symbols of the higher degrees of Freemasonry. It was an exact copy of the Ark of the Covenant, and, after its recovery was placed in the new sanctuary of the new tabernacle by *Zerrubbabel*, *Haggai* and *Joshua*.



FOURTH VEIL WHITE.

WHITE is emblematic of that purity of life and rectitude of conduct, by which alone we can expect to gain admission into the Holy of Holies above.

The Signet of Truth.

HOLINESS TO THE LORD.

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.

* * * * *

None were permitted to engage in the construction of the second temple who could not give the evidence that they were the descendants of those faithful Giblemites who had wrought at the building of the first temple ; at its completion and dedication were received and acknowledged as Most Excellent Masters, and who, at its destruction by Nebuchadnezzar, were carried captives into Babylon.

* * * * *

Three M. E. M., from Babylon, children of the captivity, having heard that the Temple of the Lord God was about to be rebuilt at Jerusalem, came up and desired to sojourn amongst the people, at the same time offering their services, to assist in the completion of that great and glorious undertaking.

They were interrogated by the Council, as to their lineal descent, the enquiry being made of them whether they were descended from those who had basely fled when the Holy City and Sanctuary were oppressed, or if they were of that menial tribe who were left behind to till the ground.

They replied, that they scorned to be descended from those who basely fled when the Holy City and Sanctuary were oppressed, nor were they of that menial tribe left behind by the Babylonians

to till the ground, but were nobly born. That they were descended from the Princes and Rulers of the House of Judah, who for their sins were delivered into captivity, with their King Jehoichim, by Nebuzaradan, captain of the guard of Nebuchadnezzar, King of Babylon, where they had remained for seventy years.

Good News!—Good News!

In the first year of Cyrus, King of Persia, the Lord stirred up Cyrus, King of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing.

PROCLAMATION.

Thus saith Cyrus, King of Persia, The LORD GOD of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD GOD of Israel, (he is the GOD) which is in Jerusalem.—
EZRA i. 1-3.

* * * * *

They were congratulated upon their noble ancestry, and being recognized as brethren of the

tribes and families of Israel, were directed to prepare for the foundations of the Most Holy Place. Being furnished with the proper implements of labor, after a strict caution they were permitted to retire.

The following Scripture is read :

FIRST SCRIPTURE EXTRACT.

My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding ; yea, if thou criest after knowledge, and liftest up thy voice for understanding ; if thou seekest her as silver, and searchest for her as for hid treasures : then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom : out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous : he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity, yea, every good path. . . . Happy is the man that findeth wisdom, and the man that getteth understanding ; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than

rubies; and all the things thou canst desire are not to be compared unto her. Length of days are in her right hand; and in her left riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up and the clouds drop down the dew.—
PROVERBS ii. 1-9; iii. 13-20.

* * * * *

THE DISCOVERY.

AN ANCIENT TRADITION.

Early one morning, upon the Sojourners repairing to their labors, they discovered a pair of pillars of perfect symmetry and exquisite workmanship; proceeding onwards they discovered five other pairs of equal beauty; these, from their situation, appeared to have supported the roof of a subterranean passage communicating with the *Most Holy Place*. Their progress being obstructed by the fragments of the roof of the former structure, they cleared them away and arrived at what in the

first instance appeared to be a solid rock. But one of them accidentally striking it with the crowbar, remarked a hollow sound, the workman laboring with the pick loosened the earth, while the other with the shovel cleared it away, when they perceived that instead of a solid rock there was a series of stones in the form of a dome. Knowing who had been the architect of the former structure, and imagining that no part of it had been constructed in vain, they determined to examine it ; for which purpose they removed two of the cope-stones, when a vault of considerable magnitude appeared in view. All being equally anxious who should descend, they cast lots ; the lot fell upon ——, and lest any noxious vapor or other circumstance should render his position hazardous, his companions fastened a life-line round his waist, by means of which they could lower him into the vault, or raise him out of it, according to the signal which he should give them. In this manner he descended through the aperture which they had made, and on arriving at the bottom and giving the signal his fellow-workmen gave him more line, which enabled him to encompass the vault. He then discovered what appeared a pedestal of a column and could also feel figures or characters engraven thereon, but from the want of sufficient

light was unable to ascertain what they were. He also laid hold of a scroll, but from the same reasons was unable to read its contents ; remembering the caution they had received, he secured it to his person, and giving the signal was drawn up out of the vault, having covered the aperture they came as in duty bound to report their discovery to the Excellent Council, and were informed "That the want of light should remind them, that man by nature is the child of ignorance and error, and as such, would have forever remained under the darkness of the shadow of death, had it not pleased the Almighty to call him to light and immortality by the revelation of his most Holy Will and Word."

* * * * *

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.

Being requested to read the scroll, they were informed that such were the first words of that *Sacred Volume*, which contained the treasure of *God's* revealed *Will* and *Word*, and were exhorted to praise and magnify his *Most Holy Name*, for the knowledge of himself which he had vouchsafed

to them, and to worthily walk in that light which he had shed around them.

They were again directed to retire and prosecute their researches, with the same strict caution as before.

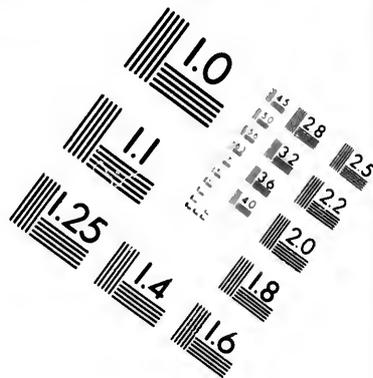
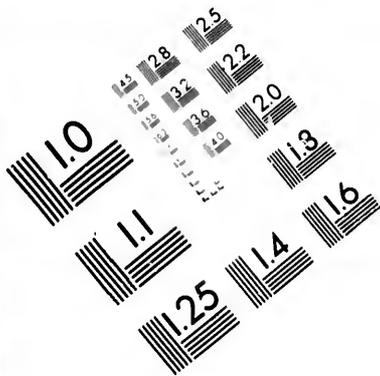
The discovery of that precious treasure stimulated their further search, and they increased the aperture by the removal of the third copestone, when the workman again descended into the vaulted chamber. By this time, the Sun having gained its meridian altitude, darted its rays immediately into the aperture, and he then perceived in the centre of the vault a pedestal of pure marble, in the form of an altar of incense, being a double cube. On the plinth, or front of it, were engraven certain mystic characters, and the initials of our Three Grand Masters who presided over the Second or Sacred Lodge; whilst a veil of curious workmanship covered the face of the altar. Approaching with reverential awe, he lifted up the veil and beheld there a plate of pure gold, on which were certain letters forming words, which he humbly conceived to be the *Sacred Word* itself. Having made this discovery, he re-veiled the sacred pedestal and giving the signal was again raised up out of the vaulted chamber, and (with the assist-

ance of his fellow-workmen), having closed up the aperture, came as in duty bound to report the facts to the Council. Being desired to communicate the word he had discovered, he refused, stating that according to Jewish law, it was not lawful for any one to pronounce the Sacred and Mysterious Name of the Most High, excepting the High Priest, and then only once in the year, when he stood before the Ark of the Covenant to make propitiation for the sins of Israel.

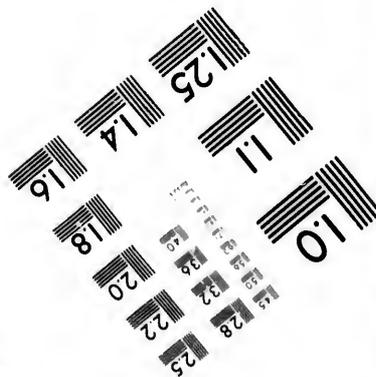
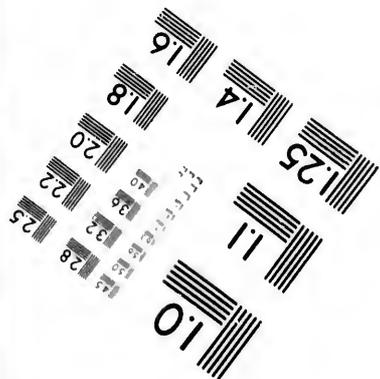
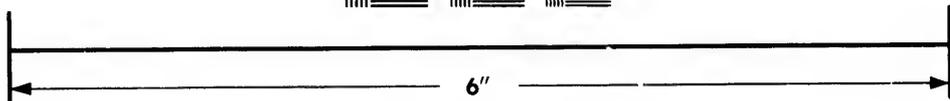
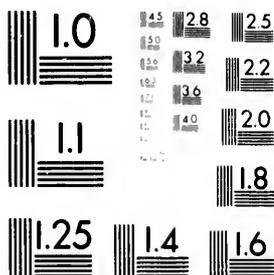
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SECOND SCRIPTURE EXTRACT.

In the seventh month, in the one and twentieth day of the month, came the Word of the Lord by the Prophet Haggai, saying, Speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedech, the high priest, and to the residue of the people, saying, who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, Oh! Zerubbabel, saith the Lord; and be strong, Oh! Joshua, son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of



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Hosts. According to the word that I covenanted with you, when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of Hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts.—HAGGAI ii. 1-9.

The S * * * in reward for their zeal and fidelity are called to the rank of their ancestors, and being invested with the insignia of the degree, their attention is called to the

HISTORICAL LECTURE.

There are three epochs in Masonry which particularly merit our attention. The history of the First or Holy Lodge, Second or Sacred Lodge, and Third or Grand and Royal Lodge.

The First or Holy Lodge was opened A.L. 2515, two years after the departure of the Israelites from

their Egyptian bondage, by Moses, Aholiab, and Bezaleel, on consecrated ground, at the foot of Mount Horeb in the wilderness of Sinai, where the hosts of Israel had pitched their tents, and assembled to offer up prayer and thanksgiving for their signal deliverance from the bondage of the Egyptians.

In this place the Almighty had revealed himself before that time to his faithful servant Moses, when he commissioned him his high ambassador of wrath to Pharoah and his people, and of freedom and salvation to the house of Jacob. Here were delivered those mysterious prototypes, the *Tabernacle*, and the *Ark of the Covenant*. Here were also given the *Sacred Tables of the Law*, engraven by the hand of the *Most High*, with those sublime and comprehensive precepts of moral and religious duty. Here also were dictated by his unerring wisdom, those peculiar forms of a religious and civil polity, which by separating his favorite people from all other nations, consecrated Israel a chosen vessel to his service. For these reasons we designate this the *First or Holy Lodge*.

The *Second or Sacred Lodge* was opened A.L. 2992, by *Solomon King of Israel*, *Hiram King of Tyre*, and *Hiram Abiff*, in the bosom of the *Holy Mount Moriah*, upon the very centre of the place

whereon the *Sanctum Sanctorum* was afterwards erected.

On this consecrated spot *Abram* proved his intuitive faith, by leading his only and beloved son *Isaac* a destined victim to the altar of his *God*.

Here on the threshing-floor of *Ornan* the *Jebusite*, David offered the mediatorial sacrifice, by which the plague was stayed; and here he received in a vision, the plan of that glorious Temple, which was afterward completed by his illustrious son *Solomon*; and in this place had *God* declared he would establish his most *Holy Name* forever.

Therefore we designate this the *Second* or *Sacred Lodge*.

The *Third* or *Grand Royal Lodge* was opened at *Jerusalem*, A.L. 3469, after the return of the Israelites from the captivity in Babylon, under *Zerubbabel* the *Prince* of the *People* and Governor of Judea, *Haggai* the *Prophet*, and *Joshua* the son of *Jozadak* the High Priest.

Then it was that the kingly power was restored in the person of Zerubbabel of the Royal House of David, and the Princely tribe of Judah; nor was it again effaced until after the destruction of Jerusalem by the Romans under Titus, in the 70th year

of the present era, thus verifying the prediction of the Patriarch *Jacob*, "that the sceptre shall not depart from *Judah* nor a lawgiver from between his feet until *Shiloh* comes."

To commemorate this the restoration of the Royal power, we designate this the *Grand and Royal Lodge*. In every regular Chapter of Royal Arch Masons, we preserve the remembrance of the three Great Originals, as the acknowledged representatives of the Grand and Royal Lodge at Jerusalem.

The three Principals represent *Zerubbabel*, *Haggai* and *Joshua*, whose names they bear. The *Scribes* represent *Ezra* and *Nehemiah*, the expounders of the *Sacred Law*; and attendants on the Sanhedrim, by whose names they are also designated. And the three *Sojourners* represent those by whom the S * * * of the *Royal Arch* were discovered and for which they were honored with a seat in that august assembly, composed of the Rulers and Princes of the people, which are represented by the rest of the Companions.

* * * * *

SYMBOLICAL LECTURE.

The forms, symbols and ornaments of Royal Arch Masonry, as well as the rites and ceremonies at present in use amongst us, were adopted by our predecessors at the building of the second Temple, and are continued by us to preserve in our minds the providential means by which the great discovery was effected, and also to impress upon our hearts those lessons of exalted morality, which as members of this supreme degree we are bound to practise.

The first illustration of these principles is the form in which the Companions of every R. A. Chapter are arranged, approaching as nearly as circumstances will permit to that of a true *Catenarian Arch*, whereby we preserve the memorial of that *vaulted shrine* in which the S. W. was deposited; whilst from the impenetrative nature of this, the strongest of all architectural forms, we learn the necessity of guarding our mysteries from profanation, by the most inviolable secrecy. It also typifies that strict adherence to order, and fraternal union which has given energy and permanency to the institution of Masonry, thus enabling it to survive the wreck of mighty empires, and resist the destroying hand of time, for as the subordinate parts

of every *Catenarian Arch* naturally gravitate towards the centre or Copestone, which compress, or cements the whole structure, so are we taught to look up with reverence, and submit with cheerfulness to every lawfully constituted authority, whether Masonic or civil regulation.

The Copestones are represented by the three P.'s of the Chapter, for as the knowledge of the secrets contained in the V. C. could only be obtained by the removal of the three Copestones, so the complete knowledge of this Supreme degree can only be obtained by passing through these several offices.

In this degree we recognize six lights. The three lesser representing the *Light* of the *Law* and the *Prophets*, and by their number allude to the *Patriarchal, Mosaical* and *Prophetical Dispensations*. The three greater represent the *Sacred Word* itself, and the *Triune essence* of the *Deity* in his creating, preserving, and annihilating form as *Creator, Redeemer* and *Judge* of mankind.

The three greater lights are placed in the form of an equilateral triangle, the three lesser intersecting the lines formed by the three greater, thus geometrically dividing the greater triangles into three lesser triangles on their extremities, which

by their union forms a fourth triangle on the centre, all of them equal and equilateral, emblematical of the four divisions of Masonry, viz.: E.A., F.C., M. M., R.A.

This symbolic arrangement corresponds with the mysterious  or *Triple Tau*, which forms two right angles on each of the exterior lines, and two others by their union in the centre, for the three angles of a triangle are equal to two right angles.

This illustrates the *Jewel* worn by the Companions of the Order, which by its intersection forms a given number of angles.

The *Ribbon* worn by the Companions of the Order is a sacred emblem, denoting light, being composed of its two principal colors, purple radiated with crimson, with which the veil of the Temple was also interwoven. This is further signified by its irradiated form, and in both these respects it has ever been considered as an emblem of royal power and dignity.

The *Ensigns* which the C. bear on the staves were the distinguishing bearings of the twelve tribes of Israel and figurative of a peculiar blessing

bequeathed to each by the *Patriarch Jacob*, who on his death-bed assembled them together for that purpose, as we find recorded in the xliv. Genesis. The four large banners represent the standards of the four divisions of the army of *Israel*, and unitedly bear a device of an angelic nature, under the combined figures of a *Man*, a *Lion*, an *Ox* and an *Eagle*. A *Man* to represent integrity and understanding, a *Lion* to personify strength and power, an *Ox* to denote patience and assiduity, and an *Eagle* to display the promptness and alacrity with which the will and pleasure of the *Great I Am* are ever executed. A detailed account of the tribes attached to each division with the names of their commanders, will be found in the ii. Numbers.

The bearings on the sceptres used by the *Three Principals* denote the *Regal*, *Prophetic* and *Sacerdotal* offices, which are and ever ought to be conferred in a peculiar manner, accompanied with the possession of particular secrets.

The *Bible*, *Square*, and *Compasses* are considered as appropriate emblems of the *Three Grand Masters*, who presided over the building of the first Temple.

The *Bible* denotes the wisdom of *Solomon* King of *Israel*, the *Square* the power of *Hiram* King of

Tyre, and the *Compasses* the exquisite skill of *Hiram Abiff*. But the truly speculative Mason regards them as the mysterious symbols of the *wisdom, truth, and justice* of the *Most High*. His wisdom is most amply exemplified in the *Holy Volume*, which contains the records of his mighty acts, and the treasure of his revealed word. His truth is justly represented by the *Square*, it being the acknowledged symbol of strength, and criterion of perfection, and his unerring and impartial justice, which having accurately defined the limits of good and evil, and assigned to each its due proportion of pleasure and pain, is properly exemplified by the *Compasses*, by which we are enabled to ascertain the limit of all geometrical forms, and reduce our ideas of their proportion or equality to a certain standard.

The *Sword* and *Trowel* are adopted by R. A. Masons to commemorate the valor of those worthy masons who carried on the building of the *second Temple*, with a *trowel* in their hand and a *sword* by their side, that they might be ever ready to defend the *Holy City*, and *Sanctuary* against the unprovoked attacks of their enemies, whereby they have left a sacred and impressive lesson to succeeding generations, that next to obedience due to lawful authority, a manly and determined resist-

ance to lawless violence is the first step to social duties.

The *Pick*, *Crowbar*, and *Shovel* were the implements used by the sojourners to clear a place for the foundations of the *Second Temple*. The *Pick* to loosen the earth, the *Crowbar* to take purchases, and the *Shovel* to clear away the rubbish. These may be spiritualized thus : The sound from the stroke of the *Pick* reminds us of the sound of the last trumpet, when the graves shall be shaken, opened, and deliver up their dead. The *Crowbar* being an emblem of uprightness, alludes to the erect manner in which the body of the just made perfect, shall be raised on that last day to meet its tremendous but merciful judge. The mortal state in which the body is laid in the grave is powerfully depicted by the *Shovel*, that when the remains of this body shall have been properly disposed of, we, with humble but holy confidence, hope that it will arise in a glorified state to immortal and everlasting life.

* * * * *

MYSTICAL LECTURE.

INVOCATION.

Supreme and Incomprehensible Jehovah, may the sincerity of our feeble exertions meet with Thy Divine approbation, and may our endeavors to disseminate the knowledge and light of Thy *Most Holy Word* be crowned with success through Thy all powerful protection. AMEN.

Response.—So mote it be.

* * * * *

The mystical knowledge of the *Supreme degree* comprehends the form and explanation of the signs, the nature and import of the ineffable word, and the manner to be observed in sharing and communicating our secrets. There are * * * * in Royal Arch Masonry, corresponding in number with the * * * * of fellowship, in which the M. M. is instructed, and as they have reference to our duties, toward each other, so do the * * * * of a Royal Arch Mason mark, in a peculiar manner, the relation we bear to the *Almighty*, as frail creatures of the dust, offending against his most holy will and word, yet the adopted children of his mercy.

The * * * * of Royal Arch Masonry are

* * * * *

1. The * * * * marks our * * * * and reminds us of the fall of *Adam*, and the dreadful penalty entailed on all his posterity; that the stiff neck of the disobedient shall be cut off from the land of the living by the judgment of God, even as * * * * by the sword of human justice, to avert which we are taught by the

2. * * * * to bend with resignation, beneath the chastening hand of the Almighty, and at the same time to engraft his law in our hearts. In this expressive form did the Parent of the human race present himself before the face of the Most High, to receive the denunciations of his just but terrible judgment; and so did Moses, when the Lord appeared to him in the B. B. on Mount Moriah * * * * which was afterwards accounted to him for righteousness.

3. * * * * justly denotes that fervency of heart and mind, without which our prayers and oblations of praise would not be acceptable at a throne of grace. For how should a frail and erring creature of the dust appear before his Master, unless with * * * * betokening his humility and

dependence? In this humble posture did Adam first * * * * before Almighty God to bless the Author of his being; thus did he bend with contrite awe before the face of his offended Judge, to avert his wrath, and supplicate his mercy, and he has thereby transmitted this sacred form to his posterity forever.

4. * * * * reminds us of the weakness of human nature, unable of itself to withstand the power of darkness, unless assisted by that Power which is from above. By this defenceless posture we acknowledge our frailty, and confess we can do no good or acceptable service, but through him, from whom all good counsels and just works proceed, and without whose aid we shall ever be found unprofitable servants in his sight. Therefore we adopt the manner of our ancestors and the atoning priests of the Temple, by this outward form of contrition and humility.

5. * * * * admonishes us that we should throw ourselves upon the mercy of our Creator and Judge, looking forward with holy confidence to his gracious promises, by which we hope to pass through the ark of our redemption into the presence of Him who is the *Great I Am*, the *Alpha* and *Omega*, the first and the last, the beginning and the ending.

* * * * *

The *Triangle* was, in the days of Pythagoras, esteemed the most sacred of all emblems, and when any oath was required, it was always administered on the *Triangle*, and when thus taken, none were ever known to have violated it.

The *Egyptians* called it the sacred number—three, or number of perfection, and with them it was an object of worship, as the grand principle of animated existence, they also gave it the sacred name of God,—representing the animal, vegetable and mineral kingdoms. It was called “Avolet,” that is to say, the Soul of Nature. The *Greek Delta*, or Δ , is usually placed in the midst of squares and circles, indicating the vivifying principle extending its ramifications through all created matter. It is called the Summum Bonum, the Great All, or Word, the symbol of perfection.

This supreme degree is the climax of Masonry, and is intimately blended with all our affairs, human and divine ; having virtue for its aim, the glory of God for its object, and the eternal welfare of man being considered in every point and letter of its ineffable mysteries. It is founded on the name of *Jehovah*, who was from all eternity, is now, and shall be the same forever.

This Supreme degree should inspire its members with the most exalted ideas of *God*, and lead them to the practice of the most pure and sublime piety and reverence for the incomprehensible Jehovah. The Eternal Ruler of the Universe, the element of life, the premordial source of all its principles, the very spring and fountain of all its virtues.

* * * * *

CLOSING.



The ceremony of closing a R. A. Chapter is very impressive, and should be remembered by every newly exalted Comp. It teaches them where the First or Holy Lodge; Second or Sacred Lodge, and the Third or Grand and Royal Lodge were held and who duly presided at each. It also puts them to the test of that peculiar method to be observed in sharing and communicating the secrets, &c.

* * * * *

CLOSING PRAYER.

O Almighty and everlasting God, whose servant David thus prophesied, "Blessed are they who fear the Lord and walk in his ways,"—may we walk in Thy ways and follow in the paths of righteousness; and, ever considering whose Representatives we are, may our hearts rejoice—may the Spirit of Peace guide us in all our ways, and raise our eyes to that holy and spiritual temple, where we shall praise and glorify Thee, O God of Israel, for ever more. AMEN.

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In the name of Jehovah, the M. H. the Architect and Creator of heaven and earth, the R. A. Chapter is then closed.



GENERAL CHARGE BY Z.

Companions—We are about to quit this sacred retreat of friendship, and to mix with the outside world. Amidst all its cares and employments, forget not the sacred duties that have been so frequently inculcated, and so strongly recommended within the precepts of this Chapter.

Therefore be ye prudent, discreet, and temperate, ever remembering that around this altar you have voluntarily and solemnly promised to befriend and relieve with unhesitating cordiality so far as may be within your power, every worthy brother who shall need your assistance; that you have promised to remind him in the most gentle manner of his failings, to aid his reformation, to defend and vindicate his character whenever wrongfully traduced, and to suggest the most candid, palliating and favorable circumstances, even when he is justly liable to reprehension and blame. Thus shall the world see how dearly Masons love each other.

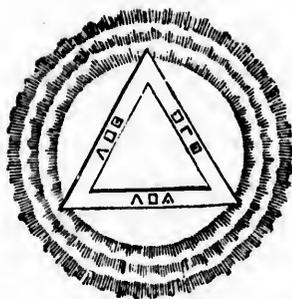
But, my brethren and companions, you are to extend those noble and generous sentiments still further. Let me impress upon your minds, and let it be instilled into your hearts, that every hu-

man being has an undoubted claim to your kind offices.

We therefore strictly enjoin you to do good to all, while we more particularly recommend to your care the household of the faithful ; that by diligence and fidelity in the duties of your respective avocations, liberal benevolence and diffusive charity, constancy and sincerity in your friendship ; and being kind, just, amiable and virtuous in your intercourse with your fellow creatures, you will demonstrate to the world the happy and beneficent effect of our ancient and honorable institution. Let it not be supposed that you have labored in vain, and spent your time for naught, for your work is with the Lord, and your recompense is with your God.

Finally, my Brethren and Companions, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with you and bless you for evermore.





HISTORICAL SUMMARY.

THE EQUILATERAL OR PERFECT TRIANGLE.

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Is emblematical of the three essential attributes of Deity—namely, Omnipresence, Omniscience and Omnipotence ; and as the three equal sides or equal angles form but one TRIANGLE, so these three equal attributes constitute but one God.

This emblem was adopted by the ancients as a symbol of the Deity—as embracing in Himself the three stages of time—the Past, the Present, and the Future. Among the Hebrews a yod, or point in the centre of an equilateral triangle, was one of the modes of expressing the incommunicable name of JEHOVAH. For this reason, the number THREE

has always been held in high estimation by the Fraternity. We find it pervading the whole ritual. There are three degrees of ancient craft Masonry, three principal officers of a lodge, three supports, three ornaments, three greater and three lesser lights, three movable and three immovable jewels, three principal tenets, three rounds of Jacob's ladder, three working-tools of a Fellow Craft, three principal orders of architecture, three important human senses, three ancient Grand Masters, &c.

* * * * *

In short, the allusion to the triangle may be found wherever we turn our steps in Freemasonry. It is held in still higher estimation by all Royal Arch Masons. There are three principal officers who compose the Grand Council, three Sojourners, three, and only three, can be exalted at the same time.

* * * * *



THE ROYAL ARCH BANNER.

Which should be displayed in every regular Chapter of Royal Arch Masons, is composed of the four standards used to distinguish the four principal tribes of the Children of Israel, who bore their banners through the wilderness, viz : Judah, Ephraim, Reuben and Dan ; and under each of these principal standards were assembled three tribes. There were consequently four Divisions, with three tribes in each, numbering 150,000, making in all 600,000 fighting men, or men of war. They marched in a hollow square in traveling through the wilderness, in order to guard and protect on every side the sacred ark of the covenant. The escutcheon or shield on the banner

is divided into four compartments by a green cross, over which a narrow one of yellow is placed. On each compartment formed by the limbs of the cross is delineated the peculiar emblem of one of these tribes, to wit : in the first quarter, a golden lion on a field of blue, representing Judah ; in the second, a black ox on a field of gold, representing Ephraim ; in the third, a man on a field of gold, representing Reuben ; and in the fourth, a golden eagle on a field of blue, representing Dan. Each of these is a component part of the hieroglyphic of the Cherubim, which represent the children of Israel ; and they teach us that, in the erection of our second temple of "Holiness to the Lord," as well as in the prosecution of every great and important undertaking, we should display, as did our ancient brethren in the erection of the first temple, the strength and boldness of the lion, the patience of the ox, the swiftness of the eagle, and the intelligence of an upright and perfect man. As a crest, the banner is surmounted by the covenant, guarded by two Cherubim, with their wings touching in the centre.

THE ARK OF THE COVENANT.

The ark of the covenant was a small chest or coffer, made by Moses, Aholiab and Bezaleel,

and was three feet nine inches long—two feet three inches wide and deep. It was constructed of shittim wood, covered with fine gold, and over all were the Cherubim with expanded wings. In the ark were placed the pot of manna, Aaron's rod and the tables of stone, containing the decalogue written by the finger of God. It was at first placed in the sanctuary of the tabernacle, and afterwards deposited by King Solomon in the *sanctum sanctorum* of the temple, at the completion and dedication of that edifice, as you have seen represented in the Most Excellent Master's degree.

When the Temple was destroyed by the Chaldeans, the ark likewise shared its lamented fate; but we are informed that King Solomon—foreseeing that the children of Israel would, in process of time, deviate from the laws of God, and provoke His displeasure, and that in consequence thereof their city would be taken by their enemies, the Temple destroyed, and thus would forever perish the sacred treasures contained in the S.:S.:—built a secret vault underneath the Holy of Holies, where our Grand Masters held their meetings, and in which they deposited an exact imitation of the ark of the covenant, wherein were placed precise resemblances of the pot of manna and of Aaron's rod, as also a true copy of the Book of the Law, with the

writings of Moses and the prophets up to that time. On the sides of the ark they placed their names, and the time when, and for what purpose deposited.

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The ark was placed on the MASONIC STONE OF FOUNDATION, which Masonic tradition says, was a perfect cube of white oriental porphyry, and on which was inscribed, in precious stones, the ineffable name. These characters were placed within an equilateral triangle, and all within a circle.

* * * * *

It was deposited in the sacred vault under the S.:S.: by our Grand Master, and answered as a pedestal upon which the imitation of the ark of the covenant might rest ; and there it remained until, at the rebuilding of the Temple by Zerubbabel, it was found by three zealous sojourners, and subsequently made the corner-stone of the second Temple. It was perfectly cubical in its form—all its sides being equal—symbolizing Divine Truth, which must alone direct and sustain us in our search after God and the true light.

Thus, within this imitation of the sacred ark of the covenant, were deposited and safely kept the *sacred* treasures, for the space of 470 years, which

should constantly remind us that our own breasts should afford an equally safe repository for the mysteries of the order, that they may be handed down pure and unimpaired to the latest posterity.

The Cherubim guarding the ark of the covenant are to remind us that the sublime principles of our Royal art have always had the immediate approval of Heaven, and encourages us to redouble our assiduity in the practice of all those virtues which we are taught within the inner veil of the sanctuary.

The motto of Royal Arch Masonry, emblazoned on its banner, is the same which was on the forefront of the High Priest's mitre : "Holiness to the Lord."

Up to this time, and during the progress of the several degrees through which you have passed, you have been addressed and have addressed each other by the title of brother or brothers. You will now be called Companions. And, Companions, I trust that it has not been an idle curiosity, that merely grasps at novelty, which has induced you to seek admission into this most sublime degree of Masonry, infinitely more important than all which have preceded it. Its ceremonies are calculated to impress upon our minds a firm belief in the existence and attributes of a Supreme Being, and

they teach us a due reverence for His great and holy name. They also bring to light many valuable *treasures* belonging to the Craft, after they had lain buried in darkness for the space of 470 years, and without a knowledge of which the masonic character is not complete.

The great, mysterious and sacred name of Deity was communicated to Moses at the B.:B.:

* * * * *

Thus promulgated to their law-giver by the Almighty, as His special appellation, this name of God became invested among the children of Israel with the profoundest veneration and awe; so much so, that they never presumed to pronounce it, except in a particular manner, and then only with solemn ceremonies and with the greatest reverence. Hence, in a long course of time, its true pronounciation became lost, except by the High Priest, who once a year, on the day of atonement, pronounced the word three times in the sanctuary of the tabernacle.

* * * * *

After a series of important events, of which you will find a particular account in the history of the

Kings of Judah and Israel, for the space of 416 years from the consecration of the first temple to its destruction by Nebuchadnezzar, we find that in the eleventh year of the reign of Zedekiah, king of Judah, Nebuzaradan, Captain of the Guard of the king of Babylon, went up, besieged and took the city of Jerusalem, seized all the holy vessels, the two famous brazen pillars, and all the treasures of the king's house, his palaces and his princes. He then set the temple and city on fire, overthrowing its walls, towers and fortresses, and totally leveling and razing it, until it became one thorough desolation ; and the remnant of the people that escaped the sword, he carried away captive to Babylon, where they remained as servants until the reign of Cyrus, king of Persia, who, in the first year of his reign, issued his famous proclamation, liberating the Hebrew captives, with permission to return to their native country, and rebuild the city and temple.

Accordingly the principal people of the tribes of Judah and Benjamin, together with the priests and Levites, immediately departed for Jerusalem. They travelled over rough and rugged roads, over rivers and mountains, until they arrived at that city, where they erected a tabernacle near the ruins of the old temple. This tabernacle, like that built by Moses,

was an oblong, situated due east and west, inclosed, and divided into apartments by four cross vails, the colors of which were blue, purple, scarlet and white ; and they allude to the four principal tribes of the Children of Israel, who bore their banners through the wilderness. Guards were stationed at those vails, to see that none passed but such as were duly qualified—none being admitted into the presence of the Grand Council but the true descendants of the twelve tribes of Israel, who made themselves known by the same signs and words given by the Lord to Moses when He commanded him to conduct the children of Israel out of the land of Egypt, and from the House of bondage.

In the tabernacle, they set up the altar, and burned incense thereon day and night.

In the sanctuary, the Grand Council, consisting of Zerubbabel the Prince of the People, Haggai the Prophet, and Joshua the son of Jozadak the High Priest, held their sessions and formed their plans.

Among those who returned were three of our ancient brethren, who were left behind in Babylon by the main body under Zerubbabel, and who afterwards went up to Jerusalem, to help, aid and assist in the great and glorious work of rebuilding the house of the Lord, without the hope of fee or re-

ward. Those three sojourners discovered and brought to light, as you have seen represented, the same treasures which had been buried by King Solomon, after they had lain in darkness from * * * * until the erection of the second temple ; and, as a reward for their valuable labors, they were exalted to the great and glorious rank of their ancestors. Those three worthy Companions, you have had the honor to represent.

* * * * *

And now, Companions, you have received all the instruction that pertains to our noble Craft.

You have ascended by regular gradations, to the summit of our sublime and royal art.

You have been conducted around the outer courts of the Temple, viewed its beautiful proportions, its massive pillars, its starry-decked canopy, its Mosaic pavement, its lights, jewels, and furniture.

You have been introduced into the middle chamber, and learned, by the example of our ancient brethren, to reverence the Sabbath day, and to keep it holy.

You have entered the unfinished S.:S.:, and there, in the integrity and inflexible fidelity of the illustrious Tyrian, witnessed an example of firmness and fortitude never surpassed in the history of man.

You have wrought in the quarries, and exhibited suitable specimens of your skill, and have been taught how to receive, in a proper manner, your Masonic wages.

You have been regularly placed in the Oriental chair of King Solomon, and learned its important duties.

You have been present, and assisted at the completion and dedication of our mystic temple ; and, for your zeal and fidelity to the Craft, have received the congratulatory title of Most Excellent Master.

You have now witnessed the mournful desolation of Zion, the sack and destruction of the city and Temple of our GOD, and the utter loss, as the world supposed, of all those articles contained in the Holy of Holies.

You have seen the chosen people of GOD forced by a foreign despot from the pleasant groves and peaceful vineyards of their native Israel, and drag-

ged into captivity on the banks of the far-off Euphrates.

But you have seen those afflicted sons of Zion visited, in the darkest night of their adversity, by a peaceful light from heaven, which guided them over rough and rugged roads to the scene of their former glory.

You have seen them enabled, by the signet of eternal truth, to pass the veils that interposed between them and their fondest hopes.

You have seen them successfully engaged in the great and glorious work of rebuilding the house of the LORD.

And, finally, you have seen the sacred treasures of the first Temple brought to light, and the blessed book restored to the longing eyes of the devout Israelites, to be the rule and guide—the comfort and support—of the people of GOD throughout all future time.

And, my Companions, if, in all these things, you have seen only a series of unmeaning rites—if the spirit of truth has not applied to your hearts the morals of these ceremonies—then, indeed, have we labored in vain, and you have spent your strength for nought.

But I am persuaded to believe better things of you. I trust that you have entered into the spirit of these solemn ceremonies, and understand the full import of these interesting symbols ; that all the forms and ceremonies through which you have passed, from the moment you first trod the outer courts of the Temple until your final reception within the vails, have impressed deeply on your minds the great and fundamental principles of our time-honored institution ; for *then*, and *only then*, can you justly claim the noble name of Mason ; *then*, and *only then*, can you feel that friendship, that union, that zeal, and that purity of heart, which should actuate every one who would appropriate to himself the proud title of a workman that needeth not to be ashamed.





ANCIENT CEREMONIES.

CONSECRATION AND DEDICATION,
AND ALSO
INSTALLATION OF THE OFFICERS
OF A CHAPTER.

*NOTE.—The Grand Z. grants a Dispensation.
The Grand Chapter grants the Warrant.*

*No Consecration should take place until the
Warrant is issued by Grand Chapter.*

1. The new Chapter will meet in its hall and
open on the R. A. Degree.

2. The Grand Chapter will meet in an adjoining room and organize.

3. A Committee from the new Chapter will inform the Grand Officers that their Chapter is prepared to receive them.

4. The Grand Officers will move in procession, conducted by the committee to the hall of the Chapter in the following order :

Grand Janitor.

Representatives of Subordinate Chapters according to seniority.

Grand Masters of the Veils.

Grand Chaplains.

Grand Scribe E. Grand Treasurer. Grand Scribe N.

Grand P. and Assist. Sojourners.

Grand Superintendents.

One Companion carrying the Pot of Incense.

Four Companions carrying the Ark.

Three Companions carrying Lights triangularly.

Grand J——. Grand Z. —— Grand H.

5. When the Grand Z. enters, the grand honors are given, and the officers of the new Chapter resign their seats to the Grand Officers.

6. An ode may be sung.

7. The Grand Superintendent of the District addresses the Grand Z. thus : M. E. a number of Companions duly instructed in the mysteries of Royal Arch Masonry, by virtue of a charter granted them, in accordance with the laws and constitution of the Grand Chapter of Royal Arch Masons of Canada, now desire to be consecrated into a regular Chapter, agreeably to the ancient usages and customs of the fraternity.

Grand Z. Comp. Grand Sup. will present the charter.

Grand Z. Upon mature deliberation the Grand Chapter has granted the companions of this Chapter a charter, establishing them in the rights and privileges of a regular constituted Chapter, we shall therefore now proceed according to ancient usage to consecrate this into a regular Chapter, and install the officers. I now enquire if the companions of this Chapter are ready to signify their approval of the officers named in the charter.

(They assent their willingness or otherwise).

CONSECRATION.

The Officers and Members form into two columns in advance of the pedestal. The Jewels and Collars of the Chapter are placed in the front, and the elements of consecration at the base of it. The Pedestal is unveiled and the Companions give the * * * * sign.

Ode to be sung.

Hail, Universal God,
By Heaven and Earth adored,
All Hail ! Great God !
Before thy Name we bend,
To us thy Love extend,
And to our prayer attend ;
All hail ! Great God !

Prayer by Grand J.

Almighty and Supreme Governor and Ruler of Heaven and Earth, who is there in Heaven but thee, and who upon Earth can stand in competition with thee? Thy *Omniscient* Name brings all things in review,—past, present, and to come ; thine *Omnipotent* Arm directs the movements of the vast creation ; thine *Omnipresent* Eye pervades the secret recesses of every heart ; thy boundless beneficence supplies us with every comfort and enjoy-

ment ; and thine unspeakable perfections and glory surpass the understanding of the children of men.

Grand Z.—Sprinkles the Corn, Wine, and Oil upon the pedestal, saying : May plenty, prosperity and unanimity attend this Chapter until time is no more.

Grand H.—Passes the censor over it.

Grand J.—Prayer.

Our Father who art in Heaven, we invoke thy benediction upon the purposes of our present assembly. Let this Chapter be established to thine honor ; let its officers be endowed with wisdom to discern, and fidelity to pursue its true interests ; let its members be ever mindful of the duty they owe to their God ; the obedience and love they owe to their equals, and the goodwill they owe to mankind. Let this Chapter be consecrated to thy glory, and its members ever exemplify their love to God by their beneficence to man.

General response.—Glory be to the Most High. As it was in the beginning, is now, and ever shall be, world without end.—Amen. *So mote it be.*

INVOCATION by GRAND H.

2 Chronicles vi.—verses 12 to 31.

DEDICATION.

Grand Z.—To the Most High and his service we dedicate this Chapter, and in memory of the *Nine Original Grand Masters*, under whose distinguished patronage many of our *Masonic mysteries* obtained sanction. May every companion review their character, and imitate their virtues.

General response.—Glory be to the Most High. As it was in the beginning, is now, and ever shall be, world without end.—Amen. *So mote it be.*

INVOCATION by GRAND H.

Psalms cxxxiii. or cxxii.—verses 1 to 9.

Grand Z.—In the name of the Grand Chapter of Canada, we now constitute and form you, our Excellent Companions, into a regular Chapter of Royal Arch Masons. From henceforth we empower you to act as a regular Chapter, constituted in conformity with the rites of the Supreme Degree, and may the *Great I Am* prosper, direct, and counsel you in all your doings. *So mote it be.*



INSTALLATION.

After Installing Z. takes the chair, he requests the Scribe E. to read that portion of the minutes relating to the election of Officers for the ensuing year, and then asks the Companions :

Are you satisfied with your choice of Officers ?

The Companions replying in the affirmative, the Installing Z. addressing the Past Z., who is to present the Principals elect, says :

Companion P.Z.—Have you examined the Principals elect of this Chapter, and do you find them well skilled in the Royal Art, and duly instructed in the mysteries of the Holy Royal Arch ?

P.Z.—I have so done and found them.

I.Z.—Present them to us.

P.Z.—(*Taking them from amongst their fellows*).
M. E. Principals, I present these my Excellent Companions, whom I know to be of great skill, true and trusty, and lovers of the whole fraternity wheresoever dispersed over the face of the earth, to receive at your hands the benefit of Installation as Excellent Principals of this Chapter.

I.Z.—(The Companions being placed on his left).
By the unanimous consent of the Companions already expressed, we declare you the Excellent Principals of this Chapter, not doubting your capacity and care to preserve the cement of this Chapter. Previous however, to your Installation and Investiture, it is necessary that you should signify your assent to the Regulations of Royal Arch Masons.

Do you therefore submit to the Regulations as laid down by the Grand Chapter of Canada?

*Principals Elect.—*We do.

*I.Z.—*All Companions who are not installed First Principals will retire.

OPENING COUNCIL OF INSTALLED PRINCIPALS.

*I.Z.—*Excellent Principals, assist me to open a Council of Installed First Principals.

* * * * *

I declare this Council of Installed First Principals of Royal Arch Masons of Jerusalem to be duly opened in the name of Jehovah.



FIRST CHAIR Z.

I.Z.—Let the Ex-Principal Z. elect enter and stand in the W.

Z. elect enters. Exodus iii. verses 3, 4, 5, are read.

I.Z. to P.Z. of Chapter.—You will now present to me our Companion 1st Principal elect.

P.Z.—I present to you my worthy Comp.——, to be installed as 1st Principal of this Chapter.

I.Z.—Let the Excellent Principal Z. elect advance to the E.

(Stands on W. side of A., giving sign of * *).

Excellent Comp., I congratulate you on the honor which has been conferred upon you by your Companions, no doubt by reason of your faithful services, integrity, and the knowledge you have acquired; the manner in which you have discharged the duties of the offices in which you have been placed in your progress through the various degrees, sufficiently manifest your zeal, and is a token of future exertions, and I hope that you are inspired with holy zeal, to declare you are ready to fill the office of Z. It is the highest honor which can be conferred by a Chapter, on any of its members, consequently the Companions

have a right to expect that by exemplary conduct, not only in, but out of the Chapter, the Companion exalted to so important a station will set an example to all mankind, as well as to his brethren of moral and religious rectitude ; it is only by such demeanor that you can expect to receive in return the homage, and respect due to the individual filling the exalted station in which you are about to be installed, as well as the good-will and affection of the Companions. Before however, you are placed in your chair, it is my duty to require, and I must now demand in the presence of this Council of Installed First Principals, whether you are willing to enter into a solemn O.B. of fidelity to keep inviolate the secrets of your office? (Z. elect.—I am).

I.Z.—For this purpose you will kneel and place your H. on the V. of the S. L. and the T.

O.B.—I — in the presence of the Almighty, the all powerful and Everlasting God, and before his sacred and mysterious Name, in this assembly of Princes and Rulers of the Supreme Degree of the Holy Royal Arch, Installed Principals here assembled, do solemnly promise and swear that I will for ever preserve inviolate the S. entrusted to the office of Z. That my B. shall be the sacred repository of these secrets, that I will never di-

vulge them to any individual, unless it be to him who shall be fully entitled thereto according to the ancient regulations of the Order, and then only in a Council of Installed First Principals, regularly constituted.

I furthermore promise that in the discharge of the duties of that office, I will observe impartiality, and never appoint a companion to any subordinate office, but under a full conviction that he will faithfully discharge his duty.

I do furthermore promise to act, in conjunction with the two other principals, thereby to promote obedience to the laws, and regulations of the Grand Chapter, and preserve that bond of union and fraternal love, which has ever been the foundation of our Masonic structure. To these several points I pledge fidelity under the P. of all or any of my former O. B., and I pray the Eternal Ruler of the Universe to keep me steadfast therein. (Salute S. V.).

I.Z.—I now call your attention to the emblems on which you have been obligated, viz. : The S. V. and the T. The S. V. is given to us as the guide of our faith to animate our hope, and awaken our charity. The T., in the days of Pythagoras, was considered the most sacred of all emblems, and when any oath or O. B. had to be administered it

was given on the T. and was never known to be violated.

Rise duly O.B. representative of Z.

Raised by * * * *

I.Z.—The sign of your chair is * * *
The P. W. is * * * and it means * * *
The sacred word is * * * which is to be
mentally pronounced by you when ascending the
T. and saluting your sceptre of office.

The following extracts of Scripture are read :

1st. Samuel iii., ver. 21 ; 1st. Samuel xvi., vrs. 1
to 13.

I.Z.—Excellent Comp. we find in these portions
of Scripture that the Almighty looks not on the
outward appearance of man, but on the heart.
He therefore selected David, anointed and in-
vested him with kingly power. You have this day,
according to the ancient rites of our order, been
prepared to enter on the kingly office held by our
illustrious ancestors, and, may the *Great I Am*,
whose eternal existence is comprised in the *Sacred
Word* itself, preserve you for evermore. Let us
pray. *Companions makes * * * and candi-
date kneels facing chair.*

Prayer by J.—We unite in heartfelt thanks to thee, Almighty Father, for the manifold blessings received from thy inexhaustible store ; grant that our labors may produce the fruits of wisdom, sanctity and love, that while we are laboring to erect, preserve our earthly tabernacle to thy name and glory, we may at the same time prepare our path to thine eternal temple where peace and joy reign for evermore. *So mote it be.*

Investiture by I. Z.

I feel much satisfaction on the present occasion, by installing you in the office of Z. of this Holy R. A. Chapter. I now invest you with the robe of the First Principal. The *Scarlet Robe* is emblematical of that fervency of zeal which should ever actuate all R.A. Masons, and is peculiarly characteristic of this degree. I next invest you with the *Jewel and Badge* of your office, a T with an irradiated crown in the centre, an emblem of royalty. The T. was the signet of Zerubbabel, and denotes supreme power, or the chosen of the Almighty. Being thus invested, I now place you in your chair according to ancient custom, and hereby constitute you a P. and R. of Judah and the representative of Zerubbabel the Prince of the People of Israel.

* * * * *

Lastly, I place in your hand this Sceptre, and in doing so, I wish to remind you that to reign sovereign in the hearts and affections of men, must be more gratifying to a generous mind, than to rule over their lives and fortunes; and to enable you to enjoy that pre eminence with honor and satisfaction, you must subject your own passions and prejudices to the dominion of reason and charity. Let the bright example of your illustrious predecessors stimulate you to a faithful discharge of your duties, that when the King of kings shall summon you to his immediate presence, you may receive from his hand a Crown of Glory which shall never fade away.

Installing P.Z.

I.Z.—You will now present the Immediate P.Z. for investiture.

Z.—I present to you my worthy Companion—, to be invested as the I.P.Z. of this Chapter.

I.Z.—Investing with Jewel, *says* :—You have now drawn forth all the *Cote-stones*, and discharged the highest office of the last, and most sublime degree of Freemasonry, the Holy Royal Arch. You now answer completely to the character of a Perfect Master, and may justly claim for yourself the word * * * * or * * * * as your reward and P.W.

The Comps. Z. greet the newly installed Z.

SECOND CHAIR H.

All Second and Past Second Principals may be present.

I.Z.—Let the Ex. Principal H. elect enter and stand in the W.

Scripture extract, Exodus iii. vs. 3, 4, 5, read.

I.Z.—You will now present to me your Second Principal elect.

P.Z.—I present to you my worthy Comp.—, to be installed as Second Principal of this Chapter.

I.Z.—Let the Ex. Principal H. elect advance to the A.

Ex. Comp., it cannot but be gratifying to you as a man and a Mason, that your Companions have evinced their feelings of respect and esteem, by having elected you to the exalted station of H. In your previous Installation, the duties of a Principal, or chief of a R.A. Chapter were fully explained, and I am happy to say, so far as we can judge of their effect, they have made a deep impression on your mind. I therefore deem it unnecessary to enlarge upon them, feeling assured that you will not swerve from the path of rectitude, which has thus led you forth to honor and promotion. It is however my

duty, before I place you in your chair, to require that you should enter into a solemn O. B. of fidelity. I must now demand therefore, in the presence of this Council of Installed Principals, whether you are willing to enter into such an O. B. to keep inviolate the secrets of your office? (*H.—I am.*)

I.Z.—For this purpose you will kneel, and place both hands on the V. of S.L. and the T.

O.B.

I——, in the presence of the Almighty, All-powerful and Everlasting God, and before his sacred and mysterious Name, and this assembly of Princes, and Rulers of this supreme degree of the Holy R.A. Installed Principals here assembled, do solemnly promise and swear that I will steadily adhere to the several engagements entered into by me during my progress in Freemasonry, and above all, under the penalty of all or any of my former O.B., never to divulge the secrets of the Second Chair to any individual, unless to one who has been regularly elected and installed in that chair and in a Council of Installed First Principals regularly assembled and constituted; that I will exert myself to the utmost to discharge the duties of the office to which I have been elected; and I

pray the Most High to support me by his strength, in my endeavors, and keep me faithful in this my solemn O.B. (S. V. 3):

I.Z.—I now call your attention to the emblems on which you have been obligated, viz.: the Sacred Volume and the T. The V. of S.L. is given us as the guide to our faith, to animate our hope and awaken our charity. The T. was, in the days of Pythagoras, considered the most sacred of all emblems, and when an oath or O.B. had to be administered, it was given on the T., and was never known to be violated.

Rise duly O.B. representative of H.

Raised by * * * * .

I.Z.—The sign of your chair is * * * * .

The P.W. is * * * * and it means * * * * . The Sacred Word is * * * * and is to be mentally pronounced by you when ascending the Throne, and saluting your sceptre of office.

*The following texts of Scripture may be read:—
Exodus vi. vs. 1 to 6; 1 Samuel iii. vs. 1 to 10.*

I.Z.—Ex. Comp., you have already invoked the Most High to support you by his strength and to

preserve you faithful to your O.B. By the portions of Scripture just read, we are taught to have sufficient willingness to assist such of his creatures as love, fear and obey him. Let me therefore entreat you to observe a steady adherence to his Will and Word, so that you may be ever ready, in the language of the Prophet, to say: "Speak, Lord, for thy servant heareth"; because his arm is always stretched forth to succor, and assist us when we with a fervent and sincere heart call upon him. Therefore now let us with humility bend before his Holy Name.

*Companions make * * * C.K. before Chair.*

Invocation by F.—Almighty Father, who in the hour of peril and persecution didst assist the people of Israel and subdue their enemies, we pray thee to continue thy kindness and protection unto us, grant that our knowledge of thy goodness and power may impress us with gratitude for the manifold blessings which thou hast already bestowed, that during our sojourn in this world of sin, we may be raised above the power of darkness and live according to thy sacred Will, to the glory of thy most Holy Name.—*So mote it be.*

INVESTITURE.—I feel much satisfaction in performing my duty on the present occasion, by in-

stalling you into the office of H. of this Holy R. A. Chapter. I now invest you with the robe of a Second Principal. The purple robe is an emblem of union, and being formed by a due admixture of Blue and Scarlet, is intended to remind us of the intimate connexion that exists between *symbolic Masonry* and the *Royal Arch degree*. I invest you with the Jewel and Badge of your office,—a T. with the All-seeing Eye irradiated in the centre, which should remind you that the Almighty God is ever present, and not only beholds your actions, but knows your most inmost thoughts, for which at the last day he will call you to account. Being thus invested, I now place you in your chair according to ancient custom, and hereby constitute you a Ruler in Israel, as the representative of H. the Prophet, and Second Principal of this Chapter.

* * * * *

Lastly, I place in your hand this sceptre, and in so doing, let me remind you that the Eye of God is in every place, for the purpose of taking a strict and impartial cognizance of all human actions. This expressive emblem of the *omniscience* and *omnipresence* of the Almighty, will recall to your remembrance that the Deity is watching over all mankind, and will weigh in the balance of Truth every action, thought and word.

THIRD CHAIR J.

All Principals and Past Principals may be present.

I.Z.—Let the Ex. Principal J. elect enter and stand in the West.

J. enters. *Exodus xxx. vs. 17 to 21 are read.*

J. kneels in silent prayer, at ending, says Amen.

I.Z. to P.Z.—You will now present to me your Third Principal elect.

P.Z.—I present to you my worthy Comp.—— to be installed as Third Principal of this Chapter.

I.Z.—Let the Ex. Principal J. elect advance to the A. (Done).

I.Z.—Excellent Companion, having been elected Third Principal of this Chapter, and the representative of Joshua the son of Jozadak the High Priest, “whose duty it was to aid and assist in carrying on the Lord’s work,” so it is your duty to assist your chief in the sacred duties of his office, and disseminate the knowledge of the Sacred Law promulgated at the foot of Mount Horeb in the wilderness of Sinai. The honor conferred upon you proves that your zeal and talent as a Mason, and your charac-

ter and conduct as a man, have gained you the approbation of your Companions and that they are anxious to reward you. It is however my duty to enquire :

1. Whether you are willing to undertake the duties of the distinguished office to which you have been elected, and to discharge those duties with fidelity and zeal to the utmost of your ability ?

2. Do you promise to observe to the utmost of your power, enforce and cause to be enforced and observed, the laws and regulations of Grand Chapter of—— as well as those laws established for the government of your own Chapter ?

3. Do you promise to act and co-operate with the two other Principals in supporting the dignity of the Order, and the peace, harmony and security of the Chapter over which you are elected thus to preside ?

4. Do you promise to admonish with impartiality, and to reprove the disobedient with firmness and reason, at the same time never forgetting that mercy is the attribute of our Heavenly Father, to whom our Second Temple is dedicated ?

5. Are you willing and prepared to enter into an O.B. of fidelity never to improperly reveal the se-

crets which may now, or at any future time, be entrusted to your keeping as a Principal of the Chapter?

(I am).

I.Z.—For this purpose you will K., place B.H. on the V. of S.L. and the T.

O.B.—I——, in the presence of the Almighty, All-powerful and Everlasting God, and before his sacred and mysterious Name, and in this assembly of Princes and Rulers of the supreme degree of the Holy R.A., Installed Principals here assembled, do solemnly promise and swear, never to reveal the secrets of the Third Principal's chair to any but an Installed Principal, or a Companion who shall have been duly elected to that office in open Chapter, and not even then, unless assisted by two or more Installed Principals for that purpose in Council regularly assembled. I furthermore promise and swear that I will ever maintain the Laws, and Regulations of the Grand Chapter of——, and conform to the established rules and ceremonies, and never admit any candidate for Exaltation, unless with a firm conviction that he is deserving of that honor.

To these several points I pledge fidelity, under the penalty of all or any of my former O.B., and I

pray the Most High to keep me steadfast therein.
(S.V. 3).

I.Z.—I now call your attention to the emblems on which you have been obligated, the V. of the S.L. and the T. The V. of S.L. is given us as a guide to our faith, to animate our hope and awaken our charity. The T. was, in the days of Pythagoras, considered the most sacred of all emblems, and when an oath or O.B. had to be administered, it was given on the T., and was never known to be violated. Rise duly O.B. representative of Joshua. Raised by * * * * The sign of your chair is * * * * The P.W. is * * * * and it means * * * * The Sacred Word * * * * and is to be mentally pronounced by you when ascending the Throne, and saluting your sceptre of office.

Any or all of the following Scripture extracts may be read :

Genesis xxxiii. v. 20 ; Leviticus viii. vs. 1 to 12 ; Numbers xvi. vs. 46 to 48.

I.Z.—Ex. Comp., at your Initiation into Freemasonry you were recommended to study the S.V. as a guide to your faith and conduct, and I doubt not from the proficiency you have made in the

various degrees through which you have passed, you have not been unmindful of that recommendation. I do not feel it necessary to detain you, by any attempt on my part, to explain or expound the various passages of the S.V. which have been read to you. I shall therefore content myself with observing that our Grand Master Moses has thus handed down to us and posterity, a record of the great mercy of our Heavenly Father, evinced by sending forth a High Priest amidst the dying and the dead, to stay the plague which had visited his sinful and rebellious people. Let me now invite you, with the rest of the Comps., to join in prayer. Comps. give * * * * Candidate kneels, facing chair.

INVOCATION BY J.

Almighty God who hath assembled with us this day to number our worthy Comp. among the Rulers of our Order, be graciously pleased to grant that this future life may be at all times regulated by his Holy Law. Inspire him and us with humility, make us obedient to Thy commands. Vouchsafe those mercies to us which thou didst not withhold from Thy ancient people, so that at the close of this our mortal career, we may be numbered amongst those whom Thou shall be

pleased to admit into Thy Temple of Eternal Bliss and Glory.

So mote it be.

I.Z. I feel much satisfaction in performing my duty on the present occasion by installing you in the office of J. of this Holy R.A. Chapter. I now invest you with the robe of a Third principal. The blue robe is of the approximate color of the *Three Symbolic degrees* of ancient Craft Masonry. It is an emblem of universal friendship and benovelence, and instructs us that in the mind of a Mason those virtues should be as expansive as the arch of heaven itself. I next invest you with the Jewel and Badge of your office, a T. with the V. of the S. L. irradiated on the C., reminding you that the S. V. is the guide to your faith, and that it contains the revealed will and word, which it is your duty to promulgate. Being thus invested, I now place you in your chair according to ancient custom, and hereby constitute you a Ruler in Israel, as the representative of J the H. P. and Third Principal of this Chapter.

* * * * *

Lastly I place in your hand this Sceptre an emblem of power and denoting the Priestly office.

Let it remind you of the dignity of the office you sustain, at the same time impressing upon your mind a sense of your dependence upon God, and showing you that perfection is not attained on this side of the grave, but that perfect holiness belongeth to God alone.

CLOSING COUNCIL.

I.Z. Ex-Companions assist me to close this Council of Installed Principals and resume the Chapter of R. A. Masons.

* * * * *

I declare this council of Installed Principals closed and the Chapter resumed.



The Companions enter and salute the Principals.

I.Z. Companions, behold your Principals, and recollect that the prosperity of your Chapter will as much depend on your support, assistance and obedience, as on their assiduity, information and wisdom.

The Comp. form procession and pass the newly Installed Principals saluting with the * * * sign.

I.Z. Ex-Comps. I now deliver into your care the warrant, which is your authority for holding this Chapter, you will receive it as a sacred trust, and never permit it to be used for any other purpose than those expressed in it.

To your care and custody Ex Z. it is especially entrusted. I present you once more with the V. of the S.L., the great light in every degree of Freemasonry, also with the laws and regulations of the Grand Chapter, and the By-laws of your own Chapter. You will cause them to be frequently read and punctually obeyed. Ex. Z. it is your in especial charge to see that the officers of this chapter faithfully perform the duties of their respective offices, and are examples of diligence and industry to their Companions. That true and accurate records of all the proceedings of the Chapter are kept, the regular returns to Grand Chapter are made, and the dues punctually paid.

You will now enter on the active duties of your office, and present to me for Investiture the respective officers of the Chapter.

The Z. elect presents each officer respectively, commencing with Scribe E. saying, I present to you my worthy Comp. —— to be invested —— of this Chapter.

SCRIBE E.

I.Z. Comp.—having been elected the representative of Ezra the Scribe. I have much pleasure in investing you with the Jewel of your office, a T. with crossed pens inscribed, which sufficiently point out your duty in keeping the records, issuing summonses, and making returns to the Grand Chapter. I have no doubt that you will fulfil these important duties, with benefit to the Chapter and credit to yourself.

SCRIBE N.

Comp.—having been elected the representative of Nehemiah the Scribe, I have much pleasure in investing you with the jewel of your office. It is similar to, and has the same import as that of Scribe E. Your immediate duties are to receive and report all candidates for Exaltation, to assist Scribe E. and in his absence, perform the duties pertaining to his office.

PRINCIPAL SOJOURNER.

I.Z. Comp.—having been elected to fill the office of P. S. of this Chapter, one equal in importance to any therein, (The Principals excepted) as by the performance of the duties appertaining thereto, rests in a great measure the prosperity

of the Chapter. I trust that you will be zealous in the discharge of them, so as to reflect credit to yourself, and be honorable to the Chapter. I have much pleasure in investing you with the Jewel of your office, which is a T. with an irradiated right angle thereon. The T. has ever been considered a Sacred emblem, and the *Right Angle* is an emblem of *Truth and Perfection*, which being irradiated, denotes that these are Divine attributes not to be obtained by the fallen of the human race, yet by the aid of the Divine power thus depicted, we hope you will approach near perfection, and finally be made perfect in Grand Chapter above.

ASSISTANT SOJOURNERS.

Companions—you are nominated Assistant Sojourners, offices of much importance, for in the absence of the P.S. you are to fulfil his duties, you will therefore see the necessity of perfecting yourself therein. I now invest you with the Jewels of your office, which you have already heard explained to the P.S., let those emblems of truth and perfection, ever stimulate you to render yourselves worthy of the trust reposed in you.

Comp. J. S. your especial duty is to prove the Chapter close guarded, and report all alarms at the door.

Comp. S.S. your especial duty is to allow none to enter the Chapter, but those who are properly clothed, and in possession of the P. W. of the Order, and not then without first acquainting the Principals.

TREASURER.

Comp.—you have been elected Treasurer of this Chapter, and I have pleasure in investing you with the Jewel of you office, a T. with a Key inscribed, which sufficiently denotes your duty. The qualities to be recommended are accuracy and fidelity, and I entertain no doubt but that you will justify the confidence reposed in you by your companions.

CHAPLAIN.

Ex. and Rev. Companion—you have been elected Chaplain of this Chapter, and I now invest you with the jewel and badge of your office. It is emblematical of eternity, and reminds us that this 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.

JANITOR.

Comp.—you have been elected Janitor of this Chapter, and I now invest you with the Jewel of your office. Let it remind you never to swerve from your duty. You are to be regular in attendance at all meetings of the Chapter. I present you with this implement of your office which will enable you to "guard the approaches to the Chapter, so as to prevent intrusion and interruption to our mysteries," and enforce our laws and customs, and I doubt not but you will perform your duty with promptness and fidelity.

GENERAL ADDRESS.

Ex. Principals, the stations you are called to fill, are important, not only respecting 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 found to rise or fall according to the skill and discretion, with which its concerns are

managed, and in proportion as the character and conduct of its principal officers are estimable or censurable.

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 practice yourselves.

COMPANIONS,—May our *Chapter* become *beautiful* as the *Temple*, *peaceful* as the *Ark*, and *sacred* in its most *Holy Place*. 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 through the *ragged path of life*, and finally may we all be *admitted within the veil of Heaven* to the full enjoyment of life eternal.

Response—So mote it be.

The Ex. Z. then appoints the rest of the officers and committees of the Chapter, and this finishes the Installation.

* * * * *

MASONIC CALENDAR.

THE ordinary calendar, or vulgar era, is not generally used by Freemasons in dating their official documents. They have one peculiar to themselves, differing according to their various rites. The Masons in all parts of the world working in the York or French rites, add 4000 years to the Christian era, calling it Anno Lucis—*Year of Light*; abbreviated A. : L. : ; thus the year 1880, would be A. : L. : 5880.

Masons practising in the Ancient and Accepted rite use the Jewish Calendar, which adds 3760 to the vulgar era, styled Anno Mundi—A. : M. :—*year of the world*. Or they sometimes use the Hebrew year, which begins on the 17th of September, or 1st of Tisri, using the initials A. : H. :—Anno Hebraico—*Hebrew Year*.

Royal Arch Masons date from the building of the second temple—530 years before Christ. Their style is therefore Anno Inventionis—A. : Inv. :—*in the year of the Discovery*.

Royal and Select Masters frequently use the common Masonic date—*Anno Lucis*—but properly they should date from the completion of Solomon's Temple, which would add 1000 to the Christian era. Their style is Anno Depositionis—A. : Dep. :—*in the year of the Deposit*.

Knights Templars date from the organization of the Order—1118. Their style is therefore Anno Ordinis—A. : O. :—*in the year of the Order.*

Those of the rite of Mizraim add four years to the usual computation of the age of the world : thus the year 1884 would stand A. : L. : 5884.

Masons of the York rite begin the year on the first of January ; but in the French rite it commences on the first of March.

Dr. A. G. Mackey, in his "*Lexicon of Freemasonry*," gives the subjoined rules for discovering the different dates :

1. *To find the date for the York rite, add 4000 to the present year.*

2. *To find the date for the Ancient and Accepted rite, add 3760 to the present year.*

To find the date for the Royal Arch, add 530 to the present year.

4. *To find the date for the Royal and Select Masters, add 100 to the present year.*

5. *To find the date for the Knights Templar, subtract 1118 from the present year.*

6. *To find the date of the rite of Mizraim, add 4004 to the present year.*

BY-LAWS AND REGULATIONS.

PREAMBLE.

For the purpose of securing order and regularity, and with the view of promoting harmony and decorum, the Companions of Chapter No. agree to the following By-Laws :

ARTICLE I.—DUTY TO GRAND CHAPTER.

This Chapter acknowledges the supremacy of the Grand Chapter of Royal Arch Masons of * * * and will at all times pay respect and obedience to its Laws, Rules, Orders and Regulations.

ARTICLE II.—NAME.

This Chapter shall be known as Chapter of Royal Arch Masons, No.

ARTICLE III.—MEETING.

The Regular Convocation of this Chapter shall be held on the of every month, at such hour as may be named by the First Principal Z.

ARTICLE IV.—ELECTION.

The First, Second, and Third Principals, Scribes E. & N., Principal Sojourner, Treasurer, and by an open vote of the Chapter, the Janitor, shall be elected at the Regular Convocation in, whom with the following appointed officers, viz.:—Senior and Junior Sojourners, Masters of Veils, Standard-bearer, Master of Ceremonies, Sword-bearer, two Stewards, and three members of the Executive Committee, shall be installed and invested at the Regular Convocation in

ARTICLE V.—SCRIBE E.

The Scribe E. shall issue all notices for meetings, seven days previous to each; notify all accepted candidates, record all proceedings proper to be recorded, prepare the returns for the Grand Chapter, receive all fees, dues, and other moneys of the Chapter, keep a faithful account of the same, pay them over to the Treasurer, taking his receipt therefor. In the absence of the Scribe E., these duties shall devolve upon the Scribe N.

ARTICLE VI.—TREASURER.

The Treasurer shall receive all moneys from the Scribe E., and give receipts therefor, pay all orders drawn upon him by the E.Z., and shall have his books and vouchers ready at all times for inspection. He shall also, on the

night of installation of officers, hand over all moneys and vouchers in his possession to his successor.

ARTICLE VII.—JANITOR.

The Janitor shall attend every meeting, and prepare the room therefor. He shall also discharge every other duty usually devolving upon his office, for the due performance of which he shall be paid by the Chapter. He may at any time be removed by a vote of the Chapter for neglect of duty or other sufficient cause: It shall be his especial business, aided by the Assistant Sojourners, to see that all Companions, whether Visitors or Members, come properly clothed as Royal Arch Masons.

ARTICLE VIII.—COMMITTEE.

An Executive Committee, consisting of the Three Principals, the Scribe E., the Principal Sojourner, the Treasurer, and two Companions, to be appointed at the Annual Convocation in....., shall superintend the finances, audit the accounts, report upon the standing of every Candidate, and take into consideration all matters affecting the interest of the Chapter. They shall meet whenever notified by the E.Z. Four to form a quorum, and the result of their proceedings shall be reported in writing at each regular meeting. They shall present a report at the Annual Convocation in....., of each year, showing the progress made in the Chapter during

the preceding year, the state of its finances, the names of all Companions twelve months in arrears, together with any suggestions for the future government thereof, as they may think desirable to place before the Chapter.

ARTICLE IX.—EXALTATION.

Every Candidate for Exaltation shall sign a petition in accordance with the form prescribed by the Grand Chapter, and shall be proposed and seconded at a Regular Convocation. The petition shall be referred to the Executive Committee for their consideration, and when reported on, a ballot shall be taken for the Candidate at a Regular Convocation. If after being accepted the Candidate does not come forward for Exaltation for six (or twelve) months, another ballot shall be taken.

ARTICLE X.—AFFILIATION.

Any Royal Arch Mason in good standing desirous of becoming affiliated in this Chapter, shall be proposed and balloted for, and must at the time of his application produce his Grand Chapter certificate, or give a satisfactory reason for its non-production.

ARTICLE XI.—BALLOT.

No Candidate shall be exalted in, nor any Companion become a member of this Chapter, if on the ballot being

taken, black balls shall be found against him. No rejected Candidate can be again proposed and balloted for (in this Chapter) within twelve months of the time of his rejection.

ARTICLE XII.--FEES AND DUES.

1. The fees for exaltation and the subordinate degrees shall be Dollars, payable in advance, which shall include the cost of registration and Grand Chapter certificate, but a candidate who has taken one or more of the subordinate degrees in another Chapter, shall be entitled to a reduction of \$ for each degree so taken, and a Companion who has already been exalted without having taken the subordinate degrees, shall have the same conferred upon him for the sum of Dollars.
2. The fee for Companions affiliating shall be \$
3. The monthly dues of Companions shall be cents; but any Companion residing three or more miles from the place of meeting, may be placed on half dues.
4. Any Companion twelve months in arrear, after having been duly notified and summoned by the Scribe E., shall, after due trial, be liable to suspension, and his name be reported to the Grand Scribe E. In peculiar circumstances, advanced age, inability, or unavoidable absence, the Chapter may remit a portion or the whole of such arrears.

ARTICLE XIII.—WITHDRAWAL.

Any Companion desirous of withdrawing from Affiliation, may do so on paying up his dues and signifying such wish in writing, when he shall be entitled to a receipt from the Scribe E., under the seal of the Chapter, showing that he retires in good standing. He shall not be re-admitted unless by ballot and in regular form.

ARTICLE XIV.—RE-ADMISSION OF MEMBERS.

1. Should any member resign, he shall not be re-admitted without a ballot and a joining fee.
2. Should any member who has been excluded, or suspended for an indefinite period, desire to be re-admitted, he may petition the Chapter for its recommendation to Grand Chapter that he be restored; and if at the next regular meeting, the Chapter by a two-third vote by ballot concur, the petition shall be endorsed under seal, and transmitted to the Grand Scribe to be presented to Grand Chapter. Should the action of Grand Chapter be favorable, he shall be re-admitted without a ballot or joining fee.
3. Any member who has been suspended for non-payment of dues, shall be immediately restored without ballot, on payment of all arrears owing at the time of his suspension, and of the regular Chapter dues for the period he was so suspended.

4. Any member who has been suspended for a definite term, shall be restored to membership without ballot, at the expiration of the term defined in his sentence.

ARTICLE XV.—CHAPTER PROPERTY.

The Robes, Jewels, Furniture and other property belonging to the Chapter shall be, and are hereby vested in the Council for the time being, in trust for the use and benefit of the Chapter.

ARTICLE XVI.—RULES OF ORDER.

1st. The Chapter shall be governed by the following Rules of Order. The Chapter being opened in due form, the following shall be the order of business :

- (1). Reading and Confirming Minutes.
- (2). Reports of Executive Committee.
- (3). Reports of General Committees.
- (4). Passing Accounts.
- (5). Reading Correspondence.
- (6). Receiving Petitions.
- (7). Balloting for Candidates.
- (8). Conferring Degrees.
- (9). General Business.

2nd. No question shall be entertained unless it be put in writing, with the names of the mover and seconder thereon.

3rd. Every brother desirous of speaking shall stand up in his place, and address himself to the 1st Principal Z.

4th. When two or more brethren rise to speak at the same time, the 1st Principal may decide as to the one who in his opinion is entitled to the floor.

5th. No brother shall speak twice on the same question, unless by permission of the 1st Principal.

6th. No brother shall be so unmasonic as to interrupt another while speaking; or disturb him by hissing, applauding, unnecessary coughing, loud whispering, or other unseemly noise.

7th. No personal or abusive remarks, or other improper language shall be used by any brother in debate.

8th. All matters not otherwise provided for in the Constitution or these By-laws, shall be decided by a majority of open votes, each Companion having one, and the E.Z., besides his own vote the casting vote in case of a tie. Provided always that this cannot interfere with or supersede any ruling of the First Principal, from whose decision there is no appeal except to a higher authority.

ARTICLE XVII.—DISPOSAL OF FUNDS,
PROPERTY, ETC.

1. No part of the funds of the Chapter shall be expended, except for monthly or other necessary expenses, unless on a notice of motion given at one regular meeting, and inserted in the summonses for the next regular meeting, when, if a majority of the members present approve, the expenditure may be incurred.

2. No portion of the furniture, jewels, paraphernalia, or other property of the Chapter shall be sold, alienated, or in any way disposed of, except by the unanimous consent of the members present at a meeting to be specially called for that purpose.

ARTICLE XVIII.—AMENDING BY-LAWS.

No alterations, additions or amendments, shall be made to these By-laws, except at a Regular Convocation of this Chapter, of which one month's notice shall have been previously given in writing, and be subject to two-thirds majority of the Companions then present.

ARTICLE XIX.—SIGNING BY-LAWS.

Every Companion shall sign these By-laws in token of his submission thereto, when he shall receive a printed copy of the same for his guidance.

VISITOR'S TEST, OR TYLER'S O.B. FOR R.A.

I....., do hereby and hereon solemnly and sincerely swear, that I have been advanced to the honorary degree of a Mark Master, regularly presided in the Oriental chair of King Solomon, received and acknowledged as a Most Excellent Master, and regularly Exalted to the supreme degree of the Holy Royal Arch ; that I do not stand suspended or expelled, and know of no reason why I should not hold Masonic communication with my Companions.

CLOTHING.

The Constitution strictly requires that all Officers and Companions, whilst in Chapter, shall wear the insignia of the Order, according to their rank ; and no Companion shall be admitted, on any pretence, without his proper clothing.



FORMS.

APPLICATION FOR A WARRANT OF CONSTITUTION.

TO THE MOST EXCELLENT GRAND PRINCIPALS,
AND THE GRAND CHAPTER OF ROYAL ARCH
MASONS OF CANADA.

We, the undersigned, being registered Royal Arch
Masons, of the Chapters mentioned against our
names, pray for a warrant of constitution, empower-
ing us to meet as a regular chapter at to be
called on the day of and
there to discharge the duties of Royal Arch
Masonry, in a constitutional manner, according to
the forms of the order, and the rules and regula-
tions of the Grand Chapter ; and we have nomin-
ated and do recommend Companion
to be First Principal, Z., Companion
to be Second Principal, H., Companion
to be Third Principal, J.

The prayer of this petition being granted, we
promise strict conformity to the ancient landmarks
of the order, and the rules and regulations of the
Grand Chapter.

Dated at, &c., &c.

(To be signed by at least nine R. A. Mason.s)

APPLICATION FOR EXALTATION.

TO THE EXCELLENT

*The Frincipals, Officers and Companions of the
Chapter of Royal Arch Masons, No.....*

The undersigned, a Master Mason, and raised in.....Lodge, No....., under the jurisdiction of the Grand Lodge of....., respectfully offers himself as a candidate for advancement to the degrees of Mark Master, Past Master, and Most Excellent Master, and exaltation to the supreme degree of the Holy Royal Arch, in.....Chapter, No..... Should his petition be granted, he promises a cheerful compliance with all the forms and usages of the order.

Dated at, &c., &c., (Signed), A. B.

Recommended by

C. D..... (Residence).....

E. F..... (Profession).....

(Age).....

APPLICATION FOR MEMBERSHIP.

TO THE EXCELLENT

*The Principals, Officers and Companions of the
.....Chapter of Royal Arch Masons, No.....*

I,.....of the.... of.... (*profession or addition*)
....aged...., being a Royal Arch Mason, am
desirous of becoming a member of the.....Chap-
ter, No....

I was exalted in....Chapter, No....., and am
now in good standing in the Royal Craft.

Recommended by }
..... }

CERTIFICATE OF WITHDRAWAL FROM
A CHAPTER.

*To all Royal Arch Masons to whom these presents shall
come, greeting :*

This is to Certify that Companion....., who
hath signed his name in the margin hereof is a
regular Royal Arch Mason in good standing at
this date, and is, at his own request, regularly dis-
charged from membership in the.....Chapter,
No....., under the jurisdiction of the Grand Chap-
ter of Canada.

Given under my hand and the seal of the Chap-
ter at....., &c'



.....Z.

.....Scribe E.

PROXY FOR A CHAPTER APPOINTING
ITS DELEGATE TO GRAND
CHAPTER.

THIS IS TO CERTIFY,

That at a.... convocation of the....Chapter,
No....., held on the....day of...., A.D.... Com-
panion.....was delegated to represent the said
Chapter at the annual convocation of the Grand
Chapter, to be held at...., on the....day of....,
and there to perform any and all acts which could
be done by the duly qualified officers of the said
Chapter were the.....personally present ; promis-
ing to ratify and confirm all that the said delegate
may lawfully do under such authority.



.....
First Principal Z.

.....
Scribe E.

FORM OF MINUTES

—FOR—

PRIVATE CHAPTERS.

Minutes of a——— Convocation of———Chapter
of Royal Arch Masons, No.——, G. R. C., held at——,
on——day—— 18——.

OFFICERS PRESENT.

(Follow with Officers and Titles).

COMPANIONS PRESENT.

(Follow with names of Companions).

VISITING COMPANIONS.

(Follow with names of Visitors).

OPENING CHAPTER.

The Chapter was opened in the Royal Arch degree,
at——o'clock.

CONFIRMATION OF MINUTES.

The Minutes of the Regular Convocation, held——, (and subsequent emergencies, if any, giving date,) were read and confirmed.

REPORT OF EXECUTIVE COMMITTEE.

The following Report of the Executive Committee was received and adopted.

(Here follow with report in full, which should include a report on Petitions for Admission or Membership).

REPORTS GENERAL.

The Committee appointed to take into consideration, (here state the subject) submitted their report, which, on motion of Comp.——, seconded by Comp.——, was received.

(The adoption of the report having been put to the Chapter, it was, as the case may be, adopted as presented, amended, or rejected).

PASSING ACCOUNTS.

On the motion of Comp.——, seconded by Comp.——. The sum of \$——, in full of——account for——, (or in part payment, as the case may be) was ordered to be paid.

READING CORRESPONDENCE.

The following Correspondence was read.

(Here follow with the subject matter of each).

RECEIVING PETITIONS.

It was moved by Comp.—, seconded by Comp.—, and adopted (or rejected, as the case may be).

That the application of Bro.—, M.M., member of —Lodge, No.—, for Exaltation and intermediate degrees, be received, referred to the Com., and the name placed on the minutes, to be balloted for at the next Regular Convocation.

(Each Petition must be entered separately).

(The same form is to be used for joining Comp., substituting the word "Comp." for "Bro.," and "to become a member" instead of for "Exaltation," etc.; also stating the Chapter from whence he hails).

BALLOT.

The Report of the Executive Committee being favorable, the R.E.Z. ordered the Ballot to be passed for Bro.—, member of—Lodge, No.—, for Exaltation and intermediate degrees, which was taken, and upon examination, declared in favor of (or against) the Brother, as may be.

(The same form will apply to joining members, using the term "Companion" for "Bro.," and the words "to become a member" for "Exaltation," etc.).

EXALTATION.

Bros. —, having received the degrees of Mark Master, Past Master, Most Excellent Master; and being duly prepared, were Exalted to the supreme degree of the Holy Royal Arch.

GENERAL BUSINESS.

If Committees are appointed for special purposes, after motion has been moved and adopted, state the fact, also any other general business which may have transpired and is proper to be recorded.

APPOINTMENT OF COMMITTEE.

The R. E. Z. appointed Companions—as a Committee (here state the nature of the business), and to report at the next Regular Convocation of this Chapter.

CLOSING.

No further business coming before the Chapter, it was closed in due form at—o'clock.

Read and Confirmed in open Chapter, this—day of
—18—.

_____ Scribe.

_____ Z.

(IF) INSTALLATION OF OFFICERS.

It being the Annual Convocation of this Chapter for the Installation of Officers, the Installing Z. assumed the chair, after confirmation of minutes relating to the election of Principals, and the Companions expressing themselves satisfied with their choice, all who were not installed First Principals were directed to retire. The Companions being re-admitted, the Installing Z. proclaimed Comp.—First Principal Z., Comp.—Second Principal H., and Comp.—Third Principal J.

The rest of the Officers were then invested :

Comp.—Scribe E.	Comp.—Mast. 1st V.
Comp.—Scribe N.	Comp.—Mast. 2d V.
Comp.—Treasurer.	Comp.—Mast. 3d V.
Comp.—P. Sojourn'r.	Comp.—Mast. 4th V.
Comp.—S. Sojourn'r.	Comp.—D. of C.
Comp.—J. Sojourn'r.	Comps.—Stewards.
Comp.—Janitor.	

The R. E. Z. then appointed the following Officers and members of Committees.

(Here state names and committees).

SUBORDINATE LODGES.

Lodges of Intermediate degrees may be held for conferring such degrees, without the Chapter being opened. If the Chapter is open, close it before opening a Lodge.

MARK MASTER.

Minutes of a Meeting of Mark Masters, held at—, on—day of—18—.

OPENING.

The Lodge was regularly opened at—o'clock, with the following Officers.

(Here state the officers).

DEGREE.

Bro.—, having been properly prepared, was advanced to the honorary degree of a Mark Master Mason.

The Lodge was then closed in harmony, at—o'clock.

PAST MASTER.

And a Lodge of Past Masters was opened, with the following Officers.

(Here state the officers).

Bro.—, having been properly prepared, was admitted and duly seated in the Oriental chair of King Solomon.

The Lodge was then closed in harmony, at—o'clock.

M. E. MASTER.

And a Lodge of Most Excellent Masters was opened, with the following Officers.

(Here state officers).

Bro.—, having been properly prepared, was admitted and duly received and acknowledged as a Most Excellent Master.

The Lodge was then closed in harmony, at—o'clock.

NOTE.—Lodges of any of the three subordinate degrees may be opened for the purpose of conferring such degree. The minutes of all such meetings should be recorded in the Chapter Minute Book.



Form for Keeping Copy of Grand Chapter Returns.

NO.	DATE OF RETURN.	NAME IN FULL.	DATE OF MARK MASTER.	DATE OF P. MASTER.	DATE OF M.E. MASTER.	DATE OF ROYAL ARCH.	DATE OF RESTORATION.	DATE OF AFFILIATION. FROM WHAT CHAP.	
							DEATHS. NAME IN FULL.	DATE.	
RECAPITULATION No. of Members last Return..... Admissions..... Restorations..... Affiliations, Local..... " Foreign..... Less.—Suspensions, Resignations, Deaths..... No. of Members on Roll..... Certificates..... Affiliations, Local..... " Foreign.....									
								RESIGNATIONS. NAME IN FULL.	DATE.
								SUSPENSIONS. NAME IN FULL.	DATE.
								\$	

→* S. J. SARGANT,*←

—MANUFACTURRR OF—

**MASONIC & SOCIETY REGALIA,
JEWELS, &c.**

TORONTO, - - - ONT.

BOX 1176.

FOR BLUE LODGE.

APRONS.

Linen Aprons per doz.
Entered Apprentice Aprons
Fellow Craft Aprons
M. M. Aprons, No. 1
" " No. 2—Leather lined, Solid Tassels, &c..
" " No. 3—Best " " ..
P. M. Aprons, Ribbon Levels, &c. Leather or Silk lined
" " Solid Levels, Tassels, &c. " "

COLLARS.

Officers' Collars, plain, cord and button
" " Leather lined, cord and button.....
Gauntlets, Silver Braid and Fringe.....

JEWELS, &c.

Lodge Jewels, E. plated.....
" " Silver.....
" " Silver, handsomely engraved.....
Square and Compasses in E. plate or Silver.....
Past Master's Presentation Jewels, in Silver, Silver Gilt
and Gold.....
Slippers, Gavel, Working Tools, Ballot Boxes and Bal-
lots, Apron Cases, &c., &c.

ROYAL ARCH REGALIA.

Royal Arch Suits, Apron and Sash, leather or silk lined. \$
Principal's Suits, 13 x 15; leather or silk lined; solid tassels; trimmed gold lace and fringe.
" " 15 x 18, gold lace and fringe.
Grand Chapter Suits, 15 x 18; gold lace and fringe; embroidered centre piece of office.

COLLARS.

Officers' Collars, plain, cord and button. each,
" " leather lined. "
" Jewels, gilt, handsome, set of 10 pieces.
P. Z. Presentation Jewels, in Silver, Gilt and Gold.
R. A. Jewels in Metal or Silver Gilt.
Marks in Pearl, Silver, Silver Gilt or Gold.

FURNITURE, &c.

Plate and Letters, sunk circle, with cover.
3 Principal's Robes, Z. H. & J.
Officers' White Robes, each,
Marble Keystone.
Triangle for Bible
Signet of Truth
Pennies for Mark Degree.
Lattice Window
6 Candlesticks, plain or carved
Double Cube Altar
3 Sceptres; Z. H. & J.
4 Gavels; 6 Squares.
Shovel, Pick, C. Bar, Scroll
Trowel; C. Tow
Ark of the Covenant.
Arch for M. E. M. Degree
Banners, &c., &c.

GRAND LODGE.

APRONS.

- No. 1.—Size, 14 x 17, trimmed dark blue, ribbon
or solid levels\$
- No. 2.—Size, 14 x 17, Silver gilt levels, lace, &c.
- No. 3.— " 15 x 18, Gold Lace and Fringe,
solid levels, &c.....
- No. 4.—Size, 15 x 18, Gold Lace and Fringe,
solid levels, embroidered centre piece.....
- No. 5.—As No. 4, with embroidery round.....

COLLARS.

- No. 1.—Dark blue, plain, leather lined.....
- No. 2.— " embroidered, "

GAUNTLETS.

- No. 1.—Dark blue, trimmed, gold lace and fringe.
- No. 2.—As No. 1, with gold embroidered badge
of office upon them.....

Knights Templar.

- K. T. Baldric.....\$
- K. T. Mantle of white stuff, &c.....
- K. T. Gauntlets, Swords.....
- K. T. Jewel, Star, &c.....
- K. Malta Jewels, &c.....

Banners, Sepulchre, Helmet, Shield, Breastplate, and every other requisite for fitting up a Preceptory.

Prices furnished on application.

Red Cross of Rome & Constantine

Apron and Sash,

Jewel and Sword,

And all other Regalia requisite.

Rose Croix and Consistory.

Rose Croix Apron and Collar,

Jewels for 14°, 18°, 32°,

32° Collars.

Royal and Select Masters.

Collars, Aprons, Jewels, and all other paraphernalia required in a Council, &c.

If you desire prices for any of the articles specified in this list of Masonic goods, kindly address,

S. J. SARGANT,

Box 1176, TORONTO, ONT.

