

THE

HISTORICAL LANDMARKS

AND OTHER EVIDENCES

OF

FREEMASONRY,

EXPLAINED;

IN

A SERIES OF PRACTICAL LECTURES,

WITH COPIOUS NOTES.

ARRANGED ON THE SYSTEM WHICH HAS BEEN ENJOINED BY THE GRAND LODGE OF ENGLAND, AS IT WAS SETTLED BY THE LODGE OF RECONCILIATION, AT THE UNION IN 1813.

BY

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WITH NUMEROUS ILLUSTRATIONS.

IN TWO VOLUMES.

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"Remove not the ancient LANDMARK which thy fathers have set."—SOLOMON.

"There shall be the most perfect unity of obligation, of discipline, of working the Lodges, of making, passing, and raising, instructing, and clothing Brothers; so that but one pure unsullied system, according to the genuine LANDMARKS, laws, and traditions of the Craft, shall be maintained, upheld, and practised, throughout the Masonic world."—ARTICLES OF UNION.

"In the Grand Lodge resides the power of enacting laws and regulations for the government of the Craft, and of altering, repealing, and abrogating them, provided that they continue to preserve the ancient LANDMARKS of the Order."—CONSTITUTIONS.

"You faithfully promise to obey the original laws, charges, and regulations of this ancient and honourable Institution, and to preserve the ancient LANDMARKS of the Order to the utmost of your power."—LECTURES.

"The M. W. Grand Master addressed the Brethren on the subject of the Lectures; when he stated that it was his opinion, that so long as the Master of any Lodge observed exactly the LANDMARKS of the Craft, he was at liberty to give the Lectures in the language best suited to the character of the Lodge over which he presided."—QUARTERLY COMMUNICATION, *Dec.* 1819.

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ANALYTICAL TABLE OF CONTENTS

TO VOLUME I.

INTRODUCTION.—Error of discountenancing Masonic disquisitions, p. 1. The Lectures of Masonry not sufficiently elucidatory, 3. Masonic publications, even of the most objectionable kind, do no real injury to the institution, 12. American Antimasonry, 15. Continental opponents of Masonry, 21. Gradual advancement of the Order, 30. Dearth of Masonic writers, 32. Progress of science, 36. Opinions of Masonic rulers, 37.

LECTURE I. (*Preliminary.*)

GENERAL VIEW OF THE LANDMARKS OF MASONRY FROM THE CREATION TO THE DELUGE.—Whether the Lectures of Masonry contain any reference to Christianity, 43. Masonry inculcates the being of a God, 45; and the doctrine of a resurrection from the dead, 49. It refutes infidelity, 53. Legends, 55. Deterioration of Masonry, 59. Freemasonry of the antediluvian world, 60. Promise of a Redeemer, 62.

LECTURE II. (*Preliminary.*)

GENERAL VIEW OF THE LANDMARKS FROM THE DELUGE TO THE ADVENT OF JESUS CHRIST.—The truths of revelation preserved by Freemasonry, 66. Appearance of the Shekinah, 67. Freemasonry the vehicle of prophecy, 70. Its reference, 73. Erection of the tabernacle, 74. Banners of the tribes, 77. The high priest's pectoral, 79. The Tau cross, 80. The grand offerings, 82. The temple of Solomon, 85; and of Zerubbabel, 86. Utility of Freemasonry to several orders of men, 88.

LECTURE III. (*First Degree.*)

THE REASON WHY MASONS ARE STYLED FREEBORN.—The Lodge Lectures, 95. Abraham's grand festival, 98. Settles in the land of Canaan, 100. Ishmael born, 103. The angelic visitants, 104. Isaac weaned, 107. Ishmael's mockery, 108. Bond and free explained, 109. Hagar cast out, 113. The promise to Hagar, 116. The prophecy fulfilled, 117.

LECTURE IV.

THE E. A. P. TRACING-BOARD ILLUSTRATED.—The universal language, 121. Jewish symbols, 123. Application of the symbols on the Tracing-board, 124. Various definitions of Freemasonry, 127. Ornaments, furniture, and jewels, 132. An ancient Tracing-board described, 133. The Tracing-board embodies the landmarks, 134. Situation and extent of the Lodge, 135. East, west, and south, 138. Reference of the pillars, 140. Holy ground, 142. Mosaic pavement, 143. The forty-seventh problem of Euclid, 144. The holy Bible, 146. The immoveable jewels, 150.

LECTURE V.

EXPLANATION OF THE TRACING-BOARD CONTINUED.—Pillars of wisdom, strength, and beauty, 154. Their reference, 155. The blazing star, 158. The moveable jewels, 161. The point within a circle, 166. The three great lights, 168. The theological ladder, 171. The seven stars, 173. The working tools, 180.

LECTURE VI.

THE FORM, SITUATION, AND EXTENT OF THE LODGE.—Construction of speculative Freemasonry, 183. Design of the three degrees, 186. Nature of the Lodge, 187. Form of the Lodge, 188. The square, 189. Extent, 190. Situation, 192. East and west, 193. Worshipping towards the east, 194. Why our Lodges are built due east and west, 199.

LECTURE VII.

THE GROUND OF THE LODGE.—Holy, 205. First grand offering, 208. Abraham and Isaac, 209. The sacrifice on mount Moriah, 212. Isaac redeemed, 214. JEHOVAH-JIREH, 215. Typical reference of the first grand offering, 216. Its importance to Freemasonry, 219.

LECTURE VIII.

THE GROUND OF THE LODGE CONTINUED.—Some account of King David, 223. Removal of the tabernacle, 224. David forms an alliance with Hiram, King of Tyre, 225. The threshing-floor of Araunah, 226. David numbers the people, 227. God's displeasure announced, 228. The three calamities, 229. The angel on the threshing-floor, 230. The plague ceases, 231. Second grand offering, 233. The site of the temple revealed, 234.

LECTURE IX.

THE SUPPORT OF THE LODGE.—Morality of the Order, 237. Similarity of a Mason's Lodge to the temple at Jerusalem, 238; explained, 240. Triad references largely enumerated, 242. Universal veneration for the number three, 248. Symbolical nature of this number, 251. Applied to the Deity, 255. Chinese triad society, 257. The Trinity, 259. The numbers four and ten, 263.

LECTURE X.

THE COVERING OF THE LODGE.—Antiquity of the Landmarks, 266. Antediluvian Masonry, 267. Masonry after the flood, 268. Jacob and Esau, 270. Jacob at Luz, 272. The Ladder, 273. God covenants with Jacob, 276. Jacob wrestles with an angel, 280. Some account of Joseph, 283. Mourning for Jacob, 285.

LECTURE XI.

THE TWELVE GRAND POINTS.—Twelve signs, 288. Masonic lectures fluctuate, 289. Passage of Jordan, 290. Twelve stones, 293. Two pillars, 295. The Israelites enter Canaan, 296. Extermination of the Canaanites, 298. The Israelites forsake God, 300. Inscribed pillars at Ebal, 302. Masonic references to the twelve tribes, 305. The twelve points explained, 306.

LECTURE XII.

THE HIGHEST OF HILLS AND THE LOWEST OF VALLEYS.—Coincidence between the true and the spurious Freemasonry, 318. Mountains and valleys esteemed holy, 320. Moriah, Horeb, Sinai, *ib.* Why Masons assembled in such situations, 322. Practice before the flood, 325; and after, 326. Jehovah appears on mountains, 327. Custom of planting groves on hills, 330. Orgies of Baal Peor, 332. Consecrated hills amongst the Jews, 334. The kingdom of the BRANCH on a mountain, 336. Meetings of the fraternity of Masons, 338. Opinions of the early Christian Masons, 342. Valley of Jehosaphat, 343. Crypts in cathedrals, their primitive use, 346. Science of the Freemasons, 347. Cowan, meaning of the word, 349. Who were admitted Masters, 353.

LECTURE XIII.

DELIVERANCE OF THE ISRAELITES FROM THEIR EGYPTIAN BONDAGE.—Birth and education of Moses, 357. The Israelites cruelly treated, 358. Pharaoh follows them, 360. Whether they went out of Egypt

armed, 361. How they worked, 363. They never rebelled, 365. Spoil of the Egyptians, 366. How they were said to be *harnessed*, 367. Objections, 369. Battle with the Amalekites, 370. The Red Sea dried up, 373. The Israelites march through it, 374. The Egyptians overwhelmed, 376.

LECTURE XIV. (*Second Degree.*)

On the Symbolical References contained in the Masonic Lectures.—Freemasonry an allegorical system, 384. Necessity of Investigation, 385. Every Landmark a type of some great event, 386. Primitive Freemasonry, what, 387. Legendary lore, 388. How the spurious Freemasonry originated, 390. Jewish and Christian legends, 393. Traditions of the Jews, 394. Mythology of heathen nations, 396. Proverbs of Solomon, 397. Parables of Jesus Christ, 398. Legends of Freemasonry, 399.

LECTURE XV.

On the Number and Classification of the Workmen at the Building of the Temple.—Anderson's statement, 402. Distribution of the workmen, 403. Objection, 404. Statement of Josephus, 407. Other statements, 408. The traditions of Masonry, 409. Number of the workmen, 410. Tyre, 412. The Tyrians introduce Freemasonry into Europe, 413. The Apprentices, 414. Tyre an independent kingdom, 416. Solomon incapable of building without foreign aid, 419. Arrangement in the quarries, 420. The Lodges of the several degrees, 421; in the forest, 422; and in the quarries, 424 Preparation of the materials, 426. Arrangement on Moriah, 428. Mason's marks, 429. Princes of the tribes, 430. Origin of Masonic Freedom, 433. Payment of wages, 435. How arranged, 436. Division of labour, 437. Labour and Refreshment, 438.

LECTURE XVI.

The Fellowcraft's Tracing Board Explained.—Plan of the temple, 441. Its magnificence, 442. Details on the Tracing-board, 443. The middle chamber, 444. The two pillars, 447; described, 448. Ornamented with hieroglyphics, 449. Their names, 450. The porch, 451. The winding staircase, *ib.* The emblem of plenty, 452. The steps, 453. Their symbolical reference, 454. Cochleus, 456. Decorations, 457.

LECTURE XVII.

Symbolical Reference of the two Pillars.—The pillar of a cloud and of fire, 462. Directed the Israelites in their wanderings, 463.

Whether there were two pillars or only one, 465. Whether it were a real fire, 467. The camp of Israel, 469. The pillar an oracle, 470. Various uses of the pillar, 471. Its symbolical reference, 473. Why pillars were placed at the entrance of the porch, 475.

LECTURE XVIII.

THE GRAND ARCHITECT'S SIX PERIODS.—Birth of light, 477. First Period, 479. Whether it embraced the creation of angels, 480. Second Period, 482. Third Period, 483. Utility of tides, 485. Fourth Period, 486. Origin of idolatry, 487. When were the stars created? 489. What they are, 490. Fifth Period, 492. Sixth Period, *ib.* Ceremonies at the creation of man, 494. Mahometan tradition, 495. Creation of woman, 497. Why the rib was taken from the left side, 498. The Freemasonry of Adam, 499.

LECTURE XIX.

JEPTHA AND THE EPHRAIMITES.—The ear of corn, 501. An old tradition respecting it, 502. Its true interpretation, 503. History of Jeptha, 504. Defeat of the Ammonites, 505. Jeptha's rash vow, *ib.* Saluted by his daughter, *ib.* Explanation of the vow, 506. Whether she were immolated, 507. Complaints of the Ephraimites, *ib.* The battle 508. The test word, 509.

LECTURE XX.

THE NUMBER SEVEN.—Institution of a Sabbath, 512. References of the number seven among the patriarchs, 514; among the Jews, 517; in the sacred writings, 519; in the apocalypse, 522. The synchronisms, 525. Knights of the East and West, *ib.* References among the heathen, 528.

LECTURE XXI.

THE SIGNIFICATION OF THE LETTER G.—Refers to the Deity, 533. Impracticability of atheism, 535. Religious services, 536. The spurious Freemasonry acknowledges one God, 538. Concealed under hieroglyphics, 539. In Greece, 540. How explained, 541. Communicated as a secret, 543. How transmitted, 545.

LECTURE XXII.

THE INUNDATIONS OF THE NILE.—The Tyrians understood geometry, 548. First peopling of Egypt, 549. The inhabitants alarmed by a flood, 550. Apply to Euclid, 552. He relieves them, 553. The land improved, 555. The phenomenon explained, 556. Its cause, 558. The height to which the Nile rises, 559. The landmarks obliterated, 562. The works of Euclid, 564.

LECTURE XXIII.

THE JEWS EXCHANGING THE TRUE FOR THE SPURIOUS FREEMASONRY.—Theocratic government of the Jews, 566. Prejudiced in favour of the spurious Freemasonry, 568. Initiated at Tyre and Gaza, 569. Place the phallic symbol on their altars, 571. The sons of Eli, 572. The ark taken by the Philistines, 574. Fall of Dagon, 575. Plague of emerods, 576. The ark restored, *ib.*

LECTURE XXIV.

THE THIRD GRAND OFFERING.—In what the glory of Solomon's temple consisted, 578. Dedication, 580. The sacrifice, 583. Investigations on Mount Calvary, 584. Arches of Enoch, 585. Riches of the temple, 589. Solomon extends the system of Freemasonry, 591. The Queen of Sheba, 592.

LIST OF ILLUSTRATIONS TO VOL. I.

	PAGE
Allegorical Frontispiece, by Bro. J. Harris .	*To face the Title.*
Tau Cross and Serpent	80
Ancient Tracing-board of an E. A. P., by Bro. J. Harris .	133
Ladder and Seven Stars	174
Allegorical Diagram.	188
Plan of Jerusalem	222
Cavern Temple—Ancient Initiation, by Bro. J. Harris .	317
Pharaoh and his Host Destroyed	376
Mason—Marks	429
Temple of Edfou	457
Ground Plan of do.	*ib.*
Birth of Light	477
Hierogram in the Twenty-ninth degree . . .	533
Plan of Solomon's Temple	578

DESCRIPTION OF THE ALLEGORICAL FRONTISPIECE.

In the centre of the Design is seated a Genius of Masonry, on the chequered surface of the Earth. On his right is an ancient roll of the Sacred Law, the origin and foundation of the Order; from this arises a broad emblematical ray of Light, whose three chief principles are Faith, Hope, and Charity, the practice of which will ultimately lead the Mason to the realms of bliss. Under his left hand are the two great fundamental principles of Masonry, the perfect cube and the point of dedication in the circle between the parallels: thus further pointing out the perfection of mind, and undeviating and circumscribed conduct to be observed by its members. The figure further indicates, by the action of his pointing upwards, that order and perfection of form must emanate from on high; supposed to be calling the attention of the young Craft in the foreground (who is attempting to form a perfect ashler out of the rough mass,) to the fact that the square and level are useless without the plumb and line, the descent of which is being approached and hailed by a third Genius as the best gift to the Order; and further expressed by the female, the Angelic Spirit of Masonry, descending towards the Earth, emblematical of the emanation of Freemasonry. The background represents a part of the Universe, with the two great luminaries of nature, the Sun and Moon; and the Seven Stars are also displayed. The emblem of the All-creative Power is partly hid under the

border, whose Name faintly appears through the brightness of his glory. On the left are winged reptiles, emblems of darkness, &c., being warded off by Masonry, to return from whence they have received their being. To the right of the foreground is a simple construction of architecture, consisting of a plinth, pedestal, and part of a column, with the working tools of the Fellow Craft: near the centre of the pavement are the working instruments of the Master Mason, with a plan on a scroll. The border which surrounds the whole is not only emblematical of the tesselated border, but also of the emblematical ribbon of the Arch Mason, denoting Light; as does the symbol of the double square, the Maltese Cross with the Triangle, and the figure 9 within it; also denoting the birth of light. At the four corners are the attributes of the four cardinal virtues, viz. Temperance, Fortitude, Prudence, and Justice. On each side, and at the bottom, are introduced symbols of Sublime Masonry and Theocratic Philosophy, viz., a pelican feeding its young, a double-headed eagle displayed, and the brazen serpent, the first recorded emblem of Faith. As a whole, the Design may be taken as a true symbol of Masonry and a Lodge: the three Boys representing the three Degrees of the Craft, and the Female above as the spirit, or perfection, of the Royal Arch, the sum and governing principle of the whole. They may be further taken as the representatives of the three Rulers of a Lodge, with the various jewels, working tools, &c., necessary for the working and conducting of the same.

Designed and Executed by Br. Com. J. HARRIS, P.M. & P.Z.
Author of the Tracing Boards, and Royal Arch Illustrations.

INTRODUCTION.

Wisdom that is hid, and a treasure that is not seen, what profit is in them both?—ECCLES. xi. 14.

In the present state of Freemasonry, dispersed as it is over the face of the whole habitable globe, and distinguished by an anxious enquiry whether its reputed origin be well founded; and whether its philosophy, and the evidences on which its claims to public notice, are entitled to the implicit credence of mankind;—it is the duty of every Brother, so far as his influence may extend, to furnish the means of satisfying this ardent curiosity. With humble submission, I conceive it to be an error in judgment to discountenance the publication of philosophical disquisitions on the subject; because such a proceeding would not only induce the world to think that our pretensions are incapable of enduring the test of free enquiry; but would also have a tendency to restore the dark ages of superstition, when even the sacred writings were prohibited, under an apprehension that their contents might be misunderstood, or perverted, to the propagation of unsound doctrines and pernicious practices;[1] and thus would ignorance be transmitted as a legacy from one generation to another.

[1] "In those ages of ignorance and disorder," says Lauric, "which succeeded the destruction of the Roman empire, the minds of men were too debased by superstition, and contracted by bigotry, to enter

[illegible] Brethren to [illegible] the less serious [illegible] enlightened [illegible] subject of our [illegible] secrets." The reason by which this may be [illegible] no slight indeed if such an [illegible] would [illegible] capable of shaking it. There may be an occasional [illegible] however, but the moral influence of Masonry would be much more powerful and efficient—its friends [illegible] [illegible] [illegible]

would be increased, and its charities better supported, if the sources of intelligence amongst the fraternity were augmented, and a higher grade of science substituted for the meagre outline which at present prevails in our lodges.

No hypothesis can be more untenable than that which forebodes evil to the masonic institution, from the publication of scientific treatises, illustrative of its philosophical and moral tendency.[4] The Lodge Lectures, in their most ample and extended form, how pleasing and instructive soever they may be, are unsatisfactory and inconclusive. They are merely ele-

Paley says, "Let it be remembered, that to be obliged, is to be urged by a violent motive, resulting from the command of another. And then let it be asked, Why am I obliged to keep my word? and the answer will be, Because I am urged to do so by a violent motive (namely the expectation of being after this life rewarded, if I do, or punished for it, if I do not), resulting from the command of another (namely God)." And is it to be admitted that any Brother having this responsibility before his eyes, would voluntarily incur such a fearful risk?

[4] In an Address to the Brethren by the D. G. M. of the Grand Lodge of New York from the Throne, June 1, 1842, the following passage occurs: "Amongst the evidences abroad of the active interest which pervades the fraternity, and the increasing desire after information, I cannot omit noticing the Masonic periodicals which have but lately sprung into existence. The eldest of these, "The Masonic Register," published at Albany, by our W. Bro. Hoffman, has reached its third year. In the course of the past year, 'The Freemasons' Magazine,' edited by the R. W. Grand Secretary of the G. L. of Massachusetts. 'The Masonic Journal,' published at Augusta, in Georgia, and 'The Masonic Mirror,' published at Marysville, Kentucky, have commenced their career. These periodicals, if conducted with a careful regard for the landmarks of the Order, by experienced and thoroughly instructed brethren, may be valuable auxiliaries for the diffusion of Truth and Light; they will win their way to favour with the fraternity, and secure their own reward."

by an intelligent chief officer,[14] such instances would not only very rarely occur, but our lodges would become the resort[15] of all the talent and intelligence in the country. And if strictures on the science and philosophy of the Order[16] were placed within every Brother's

latter gentleman is more decisive. He says, "wishing to avail myself of every auxiliary in promoting the glory of God and the happiness of my fellow-men, I readily received the three first degrees. My disappointment none can know but those, who, in similar circumstances, have been led in the same path of folly. I silently retired from the institution," &c. (Light on Masonry. Pref. p. iv.)

[14] Grand Master Dalcho, who had considerable experience in Masonry, observes on this point, that "if you visit the symbolic lodges in the different Countries of Europe, or even the different States of America, you will see in all some difference from each other. If the presiding officer is a man of talent, he adds such embellishments as his genius points out to him. Should he, on the contrary, be a man whose mental faculties do not rise above mediocrity, and who does not feel much enthusiasm in a system whose beauty he does not comprehend, he reduces the subject to a level with his own genius." (Orations, p. 15.) Stone also speaks of the importance "of having officers who understand their duties; and who are withal men of intelligence and education." And he adds that "to the want of presiding officers of this description, may be attributed, in a great measure, the deplorable transactions" to which he was about to refer; viz. the alleged abduction of Morgan.

[15] What says our Rev. Bro. Norval, Chaplain of St. Peter's Lodge, Montrose? He says, "a Mason's Lodge is a school of piety. The principal emblems are the teachers. The All-Seeing Eye teaches the Omnipresence of the deity. Its lessons are delightful and awful; delightful, while we remember that we are under its guardian care; awful, when we forget that to it darkness is as the noon day. It is a school of the noblest virtues that adorn the human race. It is a school of brotherly love. The holy volume expanded, invites us to peruse its sacred pages, because in them, and in them only, are the words of eternal life." (Speech at Montrose, 1837.)

[16] The Editor of the Athenæum thinks it contains neither science nor philosophy. He says, "there is an absurd abuse of language in

reach, a system of examination and research would soon be substituted for the dull and uninteresting routine,[17] which, in so many instances, characterises

designating Freemasonry as a science. The Jewish ritual, to which it is alleged to be so like, might just as properly be so named. We may also remark here, that the mysteries of Masonry differ essentially both from the mysteries of science and the mysteries of religion. The secrets of science are not truths that philosophers lock up in their breasts from the rest of mankind, like a receipt for making powders or painting on glass. The hidden things of science are hid from scientific men themselves, from the initiated, as much as from the uninitiated. The dark things of religion, in like manner, are revealed as little to priests as to laymen. Their obscurity results from a divine intention; and the soundest theology has ever held, that had more light been necessary to the state of man, more would have been issued from the celestial fountain." (No. 746.)

[17] The Committee on General Regulations of the Grand Lodge of New York, in their Report, June 1842, say, "in relation to the recommendation of the R. W. D. Grand Master, desiring some action of the Grand Lodge, with reference to Lectures to be delivered in several Lodge rooms, not only on the principles of Masonry, but on the arts and sciences, embracing any or all such subjects as shall improve the moral and intellectual powers, and qualify the Brethren for greater usefulness in the several spheres in which they move, rendering them in an eminent sense, the lights of Masonry, your Committee would say — the adoption of such a practice would, in their view, be attended with the happiest results, and add much to the interest of fraternal communications. Although the Masonic institution is appropriately a school of arts and sciences, as well as of moral virtues, your Committee have reason to believe instruction in the former especially, has been too much neglected; and therefore hope the Grand Lodge will recommend in the strongest language, the adoption of the above specified course of instruction by lectures on the practical, as well as the moral and mental sciences, in each of the subordinate lodges. This whole matter appears to be one, in the view of your Committee, of deep interest; and if judiciously conducted, by Brethren competent to the undertaking, will not only be productive of great good to individual members, but to those communities where such lodges are established."

[illegible]

[illegible]

[illegible]

or past ages, have not contributed the slightest shade of unpopularity to our proceedings.[22] What harm have

Jacob Casanova de Seingalt, who was a Mason, we find the following very curious passage. "No man knows all the secrets of Masonry, but every man keeps in view the prospect of discovering them. Every young man who is about travelling, and desires to know the world, and who has no wish to be deprived of going into good society, must, in the times we live in, become a Mason, and at least understand superficially, and know what connection exists between it and the world. Those however, who are made Masons for the purpose of learning the secrets, may deceive themselves; *for they may be* 50 *years Masters of Chairs*, and yet not learn the secrets of the brotherhood. This secret is, in its own nature, invulnerable, for the Mason to whom it has become known can only have guessed it, and certainly not received it from any one; he has discovered it because he has been in the lodge — marked, learned, and inwardly digested. When he arrives at the discovery, he unquestionably keeps it to himself, not communicating it even to his most intimate Brother, because, should this person not have capability to discover it of himself, he would likewise be wanting in the capability to use it if he received it verbally. For this reason IT WILL FOR EVER REMAIN A SECRET." (F. Q. R. vol. i, N. S. p. 31.) And the New Monitor, an American publication, (p. 78) says, "bad members have been expelled; but they keep the secrets with which they have been entrusted. Neither the power of gold, which has often betrayed kings and princes, and sometimes overthrown states, empires, and kingdoms; nor the most cruel punishment which the most malignant tyrants could devise, ever extorted the secrets of Freemasonry, even from the weakest members of the fraternity."

[22] It is true Bro. Col. Stone, Editor of the New York Commercial, in his letters on Masonry has professed a different opinion. In that publication, in 1831, he said, "the Institution is on the wane; in most places it is dead; and *its torpid body can never be reanimated.* As well might they think of establishing Mahometanism in this enlightened land, as to cherish the idea of re-establishing Freemasonry. There is no use in contending at this late hour, that the principles on which it was built are moral, benevolent, and virtuous;— public opinion is against it, and it is the height of folly to court disfranchisement and proscription, when no possible benefit can arise from the sacrifice." We shall soon see the utter futility of this confident prediction.

[illegible]nard,[illegible] Lambert, the author of [illegible] Professor Robison,[illegible] Finch,[illegible] Car-

[illegible] in the year 1729, from his lodge for [illegible] contributions, and to revenge himself on [illegible] Masonry Dissected." He appears to have [illegible] as may be gathered from his apology affixed [illegible] "After the admission," he says, "into the secrets [illegible] new brother should dislike their proceedings, and [illegible] himself for being so easily cajoled out of his money, [illegible] fraternity, or *secluding himself upon the account of the* [illegible] *of the lodge, and quarterly communications*, [illegible] he has been legally admitted into a constituted and [illegible] lodge, he shall be denied the privilege as a visiting brother, of knowing the mystery for which he has already paid." This unfortunate man (like every one who professes to reveal the mysteries of Freemasonry), placed himself in this embarrassing predicament. He says in his book that he has taken a certain oath that he would conceal and never reveal any of the secrets which might be communicated to him at that time or any other. He then tells us that he went to the Lord Mayor, and swore that he had revealed, in his book, every thing that passes in a lodge. Now he has either perjured upon the former or the latter oath. And in the case of a perjured man, which of his oaths are the public to believe?

[illegible] This book, which mis-states almost every thing it professes to illustrate, has gone through numerous editions, and, I believe, is still in existence to continue its impositions on the unmasonic public.

[illegible] It is well known that Professor Robison wrote his volume, containing "Proofs of a conspiracy against all the religions and governments of Europe, carried on in the secret meetings of Freemasons, Illuminati, and Reading Societies," for the purpose of injuring the cause of Freemasonry. He concludes his book with the following Scripture quotation, which he evidently intended should be understood to allude to the Freemasons. "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. By their fruit ye shall know them. Do men gather grapes of thorns, or figs of thistles?"

[illegible] by trade a tailor; but he abandoned his shopboard [illegible] profitable employment of an itinerant instructor in [illegible] published a vast number of pamphlets, which found

lile,[27] or Claret,[28] done to British Freemasonry? Has the public esteem for the Order been lessened in America by the publications of Morgan[29] and Stone,[30] Bernard,[31] the author of the "Ritual and Illustrations of

a ready sale, although his charges were exorbitant, and little information could be gleaned from them; because he found it his interest to intersperse the text so thickly with asterisks and hyphens, initial letters, and ungrammatical phrases, that it could not possibly be understood without the additional purchase of an expensive Key. And even the Key was so abstruse and full of references to other catch-penny pamphlets, that it could seldom be used with any advantage. His impositions were publicly exposed in 1815.

[27] I have little patience to expend on this infamous atheist; whose name is a pollution to my pages. His hatred to Freemasonry was founded on and commensurate with his hatred of the Bible, and the principles of revealed religion; and it is not therefore a matter of surprise that he should have overshot his mark.

[28] The detached pieces published by Claret, are, I believe, merely a trade speculation. They are very expensive and of no great value.

[29] After all, Morgan's book was but a reprint, with slight variations, of "Jachin and Boaz."

[30] Col. Stone wrote "Letters on Masonry and Anti-Masonry," in 1831. He pretends to have a great respect for the Order, but contends that after the abduction of Morgan, it ought to be abandoned. But the eight reasons which he assigns for coming to that conclusion —strange to say—are not, even in the most remote degree, connected with that event. He says, 1. The society has no pretensions to antiquity. 2. It is puerile and frivolous. 3. It is useless. 4. It is symbolical. 5. It is illegal. 6. It involves a great waste of time. 7. The people are jealous of its secret influence! And 8,—proh pudor!—The Institution has been abused, and *therefore*, it may be abused again!!! See his Letters, p. 122. Stone doubtless wrote under a high state of anti-masonic excitement, and it is extremely probable, now his passion has exhausted itself, that he regrets the part he took in it; but it is recorded in too legible characters ever to be effaced.

[31] Bernard published "the Light on Masonry," in which however the information is very inaccurate. The poor fellow, being a minister

although the institution was denounced, and threatened, and its friends proscribed in the most violent language.[35] But all these indications of rage and fury against a quiet, harmless, and beneficent institution,[36] were un-

[35] Hear the threats of the Anti-Masonic State Convention in its manifesto to the people. "The whole power of public opinion," says this arbitrary document, "is to be found in the ballot boxes. And these are the depositories, as we humbly trust, of the mightiest earthly power which the Divine wisdom has ever permitted man to control. If we would effectually destroy Freemasonry then, we have no alternative; we must call to our aid, and persist in the uses of our elective rights. We must unite as a party at the polls. We must select for all elective officers, the best men opposed to Freemasonry, whether they are those who have renounced it or otherwise; *and we must select them because they are opposed to it.* And these men we must support, uniformly, constantly, zealously, always, till Freemasonry, with all its fantastic pageantry, its false pretensions, its unhallowed means, its alarming power, and its monstrous crimes, shall be numbered with the past misfortunes of our country."

[36] During the agitation the Masons appear to have taken few steps to counteract it, in the certainty that the excitement would expire of itself. In 1828, when a motion was made in Congress to bring in a Bill for the appointment of a Committee to make enquiries in relation to the abduction of Morgan, and to prevent extra judicial oaths; the Speaker observed that "this tirading about secret societies and extra judicial oaths did not become sensible men; and they would not pursue it, unless they were driven by political fanaticism. He did not care whether Masonry were put down by legislative enactment or not; but if it were put up or down by such enactment, it would be acting foolishly. All this cry is to get power, or to retain it. Some of the members were elected on the Anti-Masonic ticket; and they came here and were compelled to cry, Morganize Masons! Morganize Masons! Away with them! Crucify them! Crucify them! The excitement has been got up, and fostered, and fanned, to get into power. We did not make so much fuss in Delaware county a few years ago, when an Irishman killed two Scotchmen. We caught him and hanged him. But this is made a political question. It is said that one of the presidential candidates is a Mason,

able to affect its stability, or shake its influence in public opinion.[37] They melted into thin air,[38] when

and the other is not; and therefore the excitement must be kept up. That is all there is to harp on." The bill was negatived by a majority of 82 to 17.

[37] "On this occasion," says Bro. Herring, G. Sec. of New York, "the whole Masonic fraternity were charged with guilt; the institution and its members were denounced as dangerous; churches, families, and friends were divided; and the whole social system was, for a long time, uprooted and dismembered. Every man of eminence in the state known to be a Mason, was called upon to renounce his connexion with the society, or stand branded as a traitor to the laws of his country. The Grand Lodge was charged with the crime of aiding the guilty to escape from justice by the use of its funds; and no means were neglected to bring the order to disgrace and ruin, right or wrong. The fears of the timid and ignorant attributed the crime of the guilty to a necessary consequence of Masonic obligation; the political intriguant revelled in the prospect of the overthrow of his prosperous rival; the myrmidons of society breathed vengeance; and the crafty political jesuits laboured in their vocation at the Polls. Now all this excitement against Masonry was founded upon false premises. *No Masonic duty interferes with the duty of a man to his country.* The abductors of Morgan were as much without excuse as though they had not been Masons; *and this crime was never palliated or defended by the fraternity in general, nor by the Grand Lodge in particular; nor was there ever a dollar of the funds appropriated to aid or shield the guilty.*"

[38] During the continuance of this excitement, the newspapers teemed with the most violent invectives against the order. Anti-Masonic Magazines, Reviews, and Almanacs, found eager and ready purchasers. The press groaned with publications of every grade, from the broadsheet to the thick octavo, in which was presented to the public the lamentable sight of apostate Masons of all ranks, from the ex-President Adams, to the editors of obscure journals, publicly avowing that they had solemnly sworn inviolably to keep certain secrets, which, in the subsequent pages, they deliberately revealed, and confidently expected that the public would believe them. The theatre, the show-box, and the exhibition of puppets; the orator from his platform, and the mountebank from his stage, all presented

the forgeries and misrepresentations of the anti-masonic party were brought to light[39] and exposed;[40] and the

a series of ridiculous and burlesque ceremonies, which they asserted were the ceremonies of a Masonic Lodge; while the notorious Major Allyn wandered about the country as an itinerant lecturer on the mysteries of Masonry, which he publicly advertised to expose. Ministers of several sects and denominations made the awful avowal from their pulpits, that they had sworn to conceal the secret practices of the fraternity, and in the same breath, in the presence of their Maker, publicly revealed them to their wondering congregations. And one miserable Baptist preacher, as an apology for his apostacy, accused Masonry of infidelity and atheism, and its members of horrid crimes; and in his sweeping censure did not even spare the worthies of old, but charged Drs. Anderson and Desaguliers, men of the first rank in their respective professions, of being "men of low character and base spirit!" (See Bernard's Light on Masonry, p. 505.) In the mean time an Anti-Masonic State Convention was established, to which delegates were annually sent from every representative town in the United States, and they assembled in the Faneuil Hall at Boston by hundreds,—whose sole object was to denounce and annihilate the Institution. Amidst all this excitement the Fraternity was calm, and, on the showing of their adversaries, (Proceedings of the Anti-Masonic Convention for 1831, p. 16) "expressed great confidence in the permanence of their Order." They said, "the present attempt to overthrow it will utterly fail; it will only rouse the energies of the Institution, and, after the present trial, as in former instances, viz. of Pritchard in 1730, and Robison and Barruel in 1799, Freemasonry will increase beyond all former example." And their predictions have been amply verified by the event.

[39] The Grand R. A. Chapter of New York issued the following Resolution disclaiming, on the part of the Masonic body, all participation in the above outrage:—"Resolved by this Grand Chapter, that we its members, individually and as a body, do disclaim all knowledge or approbation of the said proceedings in relation to the abduction of William Morgan; and that we disapprove of the same, as a violation of the majesty of the laws, and an infringement of the rights of personal liberty, secured to every citizen of our free and happy republic."

[40] Thus Bro. Hoffman, the editor of the American Masonic Regis-

popularity of Masonry was augmented by the enquiry; although the party arrayed against it had drawn into its ranks "nearly 100,000 free and intelligent electors of the State of New York; almost divided the vote of Pennsylvania; planted itself deeply in the soil of Massachusetts; spread itself in others of the New England States, in Ohio, and elsewhere; while in Vermont, like the rod of Aaron, it so far swallowed up both of the former parties, as to have obtained the control of the State Government.[41] Nor was it of factious partizans,

ter, says:—"With the representative system fully carried out, *and the full interchange of Masonic information through our Masonic Periodicals*, we may effectually be enabled to close our doors against schisms, irregularities, and impostors. In a few years our time-honoured Institution will hold as proud an eminence in our land, as in her palmiest days; and we trust that the lessons we have received by misfortune, will tend to the scrutinizing examination of the inner as well as the outer man, teaching us that caution and circumspection are the brightest jewels in the Masonic crown."

[41] Governor Clinton thus expressed his opinion on the subject, in a letter to the chairman of the Anti-Masonic Committee:—"I am persuaded that the body of Freemasons, so far from having any participation in this affair, or giving any countenance to it, reprobate it as the most unjustifiable act, repugnant to the principles, and abhorrent to the doctrines of the Fraternity. I know that Freemasonry, properly understood, and faithfully attended to, is friendly to religion, morality, liberty, and good government; and I shall never shrink, under any state of excitement, or any extent of misrepresentation, from bearing testimony in favour of the purity of an institution which can boast of a Washington, a Franklin, and a Lafayette, as distinguished members; and which inculcates no principles, and authorizes no acts, that are not in perfect accordance with good morals, civil liberty, and entire obedience to government and the laws. It is no more responsible for the acts of unworthy members, than any other association or institution. Without intruding, in the remotest degree, a comparison, or improper allusion, I might ask whether we ought to revile our holy religion because Peter denied and Judas betrayed?"

or disappointed men, that this party was composed. It comprised among its members as great a portion of wealth and character—of talents and respectability—as any party that was ever formed, of equal numbers, in this or any other country."[42] And where is this great anti-masonic party now? The excitement continued a few years, the hollowness of its principles became apparent, and it suddenly disappeared like a passing cloud, leaving behind it nothing but public shame and contempt.[43]

[42] Stone's Letters on Masonry and Anti-Masonry, p. 5. "The Anti-Masonic excitement commenced about three years ago," says Brown in his Narrative, (pref.) "and has since threatened to extend its ravages far and wide, which has excited the interest and received the attention of politicians, of Christians and of patriots—in which women and children—the old and the young—federalists and democrats—republicans, Clintonians, Bucktails, Adamsmen, Jacksonsmen, Claymen, Presbyterians, Churchmen, Baptists, and Methodists, and even the modest and unassuming Quakers, have all participated largely."

[43] Wilkins Tannehill, Esq. G. M. of Tennessee, in his primary address to the Brethren in 1842, says: "In all parts of the country Lodges are multiplying, and our numbers increasing, with a rapidity scarcely surpassed at any former period of our history; and the same may be said with regard to Chapters and Encampments. It affords me great pleasure to say, that the sun of Masonry is fast dispersing the clouds that have been so long spread over us; and that its genial rays are fast revivifying the blighted regions over which the winds of persecution have passed. Even in those parts of the United States where Anti-Masonry has been most active—where its fell spirit was most extensively felt, the Lodges have been re-opened, and are pursuing their labours without interruption, and with abundant promises of success. Now, that the fever of excitement has passed away, and reason has resumed her empire, former prejudices are yielding to more liberal and enlightened views, the bosom of every true Mason is reanimated, and a laudable desire prevails to extend and perpetuate the blessings which spring from a just appreciation and practical exposition of the principles of the Order."

On the Continent similar attempts have been made to destroy the usefulness of the Craft,[44] by means of unauthorized publications, professing to explain its rites and ceremonies, doctrines, lectures, and secret pursuits.[45] But they equally failed. And in every case Masonry derived much benefit from the attempt.[46] In

[44] The notorious Finch, in one of his catchpennies, has a very judicious observation: "Had the unfortunate Louis XVI. instead of suppressing Lodges, denouncing societies of Freemasons, and bastiling such as persevered in their religious and moral ceremonies,—given them every encouragement and protection, by not only countenancing them, but by becoming himself a member of that august and respectable body, and nobly patronizing the Royal Craft, as our own most gracious sovereign and his progeny have done, he and his wretched family would undoubtedly have escaped all the horrors into which they were inhumanly and barbarously plunged; and atheism, rapine, and murder would not have been the most prominent features in his once civilized, polite, and religious kingdom. With us, thank Providence! the case is quite different; the heir-apparent, our late, and H. R. H. the Duke of Sussex, our present Grand Master, presides in England over that illustrious Order;—an Order which comprehends the most dutiful and loyal subjects his father, or any other monarch, ever had the honour of reigning over."

[45] A clever writer in the London Magazine affirms, that all the secrets of Masonry are revealed in Professor Buhle's work on the subject. And to exhibit his information, he enumerates the secrets as follows: "Entire equality of personal rights amongst the members in relation to their final object. Women, children, those who were not in full possession of civic freedom, Jews, Antichristians, and Roman Catholics, were excluded from the Society. The Order makes pretensions to mysteries; and has a general system of signs, usages, symbols, mythi, and festivals. It is compatible with every form of civil constitution, does not impose celibacy, and grants to every member a full liberty to dissolve his connection with the Order at any time, and without even acquainting the superiors of the lodge!" So much for Buhle's knowledge of Masonry.

[46] Thus De Witt Clinton, the Grand High Priest of the United States, says in an Oration before the Grand Lodge of Albany, Sept.

France the attack on the Order was commenced by two pamphlets, the one called "Le Secret des Francs-Maçons;" and the other "Le Catechisme des Francs-Maçons."[47] A person styling himself the Abbé Perau, in 1745, followed up the unholy warfare by a publication named "L'Ordre des Francs-Maçons trahi;"[48] and he was succeeded by the author of "La Clef des Maçons;" "Thory's Synopsis;" "La Maçonnerie Adonhiramique dévoilée;" and "La voile retirée, ou

1825, at the installation of Gen. Renssalaer as G. M.—"In every nation of Europe, Masonry has passed the ordeal of persecution. The Inquisition has stained it with blood. Hierarchies have proscribed and interdicted it; despotism has pursued it to destruction; and everywhere, except in the land of liberty, it has felt the arm of unjust and tyrannical power; and even here, in this enlightened age, fanaticism has dared to fulminate its anathemas."

[47] This was probably nothing more than a translation of Pritchard's "Masonry Dissected."

[48] I am ignorant whether the name of the Abbé Perau is real or assumed. It is not inserted in the title-page, but is given in cipher at the end of the Epistle Dedicatory. He reiterates the old tale of the puerility of Freemasonry, and enforces his argument by the following most improbable incident, which was evidently invented for the occasion. A certain marquis *having been frequently solicited* to become a Freemason, was at length induced to consent. Having paid the fee in advance, (600 crowns) he was initiated. When the ceremony was over, he said, "Is this all?" "Truly it is," answered the W. M. "You make game of me," rejoined the marquis; "it is impossible that this can be the whole secret of Freemasonry." "It is indeed," replied the W. M. "Then you will have the goodness," said the marquis, "to return my 600 crowns, otherwise I shall insert in the public gazette all the tomfooleries which you have imposed upon me as the secrets of the Order. Is this the famous rite of which so much has been said? In truth I cannot conceive how reasonable men can spend their time in such trifles!" The money was returned, says Perau, the affair was hushed up, and the Lodge was closed in confusion.

le Secret de la Revolution expliqué par la Franc-Maçonnerie," of M. Lefranc;[49] the "Archives Mystico-Hermétiques;" the "Des Erreurs et de la Vérité," of M. de St. Martin;[50] the letter addressed "Aux Illustres

[49] M. Lefranc reiterates the stale pretext of having found his MSS. in the bureau of a deceased friend, who had been many years the Master of a respectable Lodge. "He found among his papers," he says, "a collection of Masonic writings, containing the rituals, catechisms, and symbols of every kind, belonging to a long train of degrees; together with many discourses delivered in different Lodges, and minutes of their proceedings. The perusal filled him, he says, with astonishment and anxiety, and he thought it his duty to lay them before the public." Barruel gives a different version of this tale. Speaking of a M. de la Haye, who gave him some MSS., he thus states the source of Lefranc's information. He represents M. de la Haye as saying, "I had several Freemasons in my parish; and particularly the unfortunate Fessier, a famous Brother of the Lodge at Alençon, since become such a terrible Jacobin, and the intruded Bishop of Séez. Several of these Masons renounced their errors; and as a proof of their total renunciation of the Lodges, they gave me up all their papers and Masonic degrees. I have made a digest of these degrees. M. Lefranc, who was at that period in our diocese, pressed me to publish them; but I did not dare to do that for fear of the Masons, and I rather chose to give a copy of the whole to M. Lefranc, requesting him to use it as he thought fit. M. Lefranc went to Paris; the Revolution took place; and he doubtless thought it would be useful to publish the work I had given him, having first improved it by the polish of his style; and he certainly has done it better than I could." (Hist. of Jacobinism, vol. iv. p. 150.) So essentially are the tales of falsehood at variance with each other.

[50] M. de St. Martin was the founder of the cabalistic Freemasonry in France, a short time before the Revolution. His system was based on the Manichæan heresy. "It is a most fallacious system," says he, "to pretend to lead men to wisdom by the frightful description of eternal flames in a life to come. Such descriptions are of no avail when unfelt; therefore, the blind teachers, who can only represent those torments to us in imagination, must necessarily produce but little effect upon us." (Errors and Truth, p. 114.) Saint Martin was evidently an Atheist.

Inconnus;" and the volumes published by the Abbé Barruel.[51] And what injury has French Masonry received from these attacks? None whatever, but much good; and the consequence is, that the Order, at the present time, is most extensively and nobly patronized.

In Germany similar attempts were made, about the same period, by Bahrdt,[52] Robinet,[53] Latocnaye,[54] Rein-

[51] Barruel exclaims, on mentioning the memorable 12th of August, 1792: "It was on that day, for the first time, that the secret of Freemasonry was made public, that secret so dear to them, and which they preserved with all the solemnity of the most inviolable oath. At the reading of the decree, they exclaimed, 'We have at length succeeded, and France is no other than an immense Lodge. The whole French people are Freemasons, and the whole universe will soon follow their example.' I witnessed this enthusiasm; I heard the conversations to which it gave rise. I saw Masons, till then the most reserved, who freely and openly declared, 'Yes! at length the grand object of Freemasonry is accomplished. Equality and Liberty; all men are equal and brothers; all men are free.' This was the whole substance of our doctrine, the object of our wishes, the whole of our grand secret." (Hist. of Jacobinism, vol. ii. p. 266.) Fie! fie!

[52] On the writings of Bahrdt Robison thus comments:—"Of his pieces, some were even shocking to decency. It was indifferent to him whether it was friend or foe that he abused; and some of them were so horribly injurious to the characters of the most respectable men in the state, that he was continually under the correction of the courts of justice. There was hardly a man of letters that had ever been in his company but he was sure to suffer for it. For his constant practice was to father every new step that he took towards atheism on some other person; and, whenever the reader sees, in the beginning of a book, any person celebrated by the author for sound sense, profound judgment, accurate reason, or praised for acts of friendship and kindness to himself, he may be assured that before the close of the book, this man will convince Dr. Bahrdt, in some private conversation, that some doctrine, cherished and venerated by all christians, is a piece of knavish superstition. So lost was Dr. Bahrdt to all sense of shame! He said that he held his own opinions independently of all mankind, and was indifferent about their praise or their reproach." (Proofs of a Conspiracy, p. 338.)

hold and Kestner;[55] in the works, "Archive fur Freymaurer;" the volume dedicated "Denen die es Verstchen;" "Geschichte der Unbekannter;" the "Achte Illuminat;" "The final Destruction of Freemasonry;"[56] the "Religions Begebenheiten;" &c. &c.,

[55] Robinet was a daring theistical writer, about the time of the French Revolution, and published Système de la Nature—Philosophie de la Nature—Système Social—Politique Naturelle, &c., for the purpose of inflaming men's minds against the existing order of things, both civil and religious.

[55] M. Latocnaye affirms, that when he had been initiated, an old gentleman asked him what he thought of it? He answered, "A great deal of noise and much nonsense." "Nonsense," said the other; "don't judge so rashly, young man; I have worked as a Mason these 25 years, and the further I advanced, the more I was interested; but I stopped short, and nothing shall prevail on me to advance a step further." Being asked why? he said, "I imagine that my stoppage was owing to my refusal, about nine years ago, to listen to some persons who made to me, out of the lodge, proposals which were seditious and horrible; for ever since that time I have remarked that my higher Brethren treat me with a much greater reserve than they had done before; and that, under the pretext of further instruction, they have laboured to confute the notions which I had already acquired, by giving some of the most delicate subjects a different turn. I saw that they wanted to remove some suspicions which I was beginning to form concerning the ultimate scope of the whole."—Thus we find that all anti-masonic writers, in whatever part of the world, parrot-like, repeat the same unvarying lesson.

[55] Reinhold attributes the invention of Freemasonry to Moses; and asserts that it was borrowed from the mysteries of Egypt; while Bahrdt and Augustus Kestner assign its origin to the Christian Fathers. The former was answered and refuted by Eichorn, and Reinhard in his "Plan of the Founder of Christianity;" and Bahrdt's reasoning was annihilated by Dr. Heubner, Professor of Theology in the University of Wittenberg. Their replies have been translated into English.

[56] This book was included in the Index Expurgatorius of Vienna.

and particularly in some publications by Weishaupt,[57] Knigge, and their confreres, which are exposed in a work entitled "Neueste Arbeitung des Spartacus und Philo[58] in der Illuminaten Orden;" in the "Endliche

[57] Weishaupt was the founder of Illuminism; and to make his system palatable, he commenced his dealings with the initiated Masons, whom he was desirous of ensnaring, by the following bold assertion. "I declare," says he, "and I challenge all mankind to contradict my declaration, that no man can give any account of the Order of Freemasonry, of its origin, of its history, of its object, nor any explanation of its mysteries and symbols, which does not leave the mind in total uncertainty on all these points. Every man is entitled, therefore, to give any explanation of the symbols, and any system of the doctrines, that he can render palatable. Hence have sprung up that variety of systems which for twenty years have divided the Order. The simple tale of the English, and the fifty degrees of the French, and the Knights of Baron Hunde, are equally authentic, and have equally had the support of intelligent and zealous Brethren. These systems are in fact but one. They have all sprung from the Blue Lodge of Three Degrees; take these for their standard, and found on these all the improvements by which each system is afterwards suited to the particular object which it keeps in view. There is no man, nor system in the world, which can show by undoubted succession that it should stand at the head of the Order. I have therefore contrived an explanation of it which has every advantage; is inviting to Christians of every communion; cultivates the social virtues; and animates them by a great, a feasible, and speedy prospect of universal happiness. My explanation is accurate, and complete; my means are effectual, and irresistible. Our secret Association works in a way that nothing can withstand, and man shall soon be free and happy." By such plausible arguments he enlisted many worthy men under his standard, who bitterly repented after they had witnessed the full development of his scheme.

[58] The former was the cant name of Weishaupt, the latter of Baron Knigge. Weishaupt was a shameless libertine, who compassed the death of his sister-in-law to conceal his vices from the world, and, as he termed it, to preserve his honour! Knigge was still less scrupulous to ensure the success of his schemes, whatever they might be.

Schickfall des Freymaurer-Ordens;[59] in which the identity of Freemasonry and Illuminism is attempted to be established.

Each and every of these authors had the vanity to suppose that his puny attempt[60] would annihilate Freemasonry[61]—destroy it root and branch[62]—and sweep

Barruel says, "at the name of Knigge every honest German Mason will stand back, as at the man who corrupted even the first degrees of Masonry, and consummated the depravity of their impious Rosicrucians. The honest Brethren, in their indignation, would almost forget Weishaupt, to overpower Knigge with the whole weight of their hatred." (Vol. iv. p. 94.) All this is sufficiently nauseating; but it was necessary to exhibit, in their proper colours, the immorality and recklessness of all those who have been engaged in a crusade against our righteous and sublime Order.

[59] This is a discourse which was pronounced at the breaking up of a Freemasons' Lodge. The writer gives his reasons why he considers it prudent that the Lodges should suspend their labours while Illuminism continues in the ascendant.

[60] Bernard says, "he saw the hand of God inscribing on the mystic pillars of Masonry, 'Mene, Tekel, Upharsin;' which were the heralds of its destruction." The Rev. Bro. Jones adds: "Such is its present condition, that it is absolutely impossible to save it from ruin; and that it would be preferable to abandon the ship than to sink with it." (Letters, p. 20.)

[61] An anti-masonic orator of the United States is thus magniloquent on the subject:—"Against this baneful despotism the freeborn sons of the American Republic are at last aroused. Awaking from their security and springing from the couch of repose, they behold the citadel assaulted and ready to surrender to the invader. At once they repair to the standard of their country. The shock may be terrible, the conflict deadly; but the pride, and pomp, and circumstance of Masonry must quail before the might and majesty of an indignant people. Her ensigns must sink, never more to rise." (Fuller's Oration, p. 10.)

[62] Stone, in his philippic, goes so far as to predict that "the character, the usefulness, and the respectability of the Order are now gone; and its officers and members would act wisely to bury all their

it off from the face of the earth. But, again I ask, what injury have all these publications inflicted upon it?[63] Is it less beneficent—is it less flourishing than in former times? I answer without hesitation, it is not. Every attempt at exposure has added fresh laurels to the Order, and invested it with new interest and popularity.[64]

tools and implements, and inscribe the name 'Ichabod' on the copestone." Another American writer adds: "You might as well place your hand upon the sun on a summer's morning, as prevent the downfall of the Order." Even the infamous Carlile had the assurance to boast that, when his trash was made public, no two Masons would ever afterwards dare to look each other in the face.

[63] The Masons, in the integrity of their hearts, despised all these attacks upon the Order. Bro. Brainhard, a distinguished Mason of Connecticut thus expressed his confidence in its stability, amidst the storm which was arrayed against its existence. "It comprises men of rank, wealth, office, and talent, in power and out of power; and that, in almost every place where power is of any importance. And it comprises, among other classes of the community to the lowest, in large numbers, active men, united together, and capable of being directed, by the efforts of others, so as to have the force of concert throughout the civilized world. They are distributed too with the means of knowing one another, and the means of co-operating, in the desk, in the legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another. So powerful indeed is it, as to fear nothing from violence, public or private, for it has every means at its command, in due season, to counteract, defeat, and punish it. It is too late to talk of the propriety of continuing or suppressing Freemasonry, after the time to do so has gone by. So, good or bad, the world must take it as it is. Think of it; laugh at it; hate it, or despise it; still it will continue to be, and the world in arms cannot stop it."

[64] Notwithstanding the confident boast of a very witty opponent, who wrote during the Morgan excitement, that "her hour has come; the shafts of ridicule are pointed at her life; the bow is drawn by indignation at her violence and pride; the spear of truth is raised;

Indeed the idea of suppressing Masonic publications is equally absurd and impracticable. The intelligence of the age will not permit measures to be successful which would have been tolerated only in times of the grossest superstition and ignorance.[65] Those brethren who are desirous of preventing the spread of Masonic information, are not only unjust to the fraternity,[66] but they inflict a grievous wound upon the Order.[67] The

and die she must, to pass through another metempsychosis. Her spirit will seek a new form to deceive mankind; Freemasonry can serve for its covering no longer." (Ward's Freemasonry, p. 144.)

[65] Our learned and intelligent Brother Moran says, "Masonry is that pure and simple religion which corrupt and interested men, for selfish purposes, have always endeavoured to suppress as too sublime for the mass; acting in this, like misers who hide their gold, not that they may use it themselves; but worse than even the manger dog, they do not limit themselves to preventing, they dread its use by others." (F. Q. R., vol. v. p. 42.)

[66] A friend and Brother in India writes to me thus:—"Many of my acquaintance here have become much more attached to Freemasonry by the perusal of your publications; and Cowans have, by the same means, either become members of the fraternity, or reconciled to it; and the dislike they entertained to mystery has been entirely subdued."

[67] The attempts to crush Freemasonry in some countries have been incessant and fierce. Bulls, Edicts, and Proscriptions have been arrayed against it. "The sanguinary tribunals of the Inquisition," says a French writer on Freemasonry, "have kept immured and led to the slaughter many an unfortunate Freemason, for daring to seek light, science, and truth, where darkness, ignorance, and falsehood, held an arbitrary sway. The *auto da fe*, which, under Philip II., was almost quotidian, was instituted to indulge the fanaticism of a barbarous populace, or the capricious ambition of despotic rulers. Not many years ago, a Freemason of the name of Almodovar was burnt in Seville, along with a young woman who had been convicted by the Holy Office of having carried on an intercourse with an evil spirit, and of knowing the future. Both these hapless victims of ignorance and

popularity of Freemasonry is admitted to be essential to its prosperity, even while measures are adopted which would prevent that popularity from operating beneficially.[68] For a century Freemasonry has been gradually advancing in public opinion, but its progress has been slow and uncertain. Its beauty and usefulness are now becoming more apparent. It is taking its rank amongst the institutions of the country; and if it be nourished by the patronage of wealth and talent, it will be placed before mankind as an Order in which the pleasing pursuits of science are blended with morality and virtue on the one hand, and benevolence and charity on the other.[69] And who can be

fanaticism breathed in every feature the most perfect health, so that the hands of the executioner who threw them on the pile trembled. It was in a square destined to those horrible assasinations, that at the end of a pathetic sermon the two unfortunate beings were conveyed on asses. *Ite missa est* was the sign given to throw the wretched creatures on the burning pile." (F. Q. R., vol i. p. 378.)

[68] For reasons which will presently appear, I am decidedly of opinion that the following law has been much misunderstood. "No Brother shall presume to print or publish, or cause to be printed or published, *the proceedings of any lodge, nor any part thereof, or the names of the persons present at such lodge*, without the direction of the G. M., or P. G. M., under pain of being expelled from the Order." This prohibition evidently refers to local proceedings only; and has no allusion whatever to philosophical or scientific disquisitions on the abstruse principles of the Order. I am unacquainted with any Masonic law which prohibits a Brother from disseminating his opinions on these points. And I am sure such a proceeding is not at variance either with the letter or spirit of the obligations.

[69] The pursuits of Masonry are thus expressed in the Address which was voted by the Grand Lodge of England to George III., in 1793, the Marquis of Hastings then acting as Grand Master under the Prince of Wales. "It is written, Sire, in the Institute of our Order, that we shall not at our meetings go into religious or political discus-

so justly expected to advance its reputation as those who are acquainted with its merits, and entrusted with the direction of its affairs?[70] The public in general will entertain an indifferent opinion of its purity, if those who occupy the places of authority under its jurisdiction, display any reluctance to have its merits become the subject of open discussion.[71] It will be an anomaly in the nineteenth century, to hear complaints that the sources of information in any branch of science

sion, because, composed as our Fraternity is, of men of various nations, professing different rules of faith, and attached to opposite systems of government, such discussions sharpening the mind of man against his Brother, might offend and disunite. We fraternize for the purpose of social intercourse, of mutual assistance, of charity to the distressed, and good will to all; fidelity to a trust, reverence to the magistrate, and obedience to the laws, are sculptured in capitals upon the pediment of our Institution."

[70] The American Grand Officers are fully impressed with the truth of this proposition. They say (Sept. 1842), "The only reason why Masonry in this country has been suffered to languish for many years has not been because there was any lack of material, but because, from a want of fraternal interchange of views, of feeling and of action, we knew nothing of each other. But times have changed; the brethren have awoke from their long sleep, and *through the instrumentality of our own and kindred prints* that darkness will be made to dissipate, and Masonry, with her thousands of lodges and chapters, will be brought in a weekly communication one with the other." (American Mas. Reg., vol. iv. No. 1.)

[71] "Masons," says the zealous Preston, "in all ages have studied the general good of mankind. Every art which is necessary for the support of authority and good government, or which could extend science, *they have freely communicated to the world.* Points of no public utility, as their peculiar tenets, mystic forms, and solemn rites, they have carefully concealed. *Thus Masons have been distinguished in various countries for disseminating learning and general knowledge,* while they have always kept the privileges of their own Order sacred and inviolable among themselves." (Illus. p. 109.)

have been invidiously closed, and their investigation placed under an interdict.

The dearth of Masonic writers is attributable, in a great degree, to this mistaken principle;[72] and therefore it constitutes a serious charge against Freemasonry as a professed science, that it has contributed so little to the general fund of intelligence by which the present age is distinguished.[73] No one, except the Free and Accepted Mason, ever thinks of taking up a book on this forbidden subject for the purpose of increasing his stock of general knowledge. The prejudices of the people have been enlisted against it; and therefore, to the common reader, it is devoid of interest.[74] He feels indifferent about an institution

[72] "Perhaps not," a friend of mine writes. "I do not attach much value to the idea that prejudice is afloat; because I feel convinced that something worse than prejudice opposes the onward march of Masonry;—it is a total apathy and nonchalance with regard to the spirit of the Order."

[73] The fear of being charged with a desire to discover the secrets of Freemasonry, has, I am persuaded, deterred many an intelligent Brother from placing the results of his experience on record. For such a discovery has been considered a detestable crime. According to the testimony of the Apocryphal Book of Enoch, it constituted one of the sins of the antediluvians. "*They have discovered secrets*," says the record, "and they are those who have been judged; but not thou, my son. The lord of spirits knows that thou art pure and good, and free from the reproach of discovering secrets."

[74] Thus a writer in the 'Athenæum' says—"Supposing the Freemasons to possess momentous truths in ethical or physical science, the wisdom of keeping them secret is dubious, and the morality of their plighted silence is still more open to stricture. It might even be questioned, whether the oath, or other engagement, under which a man obtains possession of knowledge of vast importance to his species, and by which he binds himself not to make his species partakers of it, is obligatory *in foro conscientiæ*. We do not say this

which, he has been led to believe, possesses no claim upon his regard, no excitement for his industry, no merit to reward his application.[75] But if the philosophy of Masonry were made an open subject of illustration and research; if it were fairly brought before the public in a scientific form,[76] it would receive the same attention that is bestowed on every other enquiry, whether in physics or arts, in morality or religion.[77]

to tempt any Freemason to break his vow; for, in truth we have a shrewd opinion, that the countless treasures of the Order, are not much more real than the golden pavements of El Dorado, or the ingots in Spenser's House of Richesse."

[75] The ladies however may be mentioned as an exception. They are particularly curious about the Institution; and their recent attendance at all the meetings of the craft, where their presence is not contrary to the rules, is a proof of it. At a grand festival in 1839 the Duke of Sussex thus addressed them from the throne. "Their presence," he said, "whenever it could be consistently admitted, always administered very largely to the gratification of the Fraternity. And when they retired to their homes, he trusted they would carry with them a conviction, that there was nothing in Freemasonry to disqualify a member from showing the utmost attachment and respect to his wife, mother, daughter, or one to whom the veneration of still more tender feelings was paid. The ladies might find out a secret worth knowing by these visits, which was, that good humour always triumphed among Masons after their labours were completed. And that was a pretty good sign that they would discover nothing of an unfriendly nature in the labours, and nothing but what was good in the secrets of Masonry, if they were even admitted to the Sanctum Sanctorum."

[76] As it certainly ought to be, if its best interests were consulted. For what is it that we are forbidden to reveal? An American writer tells us. He says, "The secrets of Masonry are her signs, words, and tokens; these the oath regards, and no more. The common language of Masons in conversation on the subject of Masonry, is a proof that this is the opinion of the Fraternity in respect to the application of the oaths." (Ward's Freemasonry, p. 144.)

[77] The following attestation will be valuable because it proceeds

The rulers and governors of Masonry have, at different periods, been imbued with a liberal spirit in this particular;[78] and at those seasons the order has proportionably advanced both in individual utility and popular estimation. They have bestowed a passing glory on the Masonic world, like a beam of light illuminating a darkened atmosphere.[79] The establish-

from a non-mason. Provost Middlemas of Dunbar said on a public occasion, "I am sorry to say that I have not the happiness of being one of the initiated in the mysteries of Masonry. You must not therefore expect me to possess that vivid inspiration which belongs to them alone. But thus much I know, that the Fraternity is very numerous and respectable—to be found in every kingdom—in every quarter of the world; and consists of many noble patricians, many men of enlightened talent, illustrious merit, and eminent consideration in all the various walks of life. What the end and scope of this illustrious institution may be has been most religiously kept a secret from age to age," &c. (F. Q. R., vol. ix. p. 445.)

[78] They have had too much confidence in the good principles of individual members of the fraternity, to entertain the most remote idea of any public breach of Masonic fidelity; knowing that the holy book which crowns the pedestal of their Lodge, directs them to preserve their faith. Thus Solomon says, (Prov. xi. 13.) "a talebearer revealeth secrets; but he that is of a faithful spirit, concealeth the matter." Again he says, (Ib. xxv. 9, 10.) "Discover not a secret to another; lest he that heareth it put thee to shame, and thine infamy turn not away." And the son of Sirach says, (Eccles. xli. 23) "be ashamed of iterating and speaking again that which thou hast heard; and of revealing secrets." In like manner Freemasonry teaches that "to betray a secret trust is the greatest baseness that can be committed. It is like the treachery of an assassin who stabs his adversary when unarmed, and not suspicious of a foe." After this what Brother of sound judgment and strict morality, who values his reputation in this world, or his salvation in the next, would venture to reveal the secrets of Freemasonry?

[79] Thus in 1769 the Duke of Beaufort, G. M., gave his sanction to Calcott's "Candid Disquisitions." In 1775 Lord Petre, G. M., and the rest of the G. Officers patronized Hutchinson's "Spirit of

ment of the library and museum, by the Grand Lodge a few years ago,[80] is an existing proof of the liberal

Masonry;" in 1781, the same liberal Grand Master allowed Preston to dedicate his "Illustrations" to him; a privilege which H. R. H. the Duke of Sussex repeated in 1820. In 1804, Bro. Daniell dedicated his "Masonic Union" to the Duke of Atholl, G. M.; and in the same year the Earl of Dalhousie, G. M. of Scotland, sanctioned the publication of Laurie's "History of Freemasonry." In the next year the Grand Chapter of Rhode Island gave a public sanction to Webb's "Masonic Monitor;" and the G. M. of Tennessee extended his patronage to Tannehill's "Manual." In 1806 the "Orations" of Dr. Dalcho—himself the G. M. of an American Grand Lodge, and K. H.; P. R. S. Sov. Grand Inspector General of the 33rd, and Lieut. Grand Commander in the U. S. of America, were sanctioned and recommended by the original Chapter of Prince Masons of Ireland. In 1813, Bro. Harper, D. G. M. inscribed his edition of the "Ahiman Rezon" to the Duke of Athol, G. M. In 1814, H. R. H. the Duke of Sussex, G. M. received the dedication of Dr. Ashe's "Masonic Manual." In 1817 several Grand Lodges and Chapters strongly recommended the Rev. Salem Town's "System of Speculative Masonry," which had so successful a run, that the first edition of 4500 copies was exhausted in five years. About the same time the G. L. of Maryland issued their sanction to the publication of Cole's "Freemason's Library," which is in fact its Book of Constitutions. Hardie's "New Freemason's Monitor" was recommended by the twelve presiding Officers of the Lodges of New York; while the "Masonic Chart and Lectures" of Bro. Jeremy L. Cross, published in 1826, were approved and recommended by all the Grand Lodges in the United States. In the same year H. R. H. the Duke of Sussex, G. M., permitted the author of these lectures to place the "Signs and Symbols" under his protection; which were patronized also by H. R. H. the Duke of York; the Duke of Leinster, G. M. for Ireland, and numerous G. and P. G. Officers.

[80] Thus noticed in the F. Q. R. for 1841. "This desirable acquisition to Masonic interest has at length assumed some degree of importance. It is high time to sink the mere *Profession* of Science, in the determination to give proofs of our acquirements, and to refresh the mind by a recreative study. Limited as may have been the deposits, yet to the number of the individuals contributing the collection is highly creditable."

policy exhibited by the late Grand Master on this important subject. The idea emanated from a vote of thanks, which was passed in 1834, in Grand Lodge, to Dr. Crucefix, the Editor of the Freemasons' Quarterly Review, for his able advocacy of the Masonic Charities in that periodical.[81] Thus an extensive and official patronage of Masonic publications is not without many noble precedents.[82] And it was the countenance afforded by these examples which induced the author of this work to devote the entire leisure of a long life to the service of Freemasonry.

The present times are distinguished by a general anxiety to produce a mental edification, and the melioration of society in all its grades.[83] In conformity

[81] In 1835 the Earl of Durham, D.G.M., thus eulogized the same valuable Miscellany. "He could not conclude his observations without acknowledging the great assistance derived by that Institution, and by others of a similar nature, from their advocacy by a comparatively new publication, ***that was in every respect creditable to Freemasonry.*** He meant the Freemasons' Quarterly Review. He had never doubted that such a publication might obtain literary repute, by giving currency to the talent possessed by many Masonic Brethren; and glad was he to find that it not only mirrored the ability so amply shared by Freemasons, and expounded the benefits shared by the Craft; but that it had become an eloquent advocate to supply the wants of Freemasonry." The same opinions have been expressed by the Grand Lodges of Scotland, Ireland, India, America, and the Colonies.

[82] These high-minded men have acted on the principle expressed by the Son of Sirach, in this pithy observation, which I have placed at the head of my Introductory Observations: "Wisdom that is hid, and a treasure that is not seen, what profit is in them both?" (Eccles. xli. 14.)

[83] An increasing intelligence produces a more intense desire to receive new information; and the improvement of science, which, in the time of our forefathers, was confined to the higher classes of

with this prevailing taste, Freemasonry must and will become a subject of open investigation.[84] And to be justly appreciated it must be perfectly understood. It is evidently the duty of our rulers therefore, both supreme and subordinate, to use every means at their command to direct the public taste into a legitimate channel;[85] lest their neglect be converted into an argument unfavourable to the existence of the Masonic edifice.[86] It is, however too securely based to be

society, has spread itself amongst the middle grades, and has even descended to the operatives; who, in those ages, were seldom endowed with the simplest elements of knowledge; and few cases existed where a mechanic, or agricultural labourer, could either read or write.

[84] The above writer in the London Magazine places Freemasonry amongst the first class of problems *sub judice*. He says, "there is a large body of outstanding problems in history, great and little, some relating to persons, some to things, some to usages, some to words, &c., which furnish occasion, beyond any other form of historical researches, for the display of extensive reading and critical acumen. In reference to persons, as those which regard whole nations;—*e. g.* what became of the twelve tribes of Israel? Who and what are the gipsies? Or those, far more in number, which regard individuals; as the case of the Knights Templars—of Mary Stuart, &c., &c. Among the problems of this class, there are not many more irritating to the curiosity than that which concerns the well-known Order of Freemasons."

[85] Sir John Doyle entertained the same opinion in favour of an institution, whose basis, he said, in a speech before Grand Lodge, when the late Marquis of Hastings was presented with a splendid jewel previous to his departure to India, "is, to fear God, to honour the king, and to love one's neighbour as one's self; an institution whose principles, *if universally diffused*, would tend to calm those angry storms that agitate and convulse an affrighted world, and man would no longer be the bitter enemy of his fellow man."

[86] Such were undoubtedly the private views of H.R.H. the Duke of Sussex. He was a true Mason, and nothing gave him greater

easily overthrown. But surely it would be better to guide the enquirer into a right path, than by endeavouring to suppress his desire for information, suffering to stray into devious courses, which may terminate in error and absurdity.[87]

Thus it is to be presumed that in the highest quarters the opinion is entertained, that the greater facilities are afforded for enquiry, the more likely is the science to maintain its proper dignity of character;[88]

pleasure than to see the genuine principles of the Order disseminated amongst the fraternity at large. His whole Masonic life affords indubitable proofs of it. He loved to see the science investigated and traced to its source. Its history, antiquities, morality, and science, were objects of his own incessant study; and his wish was that the Brethren might be, one and all, enlightened on these important subjects. The best method of neutralizing the assumptions of quackery, is by the inculcation of sound and sterling truth. And mankind being in possession of the clear and crystal stream of knowledge, will not search for information in the foul and muddy kennel of charlatanerie and imposture.

[87] The Earl of Durham observed, in a speech at Freemason's Hall in 1835; "until lately, the proceedings at Masonic communications in Grand Lodge, were mere promulgations, and registrations of the edicts of the Grand Master; but there has arisen, of late, *a spirit of enquiry worthy of our glorious profession*, that has found its way into our legislative assembly, that has brought about discussions upon most important subjects, and has been happily marked by an especial propriety of conduct, and by the exercise of great intellectual powers. *I have sincere pleasure in stating my conviction, that the Grand Master, so far from viewing these proceedings with either distrust or jealousy, is gratified to know that they have taken place.*"

[88] Bro. Drinkwater, D. P. G. M. for Lancashire, in a speech before the P. G. L. at Liverpool in 1840, observed that "the spread of the principles of Masonry would be the means of putting down all the acerbity and rancorous feelings that now distract society, whether political or religious."

while, if it be encircled with the shades of obscurity, it may, like the mole, blunder on in darkness,[89] and never show its Light before men, that they might see its good works, to the glory of Him in whose name it is founded, and whose splendour illuminates its deepest and most sublime mysteries.

[89] The more fair Virtue's seen, the more she charms.
Safe, plain, and easy, are her artless ways;
With face erect, her eyes look straight before;
For dauntless is her march, her steps secure.
Not so pale Fraud;—now here she turns, now there,
Still seeking darker shades, secure in none;
Looks often back, and wheeling round and round,
Sinks headlong in the danger she would shun.

THE

HISTORICAL LANDMARKS

AND OTHER

EVIDENCES OF FREEMASONRY.

LECTURE I.

PRELIMINARY.

GENERAL VIEW OF THE LANDMARKS OF MASONRY FROM THE CREATION TO THE FEARFUL DISPLAY OF DIVINE VENGEANCE AT THE UNIVERSAL DELUGE.

"To maintain the present standing of our Order; to secure its vigorous existence, and extend its benefits, depends upon the vigilance with which we watch over its concerns, and the means we employ to preserve its ancient LANDMARKS from innovation, and its principles from corruption, and upon the efforts we make to transmit them unimpaired to posterity."

WILKINS TANNEHILL, Esq., G.M. Tennesse.

OUR intelligent Brother Hutchinson, who was W.M. of the Lodge of Concord at Barnard Castle, seventy years ago, has incidentally expressed an opinion, which it is to be regretted, he omitted fully to establish by a train of reasoning which his knowledge of the subject would have rendered conclusive. He says, "it is not to be presumed, that we are a set of men, professing religious principles contrary to the revelations and

doctrines of the SON OF GOD,[1] reverencing a deity by the denomination of the god of nature, and denying that mediation which is graciously offered to all true believers. The members of our society at this day, in the third stage of Masonry, *confess themselves to be Christians.*[2] The veil of the temple is rent—the builder is smitten—and we are raised from the tomb of transgression."

Our authorized Lectures furnish such a series of proofs in support of this opinion, as can scarcely be found in the details of any other human institution; for Freemasonry as now practised is a speculative and not an operative institution; although it is admitted that both these divisions might be blended in ancient times.[3] The evidences of the above fact run through

[1] The late P. G. M. for Cambridgeshire, who was also one of H. R. H. the Grand Master's domestic chaplains, in a letter to me says, that "Masonry assimilates itself, and blends more aptly with Christianity than with any other religion upon earth."

[2] There is scarcely a Masonic writer of any age but has given a distinct testimony to the same effect.—See the "Star in the East," chap. ii.

[3] The "Encyclopædia Americana," art. Masonry, derives the Order from the Collegia Artificum of the Romans; and says its members were introduced into this country by the kings Alfred and Athelstan, to build castles and churches. "They then united, under written constitutions, proceeded upon the ancient constitutions of the Roman and Greek colleges, and the provisions of the civil law. Their religious tenets being often objects of suspicion to the orthodox catholics, and often differing among themselves, were not allowed to obtrude in their meetings, and were of course kept secret. Secrecy, moreover, was the character of all the corporations of the middle ages; and down to the most recent times, the corporations of mechanics, on the European Continent, had what they called *Secrets of the Craft*;—certain words, or sometimes absurd ceremonies, by which they pretended to know each other. To this it must be

the entire system, and are equally conspicuous in every degree.[4] Nor is their nature obscure, or their application of doubtful character; for they are the very proofs on the stability of which our faith must stand or fall.[5]

added, that the corporations of architects, in the middle ages, were descended from antiquity, so that their societies had received, in the times when the Romans adored all gods, and listened to all philosophical systems, impressions derived from the Greek philosophical schools, particularly the Stoic, united with some fragments of the Egyptians' mysteries, and subsequently modified, by notions acquired in the early times of Christianity, particularly from gnostics, which led to certain doctrines and sacred ceremonies, clothed in symbols, and constituting their esoteric mysteries."

[4] It is a point of great importance that the Masters of Lodges attend to the inculcation of science and morals, as displayed in the authorized Lectures of the Order. I am afraid there is considerable scope for improvement on this practice, in most of our provincial Lodges. I have no doubt, if the attention of the Brethren were called, by a series of plain illustrations from the chair of the Lodge, to the beauty and utility of our Lectures, but an honourable ambition would be excited, and their regular delivery and scientific explanation permanently secured. The excellent Preston says—"Those who accept offices and exercise authority in the Lodge, ought to be men of prudence and address, enjoying the advantages of a well cultivated mind and retentive memory. All men are not blessed with the same powers and talents; all men, therefore, are not equally qualified to govern. He who wishes to teach, must submit to learn; and no one can be qualified to support the higher offices of the Lodge, who has not previously discharged the duties of those which are subordinate. Experience is the best preceptor. Every man may rise by gradation, but merit and industry are the first steps to preferment."

[5] The old Lectures on the Knightly Degrees go directly to establish this fact. After treating on the five points in the history of our Saviour, they go on to say, that by his *birth* we learn that the day-star of mercy hath risen to conduct our feet in the paths of truth and peace. By his *life* we learn the virtues which we ought to follow, he being "the way, the truth, and the life." By his *death*

These evidences are miracles and prophesy; and if we find instances of both these kinds of testimony in the lectures of Freemasonry, and those instances point solely and exclusively to one event, it must be admitted that as the arrangement is systematic, the conclusion will be logically correct.[6] And should that one event be the main prop and pillar of the Christian religion, and all the historical facts which have been introduced into our lectures bear an undoubted reference to it; then we may justly claim for the institution a higher merit than is contained even in its science and morals.[7] It

we are instructed that the rigour of the law is satisfied, wherein standeth our redemption. By his ***resurrection*** we behold a triumphant conquest over sin, death, and hell, wherein standeth our justification. By his ***ascension*** we learn that he is gone before, to prepare a place for his faithful followers, according to his most gracious promise, that where he is, there shall his servants be also.

[6] Freemasonry is an institution ***sui generis***. No other society can be compared with it. It exists solely of itself. It eclipses all the institutions and orders in the world, which ever have been, are, or shall be, Christianity alone excepted. The numerous attempts which have been made at different periods, to expose it to public derision, and destroy its existence, have all signally failed. Every attack has produced an effect, contrary to the wishes and anticipations of its projectors. The most vindictive assault has tended to "enlarge the place of its tent; to stretch forth the curtains of its habitation; to lengthen its cords, and strengthen its stakes." (Isai. liv. 2.) Like Gray's virtuous peasant,

> It keeps the noiseless tenor of its way;

and rejoices in the unsullied happiness of doing good. The Monthly Magazine of 1840, says of Freemasonry, "You may ennoble, exalt, enlarge, and purify her; but she is stamped with the seal of immortality, and you will never crush, or annihilate her."

[7] And yet, in point of morality, Freemasonry exceeds every other human institution, and yields the palm only to our most holy religion. In the old Lectures, we were taught that the three steps

will occupy the sublime station of being received as a code of types which embody the great plan of human redemption, and identify the Shekinah of sublime Masonry with Jehovah, or the Tetragrammaton—Jehovah with the Jewish Messiah—and the Jewish Messiah with Jesus the founder of Christianity.

The most prominent facts which Freemasonry inculcates directly or by implication are these: [8] that there is a God; [9] that he created man and placed him in a state of perfect happiness in Paradise; [10] that he forfeited this supreme felicity by disobedience to the divine

usually delineated on the Master's floor-cloth, were emblematical of the three principal stages of human life, viz., youth, manhood, and age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbour, and ourself; that so in age, as Master Masons, we may enjoy the happy reflections consequent on a well spent life, and die in the hope of a glorious immortality.

[8] Dr. Dalcho, an American Grand Master, solemnly declares: "I highly venerate the Masonic institution, under the fullest persuasion, that where its principles are acknowledged, and its laws and precepts obeyed, it comes nearest to the Christian religion, in its moral effects and influence, of any institution with which I am acquainted."

[9] This is the first admission of a candidate before initiation. He avows his belief and trust in God; and it is on that avowal alone that his admission amongst us is based. If he refused to acknowledge the being of a God, he would be at once rejected; but on the receipt of a solemn declaration that he puts his trust in God, the chief officer of the Lodge expresses his satisfaction, and tells him that where the name of God is invoked no danger can possibly ensue.

[10] The six periods of Creation form a subject of illustration in our Lectures; and introduce the consideration of the hebdomadal period of time as a pursuit congenial with the will and pleasure of the Creator.

commands at the suggestion of a serpent tempter;[11] that to alleviate his repentant contrition, a divine revelation was communicated to him that in process of time a Saviour should appear in the world[12] to atone for their sin, and place their posterity in a condition of restoration to his favour; that for the increasing wickedness of man, God sent a deluge to purge the earth of its corruptions;[13] and when it was again

[11] And hence the serpent forms a distinguishing and expressive emblem, in the sublime degrees of Freemasonry.

[12] This promise, its reference and fulfilment, is the great mystery of Freemasonry. Some of our most sublime observances are founded upon it, and the distinguishing tokens of recognition in one of the degrees, refer exclusively to that gracious interposition of the Deity in behalf of fallen man; and by virtue of one of these significant signs, if we prostrate ourselves with our face to the earth, it is to supplicate the mercy of our Creator and Judge; looking forward with humble confidence to his holy promises, by which alone we hope to pass through the ark of our redemption into the mansions of eternal bliss and glory.

[13] From this awful event two distinct degrees have emanated, which fully describe its causes and consequences. The entire system of the Spurious Freemasonry was modelled on the Deluge. There is no part of the Mosaic records which receives more abundant confirmation from foreign testimony, than the account of this event. And the causes will not be difficult to explain. The first planter of a colony, when it had swelled into a nation, was worshipped as a deity by his successors; and to him was usually attributed a series of actions and adventures which really happened to Noah, the general father of mankind, and federal head of all the nations upon earth. For this reason he was adored by the Greeks under the name of Saturn, and fabled to be the original planter of the vine. As he was preserved amidst the destruction of all the wicked inhabitants of the antediluvian world, so Jupiter is feigned to have destroyed the Titans. Noah rode triumphantly over the waters of the Deluge; and hence, under the name of Neptune, he was reputed to sway the trident of the ocean. Inclosed in the dark and dreary

repeopled, he renewed his gracious covenant with several of the patriarchs;[14] delivered his people from Egypt; led them in the wilderness; and in the Mosaic dispensation gave more clear indications of the Messiah, by a succession of prophets extending throughout the entire theocracy and monarchy; that he instituted a tabernacle and temple worship,[15] which contained the

womb of the ark, like Pluto, he was esteemed sole monarch of the gloomy region of Tartarus. These instances are equally curious and interesting, and they are capable of extension almost indefinitely. Thus Janus was depicted with two faces looking in opposite directions; because Noah beheld two separate worlds. He entered the ark to escape the fury of the waters; and Osiris was said to have been placed in a similar vehicle to avoid the rage of Typhon, a personification of the sea. Prometheus was feigned to steal fire from heaven, as Noah kindled the first sacrificial fire after the flood, probably from a condensation of the sun's rays. Hercules was fabled at one time to have traversed the ocean in a scyphus or covered boat; and at another to have been enclosed in the belly of a monstrous fish. In Hindoostan, Brahma was represented in the earliest times as floating at large, like Noah, on the surface of the wide waste of waters, in the calyx of the lotus, before the dry land appeared. The Chinese Fohi was encircled with a rainbow at his new birth from the ark; and Noah was favoured with a sight of the same symbol, as a token of exemption from a second diluvian visitation. To close these comparisons, and bring this long note to a conclusion, the British god Hu, and the American Manco Capac, like the patriarch Noah, were each preserved during a general inundation—gave laws to their respective nations—and taught mankind the benefits of agriculture, and other useful practices.

[14] Particularly at the offering of Isaac on Mount Moriah, when it pleased the Lord to substitute a more acceptable victim in his stead. And in the remarkable vision of Jacob when journeying toward Mesopotamia to avoid his brother's wrath; both of which form subjects of discussion and remark in the Lectures of Masonry.

[15] "We understand," says Willet, (Hexap. Exod., p. 629,) "by the three parts and divisions of the tabernacle, the orders and degrees of the church. First, the whole company of the faithful and believers,

most indisputable types of the religion which the Messiah should reveal and promulgate; and that when the appointed time arrived God sent his only begotten Son [16] to instruct them,[17] who was born at Bethlehem as the prophets had foretold, in the reign of Herod (who was not of the Jewish royal line, nor even a Jew,) of a pure virgin of the family of David.

These facts are inculcated directly in the Lectures of Masonry; and it is also implied that the Messiah

as the people were admitted into the outward court; secondly, the calling of the ministers of the Gospel, of the apostles, prophets, evangelists, pastors, as there entered none into the Holy Place but the priests; thirdly, as none had access into the Most Holy Place, but the high priest, so in him is represented our high priest Jesus, who only made a way for us by the veil of his flesh into Heaven. Hereby also are shadowed forth three degrees of the church. By the court where the altar of burnt offering was, the church under the Old Testament is signified which had the sacrifice of beasts. By the holy place where the candlestick was set, and the table of shew bread, is set forth the Church of Christ militant here in earth, which is nourished by the word of God, and the sacraments. By the most holy place is shadowed forth the kingdom of Heaven, where we shall enjoy the sight and presence of the angels."

[16] The old lectures stated this fact in so many words, but in the modern revisions it has been improperly omitted. The passage now is simply is follows: "Thus was the kingly power restored in the person of Zerubbabel, who sprang from the royal line of David and the tribe of Judah; nor was a vestige thereof again effaced until after the destruction of the city and temple by the Romans, under Titus, in the year 76 of the present era; thus verifying the remarkable prophecy of Jacob, delivered in Egypt above 1000 years before, that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh came."

[17] A worthy brother and friend, now, alas! no more, who was a member of the Grand Stewards' Lodge, wrote to me in 1825, and concludes his letter by saying, that "if Masonry be unconnected with Christianity it is not worthy of the support of any Christian man. Without Christianity it would be of no value whatever."

taught the doctrine of a resurrection from the dead, and a future state of rewards and punishments. That he exemplified his doctrines by his practice.[18] That he took a few men under his immediate tuition, and left them to instruct mankind after his death.[19] That after

[18] The prayers of Freemasonry are almost all offered up in His name. Thus in the first prayer of the first degree, the aid of the Almighty is invoked, that the candidate "may dedicate and devote his life to his service; and that he may be the better enabled to display the beauties of godliness to the honour of his holy name." The prayers of opening and closing have the same reference. Formerly one of the prayers at opening a R. A. Chapter concluded with these words: "this we most humbly beg, in the name and for the sake of Jesus Christ our Lord and Saviour." In another place the Redeemer was recognized under the comprehensive title applied to him by Daniel the prophet—THE ANCIENT OF DAYS. In a certain part of the ceremonies of the Knights of the Red Cross, the Lord's Prayer is repeated. In other of the military degrees, prayer is made to God "for the sake, and in the name of His atoning Son." It will be needless to adduce any further proofs of this assertion. The whole system of Freemasonry is full of Christianity either in type or reality; and no one, in the use of his sober reason, can entertain any doubt of the fact.

[19] Several of the higher degrees are essentially Christian, particularly the 30th, according to the Continental arrangement, which is called the Grand Elected Knight of K—H, or the White and Black Eagle. This degree is most sublime; and in it the Illustrious Grand Commander gives a general history of the Masonic Order; its progress, its decline, and the manner in which it was preserved in the early ages of Christianity, till the time of the crusades; from which period its existence may be distinctly proved by historical evidence. This degree was founded for the express purpose of preserving the ancient traditions of Masonry, and showing in what way they are connected with our most holy faith. There is another degree of a similar nature, which is called the Prince of the Royal Secret; the ostensible object of which is to show how ancient and modern Masons were united during the crusades under one grand commander, that their energies might be simultaneously directed against the Infidels who had established themselves in the Holy Land.

having finished his ministery, he was crucified on one of the peaks of the holy mountain; and that he rose from the dead,[20] and appeared to his disciples, and having given them full instructions what to believe and how to act, he ascended publicly into Heaven, in the Shekinah of a bright and impalpable cloud.

Hence in the investigation before us our attention will be directed to various miraculous demonstrations of the power of Jehovah, which have been enterwoven into the ordinary lectures of Freemasonry, identifying the supernatural occurrences under the old dispensation with those which ushered in the new.[21] The Order

[20] These facts are recorded in the degree of Knight Templar in the following passage: "The belief of a resurrection from the dead was embraced both by Jews and Christians. At the time when our Saviour appeared in Judea, the doctrine of a resurrection was one of the principal tenets of the Mosaic religion, and it was received by the whole nation except the sect of the Sadducees. They entertained, it is true, some ridiculous notions on the subject. Some of them believed that the Israelites only shall rise again at the last day; others confine the privilege to the pious Jews only; others maintain that the body will undergo a second death after the resurrection, and that the soul only will enter into paradise. There are some that believe that none can partake of a happy resurrection unless he be buried in the land of Canaan; and hence proceeds their universal desire to die in their own country. One of the greatest arguments of the truth of Christianity is drawn from the resurrection of our Saviour; the particulars of which have been transmitted to us so accurately by the four Evangelists, as to make the evidence of this important truth amount to demonstration." And nothing can more clearly prove the distinct reference of Freemasonry to Christianity than that the doctrine of the resurrection is so distinctly inculcated in the third degree.

[21] They were equally manifestations of the Divinity—performed by the same agent, and directed to the same end; for Christ is the same yesterday, to-day, and for ever. Miracles are an unexceptionable evidence of a present Deity, and produce conviction without

appears to have been instituted as a vehicle to preserve and transmit an account of the miraculous dealings of the Most High with his people in the infancy of the world; for at that early period Freemasonry may be identified with religion.[22] And the occurrences which it embodies, being, many of them, at variance with the common laws of nature, serve to furnish a series of irresistible proofs that man is under the care of a superior and superintending power, to direct him into the way of truth and holiness; and in the infancy of the world did not hesitate to display his glory by signs and wonders,[23] that his creatures might be taught to fear him and keep his commandments.[24]

the use of argument. They constitute a testimony of truth which the Cowan is unable either to gainsay or resist. And having been vouchsafed, on numerous occasions, to uphold the true system of Freemasonry, as practised by the Patriarchs and their descendants, were eagerly imitated by the heathens, in their spurious institutions; and the hierophant, like the High Priest of Israel, was deemed to be the vicegerent of the gods, and the bearer of divine messages to their worshippers.

[22] It must not, however, be imagined that Masonry is a *system* of religion at the present period. Nothing can be farther from the truth. Such a supposition would reduce it to the level of a religious sect, and utterly destroy its universality. It embraces a view of all the main facts connected with the great plan of human redemption; but leaves the Brethren to arrange these facts as may suit their own individual opinions. This is the doctrine of the first ancient Charge.

[23] And thus Freemasonry exhorts her children: "Whenever we seriously contemplate the glorious works of the Creation, how ready and cheerful ought we to be to offer up our fervent adoration to the Great Architect of the Universe, who hath never left himself without a living witness amongst men," &c. The illustration is so well known, that it will be quite unnecessary to insert it here.

[24] For this purpose, he manifested himself in clouds and earthquakes, and thunder, and fire; to show that with a word he was able to shake the elements—to calm the raging of the sea—to

Thus does Freemasonry give a distinct refutation to the infidel and the deist.[25] Without any reference to forms or modes of faith, it furnishes a series of indirect evidences, which silently operate to establish the great and general principles of religion; and points to that triumphant system which was the object of all preceding dispensations; and must ultimately—so I most devoutly believe—be the sole religion of the human race,[26] because it is the only religion in which the plan of salvation is clearly developed.[27]

translate believers to heaven without subjecting them to death—to heal the sick—to punish sinners, by the infliction of divers diseases and sundry kinds of death—and to restore animation to the dry and mouldering bones of the dead.

[25] Bro. A. Grant, Esq., the G. Sec. of the Grand Lodge of India, in an excellent address to the Fraternity, says: "Freemasonry is mysterious because it is an admitted anomaly in the history of the earth. Without territorial possessions—without any other coercing power than that of morality and virtue, it has survived the wreck of mighty empires, and resisted the destroying hand of time. Contrast the history of Freemasonry with the history of the nations of the world, and what is the result? The Jews, God's favoured people, into whose custody Masonry was first entrusted by its Divine Author, where are they now? A race of wanderers, scattered over the face of the globe. And the stupendous and magnificent structure, the Temple, at once their glory and the wonder of the world, where is it now? Not one stone left upon another. Babylon, in her day the queen of nations, has fallen never to rise again. Egypt, with her kings and philosophers—classic Greece, and imperial Rome, we now find but occupying their page in the history of the world. But Masonry, at this moment, shines throughout the world with as bright and undiminished a lustre, as when first revealed by God to man."

[26] Hutchinson and his followers are of opinion that the Third Degree is exclusively Christian. I am not prepared to concur in this unlimited assertion. Masonry was originally patriarchal; and in the hands of the Jews, like their own dispensation, was a clear

The first series of historical facts after the fall of man, must necessarily have been traditional,[28] and transmitted from father to son by oral communication.[29] It will be seen therefore that the history of the creation,[30]

type of Christianity; but, I am persuaded, the Master Mason's Order was practised before the incarnation of Christ; although it is freely admitted that the modification, and even the details, might be different. The legend would probably be the same, although we have no proof of the fact, but its reference would certainly vary. The question, however, will be discussed at large in a subsequent Lecture.

[27] In pursuing the investigation of this important principle, I have arranged the Lectures in the order of the consecutive Degrees of Masonry; which will afford me the advantage of blending our legendary notices with the facts that are recorded in scripture history, and bring both to bear upon the subject with additional force.

[28] The Mahometans have a ridiculous notion that when the breath of life was breathed into Adam's nostrils, and had reached down to his heart, though the lower part of his body was unanimated, and nothing but a lump of clay, he attempted to rise up, and not being able to support himself, was much bruised by the fall.

[29] It is admitted that we are in possession of numerous legends which are not found in holy writ; but being of very ancient date, are entitled to consideration, although their authenticity may be questioned, and their aid rejected. I shall not however, in any case, use their evidence, as a *prima facie* means of proving any doubtful proposition, but merely in corroboration of an argument, which might probably be complete without their aid. Our system of typical or legendary tradition, adds to the dignity of the institution by its general reference to sublime truths, which were considered necessary to its existence, or its consistency; although some of the facts, how pure soever at their first promulgation, may have been distorted, and perverted by passing through a multitude of hands, in their transmission down the stream of time, amidst the political fluctuations of the earth, and the downfall of mighty states and empires.

[30] In the Royal Arch Degree, Christ is acknowledged to be the Architect or Creator of the Universe. The words of the prayer are: "Almighty God, who art the sole Architect of the Universe; at whose command the world burst forth from chaos." &c. These

fall of man, and the institution of a sabbath, all of which have been embodied in Freemasonry,[31] with their attendant circumstances, would be known to the race of Cain,[32] as well as that of Seth. Cain, the eldest son of Adam, must have repeatedly heard from his father an account of his felicity in Paradise; of the two trees, of knowledge and of life; of the familiar communion with angels, and with the Deity himself, which was vouchsafed to the first pair while they retained their innocence.[33] He must have been told of their unhappy fall by the machinations of a serpent; of their

words cannot possibly refer to any being but Him "by whom all things were created," (Col. i. 16.) even Jesus Christ the saviour of men.

[31] Freemasonry contains a legend of a Cubical Stone, which was inscribed with a mystical diagram that represented the Sacred Name, and was possessed of many virtues. It informs us that this stone was in the possession of Adam in Paradise; and that he held it in the highest estimation, because it bore the sacred characters, and reminded him of that sublime and holy Being, who had been his friend, his companion, and guide, in that delightful place. On this stone he made his offerings to God, when the divine promise of a mediator, who should bruise the head of the reptile which had caused his defection from innocence, was formally revealed to him, that he might not entirely sink under the oppression and misery in which a sense of deserving God's displeasure had involved him. On the same holy altar he offered a sacrifice of praise and thanksgiving, at the birth of his children.

[32] A degree has been formed respecting Cain, which is called the Knight of the Black Cross.

[33] "In the Masonic system we are not only taught something of the history of the material world, but numerous facts pertaining to the moral, which are infinitely more important. Such is the apostacy of our first parents. This melancholy event is explicitly brought to view in so many words, and so strikingly represented, as seldom to fail of making deep and lasting impressions on the heart. The wretched, and destitute, and deplorable situation of Adam, which was the fruit of his disobedience, are affectingly exhibited by the most lively Masonic representations." (Town's Spec. Mas., p. 71.)

being driven out of Paradise, and all return forbidden for ever.[34] He must have seen with his own eyes the glorious appearance of the Shekinah, or Jehovah, or Christ; and we are assured that he conversed with the Divinity when he was exiled from his native land to colonize a distant and unknown country. From these incidents a series of legends would be constructed which he would communicate to his children; and hence they would descend, with various degrees of fidelity, through the generations of his race to the Deluge. And there would doubtless be added many additional circumstances which are now lost.[35]

Such of the legends as were communicated orally would be entitled to the greatest degree of credence;[36]

[34] "The mysteries of the Cabala were, according to the Jews, originally taught by the Almighty himself to Adam in the Garden of Paradise. In them, they assert, are wrapt up the profoundest truths of religion, which, to be fully comprehended by finite beings, *are obliged to be revealed through the medium of allegory and similitude;* in the same manner as angels can only render themselves visible upon earth, and palpable to the senses of men, by assuming a subtle body of refined matter. All the patriarchs of the ancient world had their separate angels to instruct them in these mysterious arcana; and Moses himself was initiated into them by the illustrious *Metatron*. This cabalistic knowledge, or *knowledge traditionally received*, was, during a long revolution of ages, transmitted verbally down to all the great characters celebrated in Jewish antiquity, among whom both *David and Solomon were deeply conversant in its most hidden mysteries*. Nobody, however, had ventured to commit anything of this kind to paper." (Maur. Ind. Ant., v. 4, p. 548.)

[35] Thus it is said by some of the most ancient writers, that Adam had thirty-three sons and twenty-seven daughters.

[36] And it will be found by the reflecting Mason that in every legend there is a mystical reference which does not appear on the surface; an application, which even our Lectures do not notice, to events that ought to have an influence on our conduct in every situation of life.

while those that were committed to the custody of symbols, which, it is probable, many of the collateral legends would be, were in great danger of perversion,[37] because the truth could only be ascertained by those persons who were entrusted with the secret of their interpretation. And if the symbols were of doubtful character, and carried a double meaning, as many of the Egyptian hieroglyphics of a subsequent age actually did,[38] the legends which they embodied might sustain very considerable alteration in sixteen or seventeen hundred years, although passing through very few hands.

[37] A distinction must here be made between the legitimate symbols of the pious race of Seth, and those which were subsequently adopted by the apostate race of Cain. The meaning of the former could not be perverted. Amongst our antediluvian brethren they were at first but few in number; increasing as time advanced and occurrences took place which were esteemed worthy of preservation. The Shekinah—perhaps the cherubic forms—the serpent—the altar, or cube—probably the point within a circle—the equilateral triangle to represent the sacred name—might be the most ancient symbols. These would be succeeded by the rainbow—the dove—geometrical signs—the ladder; and still more recently by pillars, globes, the pot of manna, the beehive, the sword and human skull, the tau cross, with all the symbolical devices painted on the banners of the Twelve Tribes. They were types or signs of moral and religious duties, or of events in the patriarchal history, which were thus recorded and perpetuated by oral communication.

[38] The symbols of the spurious Freemasonry were, most of them, invested with two or more interpretations; and the same emblem had a different meaning in every degree; while the symbols of the true Freemasonry which we practise are constant and uniform, and embody truths which are not liable to perversion or mistake.

[39] Thus the symbol of Cain's punishment remains to this day uncertain. Some think he had a mark on his forehead; others that he was blasted by lightning; others that he was consigned to a perpetual drunkenness, staggering and tumbling about, a butt for the

In the more virtuous race the same process would prevail; and we are acquainted with some collateral circumstances which distinguished these pious men, that must have been thus transmitted, because Moses has not recorded them.[40] Now the truth could scarcely fail to be correctly communicated amongst the children of Seth, and carried down even to the time of Abraham, to whom the original promise of a mediator given to Adam, was formally and circumstantially renewed. Adam lived till Lamech the father of Noah was fifty-six years of age.[41] Methusaleh also was cotemporary with both Adam and Noah; and it is therefore impossible

mirth and derision of all beholders. Some believe that he was haunted by his brother's ghost. "Umbra fratris tui quem occidisti, persequitur te ubique." And hence it has been an uniform opinion throughout all antiquity, and is not yet extinguished, that all murderers are haunted by the ghosts of their victims.

[40] What instruction," says a celebrated Masonic writer, "can be more beneficial than an accurate elucidation of symbolical mysteries which tend to embellish and adorn the mind? Every thing that strikes the eye, more immediately engages the attention, and imprints on the memory serious and solemn truths; hence Masons, universally adopting this method of inculcating the tenets of their Order by typical figures and allegorical emblems, prevent their mysteries from descending into the familiar reach of inattentive and unprepared novices, from whom they might not receive due veneration."

[41] "After the sun had descended down the seventh age from Adam," says an ancient Masonic MS., "before the Flood of Noah, there was born unto Mathusael the son of Mehujael, a man called Lamech, who took unto himself two wives; the name of one was Adah, and the name of the other Zillah. Now Adah, his first wife, bare him two sons, the one named Jabal, and the other Jubal. Jabal was the inventor of geometry, and the first who built houses of stone and timber; and Jubal was the inventor of music and of harmony. Zillah, his second wife, bare Tubal Cain, the instructor of every artificer in brass and iron; and a daughter called Naamah, who was the first founder of the weaver's craft."

to doubt but the record of facts which occurred in the earliest ages of the world would be accurately transmitted, for there was only one link between the first and last man of the old world.[42] Again, Shem the son of Noah is said to have lived with Abraham and Isaac; and, as some think, with Jacob also. The traditions of ancient history would thus be uninterruptedly carried down to Abraham, there being only two links between Adam and himself.[43] And lest these traditions should have been sullied with any confusion in such a lengthened period, God thought proper to repeat the covenant, and to confirm it by the establishment of circumcision.

A considerable number of years before the Deluge, the two races of Seth and Cain, which for ages had been kept separate by habits and propensities that would not assimilate,[44] and perhaps by a perpetual

[42] This is an important consideration; because a tradition could have little chance of perversion by passing through the hands of one single person only, from Adam to Noah.

[43] "One of the best and most valuable ends," says a learned writer, "which longevity would answer was, the transmitting of knowledge, particularly of religious knowledge, to mankind. And thus, before writing was invented, or any such easy and durable mode of conveyance was found out, a very few men served for many generations to instruct their posterity, who thus would not be at a loss to consult living and authentic records."

[44] An Arabian writer, cited by Selden, says, that the children of Seth had sworn by the blood of Abel, that they would never leave the mountainous country which they inhabited to go down into the valley where the children of Cain lived. And he further informs us, that the inducement to violate their oath was, the beauty of Naamah and the music of Jubal. It appears from this record, that the Cainites spent their time in music, dancing, and other amusements, by which the children of Seth were tempted to intermarry with them. A general pollution ensued, and the Flood was provided to destroy both.

warfare, became unnaturally blended together; and hence by mutual communication, the legends would sustain some alteration by the process of adapting the traditions of one race to the customs and institutions of the other;[45] and in a course of years much confusion would ensue, and the evidences would be weakened by a distortion of the facts. The apostacy would be gradual;[46] but the truth would still be understood by those who retained their fidelity. The number of these decreased with every generation, till none remained to preserve the correct version of these legends but Noah and his family.[47] They would doubtless be acquainted with all the deviations, and be able to separate truth

[45] Which would tend to the deterioration of true, and the success of the spurious Freemasonry, until "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." (Gen. vi. 5, 6.)

[46] Sale, in his Introduction to the Koran, says that the Arabs had five ancient idols, called Wadd, Sawâ, Yaghûth, Yaûk, and Nasr. These are said to have been antediluvian idols, which Noah preached against, and were afterwards taken by the Arabs for gods, having been men of great merit and piety in their time; whose statues they reverenced at first with a civil honour only, which in process of time became heightened to a divine worship. (Prelim. Disc., vol. i. p. 24.)

[47] The degeneracy of mankind became so great, and their perversions of pure antediluvian Masonry so grievous, that, according to our traditions, Enoch feared the genuine secrets would be lost, and swallowed up in the predicted Deluge. To prevent which he hid the Grand Secret, engraven on a white oriental porphyry stone, in the bowels of the earth; and being apprehensive that the morality and science which had been embodied in Freemasonry with such care would be absorbed in the general destruction; to preserve the principles of the science, he built two pillars near the spot where they were concealed, with an inscription in hieroglyphics, importing that near it was a precious treasure which had been dedicated to God.

from error; and it is to be regretted that one of his sons propagated the worst features of both systems amongst his descendants, out of which himself, or his immediate posterity, formed an institution, which I call, by way of distinction, the spurious Freemasonry, and this alienated the services of men from their Maker.[48]

The Freemasonry of the antediluvian world is necessarily dependent on tradition. The few hints which we collect from the first chapters of Genesis, form indeed the foundation of our legends; but they are too much restricted in their facts to afford any certain direction for the formation of an opinion on the details, although the essence of the system is there clearly pourtrayed.[49]

[48] Berington says, "it is to be feared, that as there were wicked men and unbelievers before the Flood, among the descendants of Cain, if not all of them, since they are expressly distinguished in the scripture from the sons of God; and though the scripture does not specify idolatry amongst their crimes, as it does not several other crimes of which they might be guilty, it is certain they did not worship the true God. The three sons of Noah were grown men before they entered the ark, and Ham was a very wicked person. He was conversant, very likely, with the wicked descendants of Cain, when even the descendants of Seth had been corrupted by them before the Deluge came on. Ham might learn his wickedness from them, and might justly be reputed as the second author of idolatry before the building of Babel, as his descendants were immediately after." (Dissert. p. 415).

[49] Bro. Rosenberg, in a communication to the Freemasons' Quarterly Review refers to the cabalistic book of Raziel. "Now, the word Raziel," he says, "if divided into two, (its component parts,) produces Razi-el, that is to say, the divine mysteries. This book also informs us, that Adam was the first to receive these mysteries. Afterwards, when driven out of Paradise, he communicated them to his son Loth; Loth communicated them to Enoch; Enoch to Methusalem; Methusalem to Lamech; Lamech to Noih; Noih to Sem;

It may perhaps be sufficient for us to know that primitive Freemasonry, so to call it, included a code of simple morals. It assured men that they who did well would be approved of God; and if they followed evil courses, sin would be imputed to them, and they would thus become subject to punishment.[50] It detailed the reasons why the seventh day was consecrated and set apart as a sabbath, or day of rest; and showed why the bitter consequences of sin were visited upon our first parents, as a practical lesson that it ought to be avoided. But the great object of this primitive Freemasonry[51] was to preserve and cherish the promise

Sem to Abraham; Abraham to Isaac; Isaac to Jacob; Jacob to Levy; Levy to Kelhoth; Kelhoth to Amram; Amram to Moses; Moses to Joshua; Joshua to the Elders; the Elders to the Prophets; the Prophets to the Wise Men; and then from one to the other, down to Solomon. In this book is also found the sign of distress, with very little difference between it and that of the Freemasons." (F. Q. R. vol. ix. p. 28.)

[50] Gen. iv. 7. The selfsame doctrine of responsibility is inculcated in our Third Degree. The virtuous Brethren are rewarded, while the wicked receive a punishment which is the just portion of their demerits.

[51] The universality of Masonry is thus described, by a Masonic writer of the last century: "Leaving holy ground, we trace Masonry amongst the Eastern Magi, and in the renowned learning of Egypt. From whence, like other sciences, taking a westerly direction, it was brought by that European apostle of Masonry, Pythagoras, from whose propagation it reached the British Isle. Its principles were respected and disseminated by Brahmins, philosophers, artists, and saints, and diffused the light of science to the remotest corners of the earth. It taught natural religion, philosophy, subordination, and arts, on the banks of the Ganges, in the hieroglyphics of Egypt, the sanctuaries of Eleusis, the schools of the sages, and the caves of the Druids." From an Address to the Brethren of St. John's Lodge, at Lancaster, by the Rev. James Watson; inserted by Stephen Jones in the Masonic Essayist. The editor adds, as a note to the above, that Freemasonry was probably introduced into Britain long before the time of Pythagoras, from the western population of

of a Redeemer, who should provide a remedy for the evil that their transgression had introduced into the world, when the appointed time should come.

This promise is of the utmost importance to Christian Freemasonry, because it forms the basis of our hopes of happiness in another and a better world. And therefore the serpentine emblem of Masonry has been introduced with great propriety, because it not only reminds us of what we lost by the departure of our first parents from the path of rectitude, but is a bright symbol of Hope; for the promised Deliverer will open the gates of Heaven to his faithful followers by bruising its head,[52] and they shall enter triumphantly, trampling on its prostrate body.

The wickedness of the antediluvians, in their abandonment of the worship of God, and the practice of morality, at length swept them off from the face of the earth by the waters of a deluge.[53] But no sooner was

Japhet, or the emigrations from Asia, under Odin, Gog and Magog, &c. Witness Stonehenge, &c., temples to those early deities.

[52] In the coins of Constantine, we find the Labarium, or banner of the cross, surmounted by the sacred monogram, *erected on the body of a prostrate serpent.* A striking emblem of Christianity triumphant; and bearing an undoubted reference to the promise made to Adam after his unhappy fall.

[53] In the Spurious Freemasonry, the Deluge was shadowed forth by a series of significant symbols, which were placed connectedly in the heavens, forming a curious system, which was explained to the initiated aspirant. These astronomical allegories, form a strong link in the chain of undesigned evidence to substantiate the truth of our Sacred Writings; for the disposition of certain catasterisms in the southern hemisphere, referred equally to the Deluge and to the process of initiation into the mysteries, where that awful event was perpetuated by commemorative rites and hieroglyphical representations, which embodied all the most prominent facts recorded by Moses, relative to the submersion and consequent purification of the earth on which we dwell.

the earth repeopled than the same vices began again to prevail; and for the purpose of preventing another watery destruction, the inhabitants determined to build a tower which should serve them as a defence against a repetition of the calamity.[54] It was in vain. Their

[54] This event is embodied in a Degree called the Noachites, or Prussian Chevaliers, of which the following is the legend: "The descendants of Noah, notwithstanding God had appointed the rainbow as a token of the covenant that he would not again destroy the earth by an universal deluge, resolved to erect an edifice, which, by its height, should place them beyond the reach of divine vengeance. For this purpose they assembled together in the extended plain of Shinar. They laid the foundation and carried on the building for ten years; at which time God, seeing their pride, determined to interfere. He confounded their language, and by this simple process, put an end to the design. Hence the tower was called Babel, which signifies confusion. Some time after this, Nimrod began to establish degrees of rank amongst his subjects which had not existed before. He built the city of Babylon, and arrogated to himself the honours of divine worship. It was on the night of the full moon, in the month of March, that God confounded their language. And therefore the Noachites held their great meetings on that particular night; and their common monthly meetings were only held when the moon was at full, and they used no other light in their Lodges. After the language was confounded, and the people obliged to separate, each tribe pursued his own course. Peleg, who suggested the plan of this tower, and had been the Grand Architect during its construction, being struck with the force of conscience, condemned himself to a most rigorous penance. He migrated with his followers to the north of Germany, after having suffered great miseries, and encountered great dangers in passing the mountains and plains, in his way thither. In that part of the country which is now called Prussia he took up his residence. Here he built a triangular temple, where he enclosed himself, that he might be at leisure to worship God, and implore him to pardon his transgression. In the course of excavation in the salt mines of Prussia, A. D. 553, there was discovered, at the depth of fifteen cubits, the foundations of a triangular edifice, in the centre of which

design was frustrated, their language confounded, and themselves dispersed over the whole face of the earth.[55]

was a small pillar of marble, on which the above history was inscribed in Hebrew characters. A tomb was also found, in which an agate stone was encrusted, containing these words: "Here were deposited the ashes of the Grand Architect of the Tower of Babel. God showed him mercy, because he humbled himself." These monuments are in the possession of the King of Prussia.

[55] Sir William Jones is of opinion that the primary language is entirely lost. He says, "it appears that the only human family after the Flood, established themselves in the northern parts of Iran, (that is, Persia); that as they multiplied, they were divided into three distinct branches, the Indian, the Arabian, and the Tartarian, each retaining little at first, and losing the whole by degrees, of their common primary language." And to these three roots, namely, the Hindoo, the Syriac, and the Tartarian, he traces all the languages in the world.

LECTURE II.

PRELIMINARY.

GENERAL VIEW OF THE LANDMARKS CONTINUED, FROM THE DELUGE TO THE BENIGNANT DISPLAY OF DIVINE MERCY AT THE ADVENT OF JESUS CHRIST.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—GENESIS, xlix. 10.

"Faith is the evidence of things not seen, the substance of things hoped for. This characteristic quality, when borne with full force upon the mind, will resolve itself into a vision, and bring us to that ethereal mansion above, where the just exist in perfect bliss to all eternity; where we shall be for ever happy with God, the Great Architect of the Universe, whose only Son died for us, and rose again, that we might be justified through faith in his most precious blood."—E. A. P. LECTURE; from the Economy of Human Life.

THE divine promise which forms the ground of Christian Freemasonry, was renewed to Abraham and his seed[1] on several occasions; for he united in his

[1] In fact, until the time of David, the inspired writers used the word seed solely in reference to the Messiah. In the *New* Testament he his styled the Son of Man, or the Son of God; but in the Old Testament it is uniformly the seed of the woman, the seed of Abraham, &c. St. Paul places this in a clear light when he says, (Gal. iii. 16,) "now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one; and to thy seed, which is Christ." We read in other places that he was also to be of the seed of David; and the very opening of our gospels confirms it. The first verse of the first chapter of St. Matthew says, that Jesus Christ was the son of David and the son of Abraham.

rubim, revealed to Ezekiel the prophet, during the Babylonish captivity.[6] Another important occurrence, which has been embodied into Freemasonry, is the bondage of the Israelites in Egypt; and the circumstances attending their deliverance; which, from the Burning Bush[7] to the establishment of the Theocracy, are particularized with a solemnity that appears to imply a desire to impress some important truth, connected with these events, firmly on the mind. Now,

the first step. This faith naturally creates a hope that we may become partakers in the promises contained therein; which enables us to ascend the second step. But the third, and last, being charity, comprehends the whole; and he who possesses this virtue in its fullest extent may be said to have arrived at the summit of the science; an ethereal mansion veiled from mortal eye by the starry firmament; which is depicted in a Masons' Lodge by symbols with which no Brother can be unacquainted.

[6] The Cherubim are considered of such importance to the system of Freemasonry, that their component parts are exhibited in the official seal of, I believe, all the Grand Lodges in the world. In that of the Grand Lodge of England, the two large cherubims of Solomon are its supporters, and the four figures are impaled with the Masons' Arms on the field. The crest is the ark of the covenant, on which the cherubim are again repeated as hovering over the mercy seat, to form the superb throne of the Deity.

[7] "At the Burning Bush the Tetragrammaton was delivered to Moses. The cabalistical theologists say, that when Moses asked the Lord if he would tell him his name; he received for answer, I AM THAT I AM; which is equivalent to saying, what use is it to ask that which is inexplicable? I AM THAT I AM, as the ancient sages say, meant, that as he was with them in that captivity, so would he be in others; and, therefore, he then revealed to Moses the Tetragrammaton; and this he repeated, as he would manifest himself by its representing the Ten Sovereign Lights; and by that means would become known although veiled in them; because his existence will ever be hidden from all, and cannot be explained by any." (Concil. vol. i. p. 111.)

the most momentous proof which presents itself to our notice, in connection with the Egyptian captivity, is the repetition of the Promise made at the fall, by the patriarch Jacob, at the point of death, under the influence of Divine inspiration. He foretold that the continuance of Judah's power should extend beyond that of the other tribes; and that the Messiah should come before its expiration. The time of his coming was to precede the departure of Judah's sceptre. Judah is represented as a lion gorged with his prey, and crouching in his den with a sceptre between his feet;—a sceptre which none should ever wrest from him, until He came into whose hands it could be safely placed.[8]

These facts and prophecies have not been embodied in Freemasonry as matters for our amusement merely; but to induce a spirit of research amongst thinking Brethren, that our noble science might sustain its high reputation, and preserve a corresponding influence over human affairs. Freemasonry is termed a system of morality and science;[9] but it is something more—it is

[8] The sceptre does not import dominion over the other tribes; nor the term lawgiver, a person merely who enacts laws, but rather one who executes and enforces them. It was foretold that this particular power should remain with Judah, after the other tribes should have been deprived of it; and that it should continue vested in persons belonging to that tribe, till the Messiah should come; who is here described by the term Shiloh. And the event corresponded exactly with the prediction.

[9] H. R. H. the Duke of Sussex, late G. M., thus describes our excellent institution: "Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness, and general good of mankind; creating, in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating, as to inspire the Brotherhood with emulation to deeds of

the holy porch. The first indication of this deliverance was announced to Moses[13] while he tended the flock of Jethro, his father-in-law, the priest of Midian, at the foot of Mount Horeb. The incident has been carefully preserved in our Lectures. He saw a bright fire[14] burning in one of the bushes which grew on this mountain, which was a place of such peculiar sanctity as to be called in Scripture "the Mount of God."[15]

[13] "Moses was possessed of knowledge superior to that of the Egyptian teachers, through the revelations and inspiration of the Deity; he had acquired the comprehension of, and was instructed to decipher all the hieroglyphical characters used by that people in their records. It was no doubt a part of the original knowledge to express by characters to the eye, the thoughts and sentiments of the mind; but this was obscured and debased, in after ages, by symbols and hieroglyphics; yet by the immediate dispensation of Heaven, Moses attained a knowledge of those original characters; by which he was enabled to reveal to his people, and to preserve to posterity, the commandments of God, delivered to him on the mount, by inscribing them on tables of stone. It is natural to conceive that the Israelites would be instructed in this art, by which the will of the Deity was communicated; they would be led to write the doctrines of their leader, and his expositions of the law, that they should be preserved to their children; and if we give credit to the observations and conjectures of learned travellers, the written mountains remain monuments of the peregrinating Hebrews to this day." (Hutchinson's Spirit of Masonry, New Edition, p. 55.)

[14] St. Ambrose, speaking of the Shekinah which appeared to Moses at the Burning Bush and declared his name, says, "this was the Son of God, (meaning Christ,) who is therefore called both Angel and God, that he might not merely be taken for him *of* whom are all things; but he *by* whom are all things."

[15] This mountain was remarkable for seven memorable transactions. **The Burning Bush**; the striking of the rock with the rod of Moses; **the lifting up of Moses' hands**, by Aaron and Hur, which produced **the slaughter** of the Amalekites; the delivery of the Law; the forty

In this deliverance we again find an indisputable reference to Jehovah, the Messiah, or Christ, in the pillar of a cloud, and of fire, of which the above named pillars in a Mason's Lodge,[16] are the legitimate symbols. This pillar, which bore the character of a dense cloud by day to screen the people from the burning rays of the sun, in that inhospitable wilderness where they were domesticated forty years; and of fire to give them light by night, accompanied their wanderings from the first day of their departure from Egypt, to their final establishment in the Land of Promise.[17] The introduction of these events into Freemasonry could have no other reference, at their original promulgation, but

day's abstinence by Moses; the demolition of the two tables of stone, on sight of the golden calf; and the supernal vision of Elijah.

[16] Like the Palladium of Troy, they appear to have been essential to the very existence of the temple and the Jewish polity. Thus, at the time when the temple was abandoned by Jehovah, he is represented, magnificently, as standing upon the altar, and commanding the angel of destruction to strike the heads or chapiters of these two pillars, to produce the total ruin of the Jewish state. (Amos, ix. 1.) As their destruction was thus comprehensive and significant, so was their erection symbolical of the magnitude and splendour of the Jewish nation under Solomon. And this reference was embodied in their names.

[17] It was the same Shekinah which expelled our erring parents from Paradise—which appeared in terror at the universal Deluge—and on several occasions to the patriarchs Abraham, Isaac, and Jacob, and to Moses at the Bush; and now assumed a permanent form, and dwelt on the pillar as the image of the glory of God. This appearance was no other than the Tetragrammaton, or Word which is so highly celebrated in many of the higher degrees of Masonry. "This Word," says Theophilus Antiochenus, "by which all things were made, being the wisdom and power of God, came into Paradise and conversed with Adam, who is thus said to have heard the voice of God. Now God's voice—what is it else but the very Logos or Word, which is Christ the Son of God?"

to the same antitype, which the Jews call the Messiah, and Christians the Redeemer of mankind.[18]

The next chronological fact noticed by the Lectures of Masonry, is the erection of the Tabernacle in the wilderness.[19] They give a brief description of the causes which led to the building of this sacred edifice; and particularise many of the details with a minuteness which proves that it was intended to embody and convey some information of greater importance than the simple knowledge of the materials used in their construction, or the appendages, however costly, by

[18] But what says Professor Robison to this? He says the higher degrees are "full of tinsel and glitter," and have a pernicious tendency. His words are: "The homely Freemasonry imported from England, has been totally changed in every country of Europe, either by the imposing ascendancy of French Brethren, who are to be found everywhere ready to instruct the world; or by the importation of doctrines and ceremonies, and ornaments of the Parisian Lodges. Even England, the birth-place of Masonry, has experienced the French innovations; and all the repeated injunctions, admonitions, and reproofs of the old Lodges, cannot prevent those in different parts of the kingdom from admitting French novelties, full of tinsel and glitter, and high-sounding titles." (Proofs of a Conspiracy, p. 9.)

[19] The heathen temples, copied from the tabernacle of Moses, are thus described in the Archæologiæ Atticæ: "Their temples were of two sorts, those sacred to their gods were called *neos*, or *iera*; and those sacred to their demigods *sekoi*. But the word is promiscuously used by the tragedians. Clemens Alexandrinus is of opinion that the first origin of their temple was the erecting of an edifice to the honour of the deceased. Cecrops buried in the Acropolis; Erichthonius in the temple of Minerva; Polias, the daughters of Celeus in Eleusis, &c. They were divided into two parts, the sacred, and profane. Casaubon tells us that holy water was set at the door of the temple, with which every one that entered besprinkled himself, or was besprinkled by those that sacrificed. But others have written that it stood at the entrance of the adytum, into which it was not lawful for any but the [illegible] to come." (Lib. 2. c. 7.)

which it was sanctified and adorned.[20] Now, the Tabernacle, and its accompanying ceremonies of divine worship, from the Ark of the Covenant and Propitiatory, and the High Priest in his pontifical robes, down to the insignificant pillars and planks which formed its boundary fence, were all symbolical of a better dispensation, which should be instituted by the promised Messiah,[21] to constitute the religion of mankind.[22] It follows, therefore, that the introduction of this circumstance into Freemasonry, could have had no other design than to direct the attention of the Brethren to those beneficial revelations of God's will, in the system

[20] The Lectures of Masonry give a detailed account of the numbering and registering of the tribes, after the deliverance from Egyptian bondage; the form and situation of the camp; the construction of the tabernacle with its appendages; the duties of the priests and Levites; the banners of the twelve tribes; the wanderings in the wilderness; and many other important particulars.

[21] In a high Degree, called the Knights of the Rose Croix, (Le Chevalier Rose Croix,) a pelican is introduced among the emblems, as a symbol of the Redeemer of mankind, feeding his children with his blood; or in other words, shedding his blood for the salvation of man.

[22] "The great capacity of the court," says professor Willet, (Hexapla in Exodum, p. 624,) "signifieth the amplitude and largeness of the church, wherein both the skilful and unskilful dwelling are pronounced blessed; as Psalm lxiv. 5. 'Blessed is he whom thou choosest, he shall dwell in thy courts.' It signifieth also, the length of it from East to West, and wideness from North to South, the dispersing and propagating of the church into all the world The veil set up at the entrance, that all must not be admitted into God's presence, but such as are prepared with humility and repentance. The sockets and pins wherewith the court was stayed, do show the church to be so confirmed and settled, that the gates of hell cannot prevail against it. And the ornaments of the pillars, do put us in mind of the divers graces of the spirit, which the Lord hath bestowed upon his church, to every one in measure for the edifying thereof."

of Christianity which involve such essential advantages.[23]

During the tedious wanderings of the Israelites, the system of Freemasonry adopted many and expressive symbols, which are still retained.[24] And they all bear

[23] The Abbé Barruel strongly censures that part of the system of Freemasonry which prohibits religious discussion. These are the words: "In the Masonic language, all the Lodges are but one temple representing the whole universe; the temple which extends *from the East to the West, from the South to the North.* They admit into this temple, with equal indifference, the Christian or the Jew, the Turk or the Idolater, in fine, without distinction of sect or religion. All equally behold the light; all learn the science of virtue—of real happiness; and all may remain members of the Craft, and rise in its degrees up to that where they are taught that all religious tenets are but errors and prejudices. Though many Masons may view this reunion in no other light than that of universal charity and benevolence, which ought to extend to all mankind, whether Jew, Gentile, Idolater, or Christian; it is, nevertheless, much to be feared that this reunion of error and falsehood only tends to infuse an indifference for all religious tenets into the minds of the adepts, as a preparatory to the denial of all in the higher degrees." (History of Jacobinism, vol. ii. p. 285.)

[24] "With respect to our symbols," says my intelligent friend and Brother Sharp, in his Oration at Warwick, "it may be asked, why wear we the figures of the sun and moon? Why is the emblem of Prudence fixed in the centre of our Lodges? Why are we decorated with an apron of snowy whiteness, and various jewels? The sun is an emblem of all the great attributes of the Divinity; and, together with the moon, raises our thoughts to the Fountain of Truth; and though, in the language of the Psalmist, they have neither speech nor language, their voices are heard among them; their sound is gone out into all lands, and their words unto the ends of the world;—thereby affording us, as excellent lessons, to instruct men in the wisdom and goodness of the Creator, as if they had an hundred tongues. These things indicate that the true object of Masonry is to incite us to the performance of virtuous deeds, the accomplishment of which testifies to the world that, as sons of Light, we have dispelled

a relation to the promises of future glory to their nation in the person of the Messiah. The banners of the tribes were of this character. And the four principal ones displayed the emblems of the cherubim,[25] as they were subsequently revealed to the prophet Ezekiel in a vision, which was intended to be a lucid representation of the Shekinah, or Christ.[26] That of Judah was a LION, because, according to the voice of prophecy, the Messiah was to be a Lion of the tribe of Judah, which prediction was amply verified in Christ. Reuben's

the dark clouds that otherwise would have obscured us; and that being no longer lost in the mists of hatred, malice, drunkenness, and other heinous sins, which degrade the mind, destroy the body, and render the hereafter a dreadful source of anticipation, we prefer the labour of charity, benevolence, chastity, brotherly love, and the exercise of every other Christian virtue."

[25] "The twelve tribes had between them four principal banners or standards, three tribes to one standard; for which reason the church is said to be terrible as an army with banners. The Hebrew word *banner*, the Greek translateth *order*; and so the Chaldee calleth it *tekes*, a word borrowed of the Greek. Whence the Apostle taketh his phrase, every man in his own *order*. Every banner was thought to be of three colours, according to the colours of the precious stones in the breast-plate, bearing the names of their patriarchs. But this proportion will not hold in all, seeing Levi (who is not here among the other tribes) was in the breast-plate one of the twelve; and Joseph, there graved on the beryl, hath here two tribes, Ephraim and Manasseh, unto whom two colours cannot be allowed from the breast-plate. Each banner had his several motto or inscription. In the first banner was written, from Numbers, x. 25, 'Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee.' It is, moreover, taught by the Hebrews, that each standard had a distinct sign engraven on it." (Godwyn's Moses and Aaron, p. 250.)

[26] The old York Lectures illustrate the cherubim by a reference to the customs and hieroglyphics of Egypt. They say, "The Egyptian sphinx, which was placed at the entrance of their temples, seems to

device was a MAN,[27] Ephraim bore on his standard an OX, and Dan an EAGLE.[28] Thus the Ark of the Covenant, placed in the Holy of Holies, surmounted by the cherubim of the mercy seat, and surrounded on all sides by these four standards, is aptly compared, in the language of Masonry,[29] to a triumphal military chariot, in which the Shekinah, Jehovah, or Christ, in his character of King of kings, and Lord of lords, fought against the enemies of his people, and conducted them, by a series of remarkable and almost bloodless victories, into the Land of Promise.

have given rise to two of the cherubical figures, exhibiting a human head on the body of a lion; although this was contrary to their usual custom, which was to make the body of their image, or picture, human with the head of an animal. The application which was made to each of the component parts of the cherubim, was to signify a different deity. It is therefore probable that the Almighty condescended so far to the prejudices of the Israelites in Egypt, as to make use of the cherubim as a symbolical representation of himself, in the character of the tutelary deity of the Hebrews and supreme lord of the universe, by appropriating to himself those symbols by which the most celebrated deities of the heathen world were represented."

[27] The four parts of the cherubim are used by Ezekiel to describe the nature of angels. The man to show his understanding; the lion his power; the ox his ministry; and the eagle to show his swiftness in executing God's will. In the system of Christian hieroglyphics, St. Matthew was indicated by the man, because he commences his gospel with the human extraction of Christ; St. Mark by the lion, because his gospel begins with a voice, like the roaring of a lion, crying in the wilderness; St. Luke by the ox, because he begins with an account of a priest or minister; and St. John by the eagle, because he soars aloft in the spirit of inspiration, and commences his gospel with the divinity of Christ.

[28] An eagle beating the air with his wings, is an emblem, in one of the superior degrees, of supreme power.

[29] Freemasonry teaches us to believe that the universe is the temple of the Deity whom we serve—he hath crowned the heavens with stars

The Urim and Thummim in the Pectoral of the High Priest, was another radiant symbol by which Jehovah, during the continuance of the Theocracy, condescended to communicate his will.[30] Before the Israelites were permitted to inherit the country assigned to them by covenant from Jehovah to their ancestor Abraham, a compound symbol, which was afterwards introduced into Freemasonry, was publicly exhibited as a type of

as with a diadem—the earth he has planted as his footstool, &c. "The Manicheans, who took exception to the Old Testament, said, that herein it was contrary to the new, that God should dwell in houses made with hands; whereas our Saviour saith in the New Testament, that Heaven is God's seat, and the earth is his footstool; there can be then no house made for God to dwell in. This objection Augustine returneth upon them again, showing that this testimony is first alleged in the Old Testament. Heaven is my throne, earth is my footstool, where is that house that you will build for me? (Isai. lxvi. 1). And, therefore, therein the old Testament and the new concur, that God dwelleth not in temples made with hands; and yet both in the old and new Testament God is said to have his house. Therefore he concludeth, that it is so said and taken to signify some other thing. God then is said to dwell in the tabernacle, not because any place can comprehend his majesty, but because there it pleased Him, by some visible signs, to manifest His presence." (Willet's Hexapla in Exodum, p. 595.)

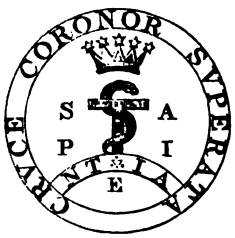
[30] The method by which this oracular intelligence was given is unknown. Some think it was ascertained from the precious stones in the breast-plate; their splendour and brightness betokening good, and their darkness and opacity evil. Others say it was effected by virtue of the Tetragrammaton, which was placed behind it. While others, with more probability, think that responses were delivered with an audible voice, and in language so plain, as to be entirely exempt from the possibility of misinterpretation. The method, however, is not so much an object with the Free and Accepted Mason, as the fact. Jehovah was the king of the Israelitish people, and he issued his commands through the medium of his vicegerent the High Priest, in an intelligible manner by means of this oracular symbol.

salvation. I refer to the Tau Cross and Serpent.[31] The Israelites were subjected to a plague of serpents as the punishment of sin; and on their repentance Moses was directed to elevate a serpent of brass, that whosoever looked on it might be saved. Here we have another type of Christ in Freemasonry; and Christ applied it to himself by such a plain reference as to silence cavil and dispute. "As Moses lifted up the serpent in the wilderness (on the Tau Cross), so shall the Son of man be lifted up" by means of a similar instrument.[32] Hence the Cross became an emblem of

[31] The single Tau was a Jewish symbol. The Tau triplified, I am persuaded, is Christian.

[32] Hence the Tau Cross and Serpent became authorised emblems both of Judaism, Christianity, and Freemasonry. And it is thus illustrated by Withers:—

When we above the Crosse can rise,
A Crowne, for us, prepared lies.



A serpent raised above the letter Tau
Aspiring to a Crowne is figured here;
From whence a Christian moral we may draw,
Which worth our good regarding will appear.
For by those characters, in brief, I see
Which way we must to happinesse ascend;
Then, by what means that path must clymed be
And what reward shall thereupon attend.
The Crosse doth show that suffering is the way;
The Serpent seems to teach me, that if I

life and salvation; and being, in a higher degree, tripled amongst ourselves,[33] signifies the Tetragrammaton, or Him who made the worlds, even the author of our redemption—Jesus Christ.[34]

Passing over many intermediate landmarks for the sake of brevity,[35] all of which however will meet with

> Will overcome, I must not then assay
> To force it; but myself thereto applye.
> For by embracing what we shall not shunne,
> We winde about the Crosse, till we arise
> Above the same; and then what prise is wonne,
> The Crowne, which overtops it, signifies.

[33] We have already said that English Freemasonry is confined to three Degrees, including the Royal Arch. The Scottish Grand Lodge is more particular on this point than we are. In its laws, (xix. 1,) an especial provision is made that "all Lodges holding of the Grand Lodge of Scotland, are strictly prohibited and discharged from holding any other meetings than those of the three Orders of Apprentice, Fellow Craft, and Master Mason, denominated St. John's Masonry, and from giving any countenance, as a body, to any other order of Masonry, either by paying or receiving visits, or by walking in the same procession or otherwise; under certification that such Lodges as shall act on the contrary, shall be struck from the rolls of the Grand Lodge, and their charter recalled."

[34] Vide infra, Lecture 37. The Count de Gebelin, in his Monde Primitif, (tome. iv. p. 496,) says that "throughout all antiquity the dove was esteemed to be a symbol of the passive or fecundated principle; and the Cross or Tau, the active or fecundating principle. And they were personified under the names of Isis and Osiris, the moon and sun. These symbols were used as marks of distinction. Hence the Assyrians exhibited a dove in their standard, and the Egyptian priests carried the Tau Cross in their processions." The latter subsequently became an emblem of most extensive use and signification throughout the whole world.

[35] The intelligent Brother will understand that I allude to the battle with the Ephraimites, the origin of geometry amongst the Egyptians, the inscription of Joshua on one of the faces of the cubical stone; of all the noble achievements, and remarkable interpositions

due attention in their proper place, as they sustain a proportionate rank in the Lectures of Masonry; we come to the second Grand Offering on Mount Moriah, which lends its aid towards the consecration of the Mosaic pavement.[35] Here we are favoured with another appearance of the Angel of the Covenant, the word of God, as a messenger of mercy. It was on this spot that Jehovah appeared, when David had offended him by numbering the people, to destroy the inhabitants of Jerusalem; but on the sincere contrition of the humbled monarch, he stayed his hand—put a stop to the pestilence which raged amongst the people—and saved them by an efficient mediation.

Thus far the evidences of Freemasonry appear clear

in favour of the Jews, from the time when they escaped through the Red Sea to their entrance into the promised land, and the setting up of the Ark of God's Covenant at Shiloh.

[35] This may afford a reply to those who would insinuate that the floor of our Lodges is a scene of riot and intemperance. If there be any Lodges which indulge in excesses of this kind, and I greatly doubt the fact, it is an offence against the standing laws and charges of Masonry. For when the Lodge is called from labour to refreshment, which, under the present system, does not very frequently occur, the following ancient charge is, or ought to be, rehearsed: "You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying any thing offensive, or that may forbid an easy and free conversation; for that would blast our harmony, and defeat our laudable purposes. Therefore, no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy, we being only, as Masons, of the universal religion above mentioned; we are also of all nations, tongues, kindreds, and languages, and *are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will.*" (Ancient Charges, vi. 2.)

and decisive in their reference to the establishment of Christianity in the world;[37] nor do they fail when the third Grand Offering becomes the subject of our investigation. At the dedication of the temple[38] by King Solomon,[39] the Shekinah appeared and filled the whole

[37] The P. G. Chaplain for Devon, the Rev. Brother Russell, in his Sermon before the P. G. Lodge, says: "The precepts of the gospel were universally the obligations of Masonry. So far from containing aught that was inconsistent with the gospel, the love of the Brotherhood, the fear of God, and the honour of the Queen, were three of the brightest jewels of Masonry—three of its richest ornaments—three of its first and leading principles. In Apostolic days, all were not Israel that were of Israel, neither, in these latter times, were all Christians who professed the gospel; nor was it a stigma on Masonry that the ill conduct of some of its adherents disgraced a good profession. The Order remained uncorrupted, and every unworthy Brother, whether high or low, committed a three-fold offence; he disgraced himself, brought dishonour on the community to which he belonged, and hindered its profitable progress in the world."

[38] We have a Masonic tradition that the construction of this grand edifice was attended with two remarkable circumstances. First, that while the building was in progress, it did not rain in the day time, lest the workmen should be obstructed at their labour; and, secondly, that neither the sound of hammer, axe, or any other metal tool, was heard, from the time of laying the foundation to that of celebrating the cope stone. The latter fact is confirmed by scripture.

[39] The old Lectures say, that Solomon assembled all the heads of the tribes, the elders and chiefs of Israel, to bring up the Ark out of Zion, where it had been deposited in a tabernacle by David, until a temple should be built for its reception. When the temple was finished, therefore, the Levites were directed to bring it up. They delivered it into the hands of the priests, who fixed it in its place in the centre of Holy of Holies; for before the glory of the Lord had filled the house the priests were permitted to enter; but afterwards none but the high priest enjoyed that high privilege. And he was only allowed to do so once in every year, on the great day of expiation, and that after repeated washings and ritual purifications: for by the Mosaic law, all flesh was deemed unclean.

building,[40] so that the Priests could not stand to minister by reason of the Cloud which concealed him from their sight. And the Shekinah resumed its place in the sanctuary, and remained there as a symbol of God's perpetual presence and protection to the Israelites,[41] till the Temple was destroyed by the Chaldeans; when it was withdrawn never again to appear on earth,[42] till it assumed the human form to bruise the

[40] Freemasonry records that this famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters; all composed of the finest Parian marble. There were employed in its building three Grand Masters; three thousand three hundred Masters, or overseers of the work; eighty thousand Fellow Crafts; and seventy thousand Entered Apprentices, or bearers of burdens. All these were classed and arranged in such a manner, by the wisdom of Solomon, that neither envy, discord, nor confusion, were suffered to interrupt that universal peace and tranquillity which pervaded the world at this important period.

[41] The Israelites regarded the temple and its precincts with the utmost veneration. And in this particular they were imitated by the heathen. "So reverently did they esteem the houses of their gods, that to do the offices of nature in them, as is too frequently seen in our churchyards, was considered an abomination, and in some countries punishable by law." (Arch. Attic. l. ii. c. 7.) "Of all the heathen, I never read but of Nero only who, in anger, thus defiled the temple of Venus. The heathen were exceedingly devout in this respect. For it was usual among them not only to worship the gods to whom the temples were dedicated, but they did adore the very temples themselves. Valerius Maximus instanceth in one adoring Julius Cæsar, 'I humbly beseech your most excellent majesty, by your altars, and by your most sacred temples, which I have always worshipped.' And Josephus speaks of such who did worship the temple and the sacrifice. Minutius Felix showeth the opinion of the pagan Cæcilius, that antiquity accounted their ceremonies and temples holy." (Kellet. Tricænium Christi, p. 553.)

This Shekinah, which was a token of God's especial presence among his people, according to Bishop Patrick, was a very shining

serpent's head, in fulfilment of the Promise made to Adam, by destroying the works and domination of the devil, and revealing himself as the resurrection and the life.

The Temple worship was modelled on the same plan as that of the Tabernacle; but was administered with a great accession of splendour and costly magnificence; that the people might not be led astray by the superior process of decoration and ceremony which distinguished the Spurious Freemasonry of the idolatrous nations by which they were surrounded;[43] and therefore the types and observances retained precisely the same reference as has been already explained of the Tabernacle; a consideration of which will be instituted at large, in the Lectures on that particular subject, which forms a prominent topic in the discussions attached to the Third Degree of Masonry.[44]

The glory of Solomon's temple was great, for the

flame, or amazing splendour of light, breaking out of a thick cloud. The Deity appeared thus to Adam, to Abraham, to Moses, and at the above solemn dedication of the temple. And it was once more renewed to punish the impious attempt of Julian to frustrate the prophecy of Christ by rebuilding it, after its final destruction by Titus.

[43] Unfortunately, Solomon himself failed to preserve his purity in this respect, but set an example, which was too faithfully copied by his successor. The history of his defection is preserved in one of our Ineffable Degrees.

[44] "The Mason, advancing to this state of Masonry, pronounces his own sentence as confessional of the imperfection of the second stage of his profession, and as probationary of the exalted degree to which he aspires, in this Greek distich, Τυμβοχοεω, *Struo tumulum*, I prepare my sepulchre. I make my grave in the pollutions of the earth; I am under the shadow of death. This distich has been vulgarly corrupted among us; and an expression takes place scarcely similar in sound, and entirely inconsistent with Masonry, and unmeaning in itself." Such was the opinion of Hutchinson. I differ.

Deity had taken up his abode within its walls, although secluded from human observation. But the second temple,[45] as enlarged by Herod, exceeded it in glory. This was predicted by the prophet Haggai, when the temple of Zerubbabel was in progress.[46] "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."[47] The glory here spoken of referred to the completion of the covenant made with Adam and the patriarchs, in the person of Jesus Christ, who appeared in this temple, visibly, in the presence of all mankind. His glory, or Shekinah, manifested itself at the incarnation, baptism, transfiguration, and ascension. In the first temple he was in the cloud;—in the second, he made his appearance openly as "the brightness of God's glory, and the express image of his person."

Thus the Free and Accepted Mason, by the judicious

[45] This was the origin of the degree which we call the Royal Arch. A degree indescribably more august, sublime, and important, than any which precede it; and is, in fact, the summit and perfection of ancient Masonry. It impresses on our minds a belief in the being of a God, without beginning of days, or end of years; the great and incomprehensible Alpha and Omega, and reminds us of the reverence which is due to His holy NAME.

[46] It may be here, with propriety, remarked that, in America, the degree of Royal Arch is arranged rather differently from the custom amongst ourselves. I have before me a copy of the Constitutions of "the General Grand R. A. Chapter of the Northern States of America." And they provide, that each Chapter shall consist of a high priest, king, scribe, captain of the host, principal sojourner, R. A. captain, three grand masters, secretary, treasurer, and members.

[47] The most prominent Masonic emblem in the American system, according to the authority of W. L. Stone, and I consider his testimony valuable when it is in favour of the Order, is "the Star in the East, which guided the Magi to the humble couch of the infant Saviour of men." (Masonry, and Anti-masonry, p. 16.)

exercise of his reason and judgment, may discover in the science a clear corroboration of the truth of his religion. Let him examine carefully any of its spiritual doctrines, and he will be at no loss to discover that they all correspond with those of Christianity, and, equally with the historical facts, which have been considered of sufficient importance to constitute Sacred Landmarks of the Order,[48] point to the appearance of a Saviour in the world to atone for human transgression, and teach mankind the way to heaven.[49]

If Freemasonry be the conservator of such momentous and valuable truths in the secret arcana of its mysteries,[50]—and that it is, we have not only its own internal evidence to prove, but testimonies of numerous learned and pious Brethren might be quoted in great

[48] Rightly did Juvenal characterize that great lesson of Freemasonry Know thyself, when he said "e cælo descendit ΓΝΩΘΙ ΣΕΑΥΤΟΝ."

[49] Such an investigation will direct the attention to many remarkable coincidences which strengthen the above conclusion. Thus Christ was born in the very town—his advent was attended by the precise appearances—he performed the miracles, suffered the privations, and died the death which had been prescribed in the canon of prophecy, and placed on record in the Jewish writings, many hundred years before any of these events happened. This consideration will shed a lustre on Freemasonry, and increase its value in the estimation of every Christian Brother. If Masonry be not an universal religion, it forms a most beautiful auxiliary to every system of faith which man's freedom of thought has projected, to carry him to the one happy bourne which is the common object of all our hopes and wishes.

[50] Of the art of keeping secrets, mentioned in the Bodleian MS., Mr. Locke observes—"What kind of an art this is I can by no means imagine. But certainly such an art the Masons must have; for though, as some people suppose, they should have no secret at all, even that must be a secret which, being discovered, would expose them to the highest ridicule; and therefore it requires the utmost caution to conceal it."

and scientific men,[55] whose names grace our records, and have been immortalized in their productions, were zealous Masons, and contributed to the stability and usefulness of the Society in their several ages. These were not ordinary persons, and their coöperation serves to advance the reputation of Freemasonry,[56] because

[55] And yet the Abbé Barruel affirms that the Mason must renounce Christianity before he can claim to be considered a perfect Epopt. He says "you say that you are what those Jews were, and still are, who, for all their religious tenets, only acknowledge the unity of God, (provided there have existed Jews who do not believe in the prophets, and in Emanuel the Saviour). You have then the same sentiments toward the Christian which the Jews have. Like them, you insist on Jehovah, but to curse Christ and his mysteries. The more the Masonic works above mentioned," the Abb continues, "are read, the more conspicuous will be the justice of these reproaches. With some, matter is eternal; with others, the trinity of the Christians is only an alteration of Plato's system;—others adopt the follies of the Martinists, or the ancient dualism. But they all agree in destroying faith in the minds of their adepts, by systems in direct opposition to Christianity." (Hist. of Jacobinism, vol. ii. p. 358.)

[56] With respect to the higher grades of Masonry, it will be observed that the only feature which they will occupy in this work, will consist of incidental notices and observations, which will occasionally occur as they may serve to illustrate the text, or to convey information to the Brethren; and their number, names, and general history and reference, will be detailed in Lectures 25 and 34. Dr. Burnes says: "The most authentic notice we can find on this subject, is in M. Thory's excellent Chronology of Masonry, wherein it is recorded, that about 1728, Sir John Mitchell Ramsay, the well known author of 'Travels of Cyrus,' appeared in London with a system of Scottish Masonry, up to that date perfectly unknown in the Metropolis, tracing its origin from the Crusades, and consisting of three degrees, the *Ecossais*, the *Novice*, and the *Knight Templar*. The English Grand Lodge rejected the system of Ramsay, who, as is well known, along with the other adherents of the Stuart family, transferred it to the Continent, where it became the corner-stone of the *hautes grades*, and the foundation of those innumerable ramifications into which an

they would scarcely have given up their time and talents to its practice, if it had been an institution of doubtful tendency, or a science devoid of rational entertainment and instruction. But considered as a society in which science is made conducive to morality, and historical facts embody plain references to the truth of our holy religion, it may be pronounced worthy the patronage[57] which has been conferred upon it by wealth, talent, and learning, in every age of Christianity.

excellent, and naturally simple institution, has been very uselessly extended in France, Germany, and other countries abroad." Most of the subsidiary degrees have had a similar origin.

[57] It will be useless to attempt to disguise the fact that Freemasonry is denounced by the Roman Catholic Bishops. This is proved by the following extract from the Monita et Statuta, promulgated 5th July, 1837, and confirmed 27th June, 1838. "Alia observanda in districtu Londinensi. By a Response of the Sacred Congregation of the Holy Office, it hath been declared that a confessor cannot lawfully or validly grant sacramental absolution to men belonging to the Society of Freemasons, in any part of the world, before they absolutely, positively, and for ever, abandon the aforesaid condemned Society." This was promulgated in London April 20th, 1842. For further particulars on this interesting subject, the curious reader may consult the Freemasons' Quarterly Review, vol. i. p. 89, N. S.

THE FIRST DEGREE.

ELEVEN LECTURES.

"In this Lecture, virtue is painted in the most beautiful colours, and the beauties of morality are strictly enforced. Here we are taught such wise and useful lessons as prepare the mind for a regular advancement in the principles of knowledge and philosophy; and these are imprinted on the memory by lively and sensible images, well calculated to influence our conduct in the proper discharge of the duties of social life. The whole is a regular system of morality, conceived in a strain of interesting allegory, which readily unfolds its beauties to the candid and industrious enquirer,"—PRESTON.

"The whole system of Freemasonry underwent some revisal under the command of Solomon, who, being acquainted with many of the most famous systems of mysterious instruction, was enabled, from that knowledge, to settle among the true believers an improved form of Masonic discipline; and from this point, accordingly, our present system of Freemasonry is properly to be dated. The initiation, therefore, into the First, or Entered Apprentice's Degree, was made to partake, in a slighter proportion, of those trials of physical and moral courage, for which the admission into the ancient and chiefly the Egyptian mysteries was famous."—ARCHDEACON MANT.

"The most prominent emblem of this Degree is the Star in the East, which guided the Eastern Magi to the humble couch of the infant Saviour of men. There are other emblems, teaching, first, the propriety of maintaining regularity of life, and attending to the due improvement of time, by conforming to the prescribed rules, for which eight hours are allotted to repose, eight to labour, and eight to the service of God. Secondly, the cleansing of our hearts and minds from every vice, is inculcated; thereby fitting our bodies as lively stones, for that spiritual edifice, built by the Grand Architect of the Universe, beyond the stars. There are other emblems in this First Step, representing human life as being chequered with good and evil; pointing to the comforts and blessings that surround us, and impressing upon our minds the necessity of a reliance on Divine Providence. Our imperfect condition by nature is likewise adverted to, and the state of perfection to which we hope to arrive by virtuous education, aided by the blessing of God upon our own endeavours, and a due observance of the holy scriptures, as pointing out the whole duty of man. Indeed every thing in this Degree, is adapted to impress upon the mind of the candidate the necessity of maintaining purity of life and conduct, in order to ensure a happy immortality."—STONE.

LECTURE III.

THE REASON WHY MASONS ARE STYLED "FREE BORN."

ABRAHAM'S GRAND FESTIVAL.

"At the Grand Festival which Abraham gave at the weaning of his son Isaac, Sarah detected Ishmael, the son of Hagar the Egyptian bondwoman, in the act of teasing and perplexing her son. She therefore remonstrated with Abraham, saying, Cast out this bondwoman and her son, for the son of the bondwoman shall not be heir with my son, even with Isaac."—E. A. P. LECTURE, FROM THE "STAR IN THE EAST."

THE business, or, as it is more technically called, the labour of Masonry, is imperfect in the absence of such historical illustrations as may furnish a series of types which bear an unequivocal reference to Christianity. And hence we have a course of consecutive Lectures, which many Brethren may be inclined to consider sufficiently comprehensive for all the purposes of Masonry. But unhappily these Lectures are regularly and correctly delivered in very few of our Lodges. And where they are so delivered, the absence of connecting links and suitable applications, is often felt most severely.[1] Too much is left to conjecture. The

[1] These connecting links it is the province of the judicious Master to supply. The Rev. Salem Town, in the discharge of his duty, thus endeavours to show the reference of the first seven degrees to the state of man under the influence of nature and grace. "The first degree in Masonry," he says, "naturally suggests that state of moral darkness which begloomed our world. On the apostacy of our first

ordinary Lectures of Masonry are simply the Text. They furnish us with many invaluable Landmarks, whose existence we are bound to guard with fidelity

common parent, not a gleam of light was left to cheer his desponding mind. Soon, however, the first kind promise was made. Adam was, therefore, in a comparative sense, still in darkness. Such is the very nature of the first degree, that every observing candidate is led to view his moral blindness and deplorable state by nature. Under these impressions he enters on the second degree, which, in view of his moral blindness, he is to consider emblematical of a state of imprisonment and trial. Such was the second state of Adam. Hence arises the idea of probationary ground. A due observance of all former requisitions, and a sincere desire to make advances in knowledge and virtue, open the way for the reception of more light. Having diligently persevered in the use of appointed means, the third degree prefigures the life of the good man in his pilgrimage state. Although the true light has shined into his heart, and he has experienced much consolation, yet he sometimes wanders into devious and forbidden paths. In the midst of such trials he resolves to be faithful, and manfully to withstand temptations. He determines to pursue that sacred trust committed to his care, and therefore endeavours to escape for his life to the Great Ark of his salvation. In advancing to the fourth degree, the good man is greatly encouraged to persevere in the ways of well-doing even to the end. He has a name which no man knoweth save he that receiveth it. If, therefore, he be rejected, and cast forth amongst the rubbish of the world, he knows full well, the Great Master Builder of the Universe, having chosen and prepared him as a lively stone in that spiritual building in the heavens, will bring him forth with triumph while shouting grace, grace to his Divine Redeemer. Hence opens the fifth degree, where he discovers his election to, and his glorified station in the kingdom of his Father. Here he is taught how much the chosen ones are honoured and esteemed by those on earth, who discover and appreciate the image of their common Lord. This image being engraven on his heart, he may look forward to those mansions above, where a higher and most exalted seat has been prepared for the faithful, from the foundation of the world. With these views the sixth degree is conferred, where the riches of divine grace are opened in boundless prospect. Every substantial good is clearly seen to be

and care;[2] but the commentary is entrusted to the zeal and intelligence of the Rulers and Governors of the Craft.[3] The Lectures form the naked outline of the building; and it is the business of the Chief Architect to furnish the details, so as to form a beautiful and harmonious edifice—a moral structure —a building, not made with hands, eternal in the heavens.

conferred through the great atoning sacrifice. In the seventh degree the good man is truly filled with heartfelt gratitude to his Heavenly benefactor, for all those wonderful deliverances wrought out for him while journeying through the rugged paths of human life. Great has been his redemption from the Egypt and Babylon of this world. He beholds in the eighth degree, that all the heavenly sojourners will be admitted within the veil of God's presence; where they will become kings and priests before the throne of his glory for ever and ever. Such is the moral and religious instruction derived from the order of the Masonic Degrees." (Town's Speculative Masonry, ch. 8.)

[2] "The landmarks of the Order," says the G. M. of Tennessee, "have existed through unnumbered ages, if not precisely in their present form, at least without any essential variation, although they have been handed down from age to age by tradition. The progress of society, the various changes that have taken place in the political, religious, and moral condition of mankind, have, probably, introduced various modifications in the forms and ceremonies of the Order; still its fundamental principles, and those characteristics which distinguish it from other human institutions, remain the same, so that, by its symbolic language, a Mason of one country is readily recognized and acknowledged in another. To preserve these landmarks, and transmit them to our successors, is a duty we owe to posterity, and of which we cannot be acquitted so long as moral obligation has any force." (American Masonic Register, vol. iv. p. 1.)

[3] It is the duty of the Master to collect, like our ancient Brother Euclid, the scattered elements of history, science, and philosophy, with which our lectures abound, and form them into a perfect system, where the light shall become clearer in every consecutive degree, until it shine with full effulgence in the *ne plus ultra* of Masonry.

The first notice we have of Abraham[4] is the fact of his persecution by the Chaldeans on account of his religious principles.[5] His father was a maker of teraphim,[6] and probably a hierophant, or some other officer

[4] The Rabbi Solomon Jarchi says, that the birth of Abraham took place in Aram Naharaim, which name comprehended all the country between the rivers Euphrates and Hiddekel, or the Tigris. And this is what Joshua says, "Your forefathers were from the other side of the river;" and it is said (Gen. xxiv.) that, on Abraham's sending his servant Eliezer, he cautioned him from going elsewhere than to his country and native place; and hence the account says, he went to Aram Naharaim, commonly called Mesopotamia. This is confirmed in the Gemara, which, in explanation of the name of Abram, that it meant "the father of Aram, because he was the head or chief of the province; and therefore when it is said that God took Abram from Ur of the Chaldees, it is not to be understood for Babylon in the plain of Shinar, because that appears to have belonged to the children of Ham, but rather a city of Aram Naharaim, and derived its name from Kesed, one of Nahor's sons, a descendant of Shem, and was hence called Kasdim."

[5] "The state of society in the time of Abraham," says Sir W. Drummond, "had made considerable advances towards civilization. Powerful kingdoms were clearly established; great cities had been built; and regular armies were maintained. Mankind already witnessed the pomp of courts, and the luxury of individuals; Pharaoh appeared surrounded with his princes; Abimelech came attended with the captains of his host; and Abraham himself was rich in gold and silver, in tents, in flocks, and in herds. Money, and even coined money was in use, and slavery already introduced." (Orig. p. 102.)

[6] Epiphanius (l. 1), informs us that Nachor was the father of Tharra or Terah, who was the first that manufactured images for worship in the form of men. And it is truly believed that he was an idolater, because the Scripture says that he served strange gods. He was by trade a statuary, or at least a maker of idols, or images in the form of man or beast, to be adored as gods. The trade seems to have been profitable, for he is spoken of as being in high favour with Nimrod, and the husband of his daughter. Some of the Rabbies say Terah was a priest and chief hierophant of the Spurious Freemasonry. (Vide Hyde. de Rel. Vet. Pers. p. 63, 68,)

of the spurious Freemasonry where these images were used in great abundance ;[7] for Chaldea was one of the earliest countries where these institutions prevailed. Abraham had probably been initiated, and conceiving the utmost horror and disgust at the spectacle of human beings immolated to senseless idols, ventured to denounce them to his father and friends; which subjecting him to trouble,[8] he escaped and found refuge amongst the predatory tribes which afforded a scanty population to the land of Armenia. After

[7] Bryant thinks (Anal. iii. 321), that "the idolatry of Terah was the worship of Isis or Venus, under her emblem of the lunar crescent;" or rather under her own crescent, for it was doubtless known to the ancient astronomers that the planet Venus is horned, or has phases similar to the moon; "and that the images or teraphim which Rachel carried away from the house of her father were lunar amulets, or types of the ark of Noah in the same form."

[8] The incident is this. "Abram, having come to Ur of the Chaldees from his native country Haran, found that they worshipped the sun, and adored it as a god, and were ignorant of the First Cause. As was his custom, he argued with the heads of the city, and having demonstrated their error to them, and that the sun was only a minister, and one of the instruments of the Almighty Creator, the king resolved to seize him, and he was imprisoned for some days. In the meanwhile he continued his arguments; and the king, fearing that he might bring over his subjects to his religion, and thereby occasion him the loss of his sceptre, confiscated his property, and banished him to the confines of the East. Maimonides relates this story in his Guide, testifying that he had seen it in the Gentile Chronicles and Books; but the Jewish sages, in the Gemara of Pesahim and Batra, Tana debe Eliahu, and various parts of Rabot, hold that Nimrod had Abram thrown into the fire, as a punishment for his opinions; and that God, either directly, or by means of the angel Michael, took him from it uninjured, as he subsequently did Hananiah, Meshael, and Azariah. This is confirmed by the Perakim of R. Eliezer, who, treating on the ten trials of Abraham, relates this as one." (R. Man. Ben Israel on Gen. xv. 7, with authorities.)

tent, enjoying the salutary breezes from the mountains, in the heat of a fine summer's day, he espied three strangers approaching,[19] who appeared to be travellers.[20] The hospitality of his disposition induced him to offer the comforts of rest and refreshment, which were frankly accepted.[21] The repast was served up under the shady branches of the tree, Abraham himself, according to the simplicity of those primitive ages, paying the necessary attention to the wants of his guests.[22] When

civica, and was bestowed only upon him who had saved a citizen's life; though in process of time it was also bestowed upon the L. Gen. if he spared a Roman citizen when he had power to kill him. Being made of oak it was called corona quercea; and this I take to be the reason why in Ovid's time the emperor had always standing before his gates an oak tree, in the midst of two laurels, as an emblem denoting two worthy virtues, required in all emperors and princes: first, such whereby the enemy might be conquered; secondly, such whereby the citizens might be saved. (Anthologia, l. 4, p. 269.)

[19] Some of the commentators pretend they were twelve in number, but others, agreeably to scripture, say they were but three, viz., Gabriel, Michael, and Israfil.

[20] A belief in visions prevailed even after the establishment of Christianity, and the greatest attention was paid to dreams, as a means of learning future events; a superstition probably much assisted by a book on the subject, falsely ascribed to the prophet Daniel. (Du Cange, v. Somnialia.) Nor was this the only means adopted for ascertaining these; independent of judicial astrology, and brazen heads formed under planetary signs, the study of divinity was supposed to be rewarded with the gift of prophecy. Visions, however, were the mode of conveying information to princes and other great persons; although the monks promulgated the doctrine of guardian angels to every individual person. (See Whitby, vol. i. p. 384. Angl. Sacr. vol. ii. p. 195. Fosbr. Mon. p. 6.)

[21] This is a Masonic virtue, and is practised in the East amongst those native tribes whose manners and customs retain the same simplicity and truthfulness which was found in the primitive ages of the world.

[22] "Several of the fathers and ancient doctors were of opinion that the angels did not really eat, but only seemed to do so; and

the strangers [23] were sufficiently refreshed, a communication was made which rejoiced the heart of Abraham,[24] as it proceeded from the divine authority of God, and realized the wish he had so long fruitlessly indulged, by the assurance of a son and heir, who should

they ground that opinion principally upon what the angel Raphael says in the Book of Tobit (xii. 19.) All these days did I appear unto you, but I did neither eat nor drink, but you did see a vision. Others are of a contrary opinion, affirming that the angels did not eat in appearance only but in reality, with keen dispatch of real hunger. And this opinion appears to be confirmed by the accounts of Abraham's entertaining three angels at one time, and Lot's entertaining two angels at another. There it is said plainly that meat was set before them and they did eat; and there is no reason for not understanding this, as well as the rest of the relation, literally." (Newton.)

[23] An ancient Rabbinical tradition says that *two* angels are never deputed on the same mission; and therefore they conclude that each of the above personages had a separate duty to perform. The first to communicate to Abraham the birth of his son Isaac; the second to deliver Lot out of Sodom; and the third to destroy the city. Some Christians have considered them to be the tri-une Jehovah. And there is every reason to believe that one of these divine beings was the Son of God. Christ himself intimates this when he says: "Abraham saw my day and was glad;" and Abraham calls him, four times, by the sacred name of Jehovah, which is incommunicable to mortal man. It is certain that the Son of God appeared to Abraham when he was about to offer his son; for he says, "Now I know that thou fearest God, seeing thou hast not withheld thy only son from *me*." From whom? Why, from the Son of God; for no mortal, nor even angel, would have dared to make such an application. And I may here observe, that it was the Son of God that wrestled with Jacob; for he said "Now have I seen God face to face." The same appearance was vouchsafed to Joshua, and to Manoah.

[24] "Although from Sarah's laughing, and from the cause of it, which is there expressed, and from the answer of the Lord, wherein he reproved Sarah for laughing, it appears, that the promise made to her for the bringing forth of a son within the compass of a year,

tent, enjoying the salutary breezes from the mountains, in the heat of a fine summer's day, he espied three strangers approaching,[19] who appeared to be travellers.[20] The hospitality of his disposition induced him to offer the comforts of rest and refreshment, which were frankly accepted.[21] The repast was served up under the shady branches of the tree, Abraham himself, according to the simplicity of those primitive ages, paying the necessary attention to the wants of his guests.[22] When

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inherit the promises of God, to the faithful seed, and become the progenitor of a mighty nation. He had full confidence in the prediction; and at length the child was born, and he called his name Isaac.[25]

With sentiments of joy and gratitude, Abraham looked forward into futurity, and beheld, in faith, a long line of descendants living in purity and peace, as became the children of the divine father, practising the holy precepts of Masonry in conjunction with their religion,[26] terminating in that holy personage promised

seemed at the first hearing ridiculous to her, and a thing not credible; especially seeing she seemed not yet to know who the person was that promised it; (for if we look into the context of the history, it is plain that Abraham himself did not mark that the persons who spake with him were angels of God, till their speech touching Sarah his wife,) yet it follows not but that afterward, when she had recollected herself, and had observed the divine authority of the speaker, and perceived that the cause of her doubtfulness was strongly refuted by him, she continued no longer in her hesitancy and doubting; yea the contrary is more probable, both in itself and collectively from hence, that upon her hearing the angel's reproof she was terrified, and in fear denied she had laughed." (Lushington's Expiation of a Sinner, p. 261.)

[25] "By the faith of Abraham it came to pass that not only himself should have power to beget a son, though he were then old and barren; but also that Sarah herself should conceive, who was, by nature, always barren, even in her youth, and besides was then spent out with years and age, yet she should both conceive and bring forth, beyond all course of nature." (Lushington, ut supra.)

[26] I have elsewhere said, that Masonry is a universal system, and teaches the relative and social duties of man, on the broad and extensive basis of general philanthropy. A Jew, a Mahometan, or a Pagan, may attend our Lodges, without fear of hearing his peculiar doctrines or mode of faith called in question, by a comparison with others which are repugnant to his creed, because a permanent and unalterable Landmark of Masonry is, the total absence and exclusion of religious or political controversy. Each of these professors practises

at the fall of man, and realized in the Messiah, who should save his people from their sins.[27] The holy patriarch, firm in faith that these promises would assuredly be fulfilled, summoned together his kindred and people, when the child was weaned, and celebrated the event by a GRAND FESTIVAL.[28] Now Abraham had not paid the same compliment at the weaning of Ishmael, because he was the son of a bond-woman,[29]

a system of morality suited to the sanctions of his own religion; which, as it emanated from the primitive system of divine worship, bears some resemblance to it; and consequently he can hear moral precepts inculcated, without imputing a designed reference to any peculiar mode of faith. But can it be concluded from these premises that Masonry contains no religion? The whole compass of the world's experience will refute such an assertion. All our charges, all our regulations, assume as a foundation which cannot be moved, a belief in the being of a God, and a future state of rewards and punishments; and inculcate the necessity of moral purity, as a qualification for future happiness; and this, according to our definitions, forms the sum and substance of religion in its most universal acceptation. (Star in the East, N. E., p. 11.)

[27] "St. Paul points out a material difference between these two sons of Abraham. He says that Ishmael was born only according to the flesh, in the common course of nature; but that Isaac was born by virtue of the promise, and by the particular interposition of the Divine power; and that these two sons of Abraham were designed to represent the two covenants of the law and the gospel, the former a state of bondage, the latter of freedom." (Bp. Tomline's Theol. vol. i. p. 145.)

[28] When a child is weaned in Persia, at this day, its parents make a great feast, to which all their friends and relatives are invited, and of which the child is also made to partake. This custom is considered as the child's introduction to the usual food of the country, on which he must in future subsist. In India the same practice prevails. (See Morier's 2nd Journey. Roberts's Oriental Illustrations.)

[29] And consequently could not be admitted to participate in the Freemasonry of his father, which could only be conferred on "free men born of free women."

which irritated Hagar beyond endurance, and she incited her son to teaze and perplex the young child Isaac; who, being unable to resent these repeated annoyances, on account of the superior age and strength of Ishmael, communicated the fact to his mother. Under the influence of resentment at this information, Sarah remonstrated with Abraham, saying, Put away that bond-woman and her son, for such as they shall not inherit with the freeborn.[30] She spoke as being endowed with divine inspiration; knowing that from Isaac's loins would issue a great and mighty people, who would serve the Lord with freedom, fervency and zeal; and fearing, that if they were brought up together, Isaac might imbibe some of Ishmael's slavish principles and propensities;[31] it being generally remarked that the minds of slaves are,

[30] A reference to this circumstance has been introduced into the degree of Knight Templars, according to American authorities, in the following address to the candidate, at a certain point in the ceremony of creation: "Pilgrim, hearken to a lesson which will cheer thee on thy way, and assure thee of success. And Abraham rose up early in the morning, and took *bread* and a *bottle of water*, and gave them unto Hagar (putting the bottle on her shoulder,) and the child, and sent her away, and she departed and wandered in the wilderness. And when the water was spent in the bottle, she cast the child under one of the shrubs; and the angel of God called to Hagar out of heaven, and said, Arise, lift up the lad and hold him in thine hand, for I will make of him a great nation. And God opened her eyes and she saw a well of water. By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles; for he looked for a city which hath foundations, whose builder and maker is God."

[31] She was probably afraid of some injury to her son, which might end in his death, if a person of Ishmael's violent temper were suffered to remain in the house with Isaac, and therefore urged his removal as a matter of safety.

naturally, much more contaminated than those of the freeborn.[32]

Here we find the difference between bond and free;[33] and are taught to estimate the advantages of being born of a free-woman. This is the reason why no candidate can be admitted into Freemasonry, or share in its occult mysteries, unless he be free by

[32] Sir John Malcolm, in his "Sketches of Persia," relates an anecdote which strikingly illustrates the passage of patriarchal history which has been transferred into the Lectures of Masonry. During a journey in the north of Persia, he was entertained by a distinguished chief of one of the tribes called Eclauts, whose mode of life resembles that of the patriarchs of old. This chief, in discoursing about his own domestic affairs, said he had six children, all of them, except two, by the same wife, who was the daughter of Futteh Ali Khan Afshar, a distinguished chief, who, on the death of Nadir Shah, aspired to the throne, and lost his life in the attempt to become a king. He continued, "I married his orphan daughter, an excellent woman, but who carries her head rather high, as no doubt she has a right to do, from recollection of her father's pretensions. Look," said he, speaking softly, for the apartment was within hearing of the interior, "look at that youngster at the other end of the room; he is my son. His mother was the daughter of a jeweller of Ispahan. He is a fine lad, but I dare hardly notice him; and he is, you will observe, not allowed to sit within ten yards of the grandsons of Futteh Ali Khan Afshar." He added that "this was all very proper."

[33] The apostle of the Gentiles considered the above incident, and its corresponding doctrines, of sufficient importance to form the subject of a particular illustration. He found this allegory of singular use to illustrate the nature of the Gospel covenant. He was endeavouring to counteract the influence of those Judaizing teachers, who had perverted the faith of the Galatians. With this view, he expostulated with those who had turned aside to a compliance with the ceremonial law, and shows them, by an allegorical explanation of his history, that the law itself might have taught them a very different lesson. (Consult Gal. ch. iv.)

birth,[34] of mature age, sound judgment, and strict morality.[35] Nor can any one, although he have been initiated, continue to act as a Mason, or practise the

[34] Even the spurious Freemasonry admitted the same general principle; for slaves, &c., could not be initiated. The requisites for initiation were, that a man should be a freeborn denizen of the country, as well as of irreproachable morals. Hence neither slaves nor foreigners could be admitted to the peculiar mysteries of any nation, because the doctrines were considered of too much value to be entrusted to the custody of those who had no interest in the general welfare of the community. St. Austin, quoting Varro, says, that such a communication might have been prejudicial to the state; for slaves were not unfrequently plotters of mischief, and fomentors of sedition; and a suspicion whispered against the truth of the popular religion, would have constituted a fearful engine in the hands of an artful and enterprizing conspirator, by which the people might have been moved at pleasure. The vulgar were therefore kept in awe by the supposition of some hidden mystery which it would be fatal to penetrate.

[35] The French have adopted the following method of proving the qualifications of a candidate. They propose three questions, to which they expect explicit answers. 1re question: Qu'est-ce que l'homme doit à Dieu? Ordre métaphysique. Dieu, ame, dieux, démons, création, récompenses et peines éternelles. Ces choses ont été et sont encore enseignées aux peuples, avec des différences, suivant les climats et les législations. Les questions prises dans cet Ordre, seront faites avant le premier Voyage. 2e question—Qu'est-ce que l'homme se doit à lui-même? Ordre de Science. Se Connaître, s'estimer, s'honorer, se conserver, se garantir du mensonge, chercher la vérité, se faire aimer, estimer; voilà ce qu'il se doit. Nul mortel ne pourrait le nier. Les questions prises dans cet Ordre, précéderont le deuxieme Voyage. 3e question—Que doit-il à ses semblables? Ordre de Conduite. Il leur doit de ne point leur faire ce qu'il ne voudrait pas lui fût fait. Il leur doit ses lumiéres, ses talens, amitié, fraternité, humanité, compassion, miséricorde. Nul homme sensé ne peut dire le contraire, et c'est dans cet Ordre que vous prendrez les questions qui précéderont le troisième Voyage. Voilà tout l'homme. Voilà donc la base de l'examen pour les trois Voyages, et l'applica-

rites of the Order, if he be temporarily deprived of his liberty, or freedom of will.[36] So essential is it to Freemasonry, that its members should be perfectly free in all their actions, thoughts, and designs.

It may be necessary, in order fully to explain the Masonic doctrine contained in the above transaction, to take a view of it in all its bearings; because it constitutes one of the proper and legitimate investigations of Freemasonry. Ishmael was the son of a

tion doit toujours être appropriée à la capacité du Récipiendaire: *vous conclurez de là qu'un homme sans instruction, sans capacité et sans bonnes qualités, ne sera point reçu maçon.* (Le verit. Lien des Peuples, p. 6.)

[36] An instance occurred in the year 1782, which forcibly illustrates the above reasoning. "Information had been given to the committee of charity, that two Brethren had lately held an irregular Lodge in the King's Bench prison, where they had unwarrantably pretended to make Masons; and one of the Grand Secretaries having been ordered to write to those Brethren, that unless they could disprove the charge, the next Grand Lodge would proceed to such censure as their conduct merited. Bro. White accordingly reported that he had written to them, and now read the answer he received; from which it appeared, that several Masons being in the said prison, they had assembled in that character, and had raised some Brethren to the third degree; but a doubt arising as to the propriety of their conduct, the Royal Military Lodge, at Woolwich, adjourned with their constitution to their Master in the prison; and this being one of those itinerant Lodges that move with the regiment, the Master judged that wherever he might be he had a right to hold Lodges, and make Masons. Resolved—That it is inconsistent with the principles of Masonry for any Freemason's Lodge to be held, for the purposes of making, passing, or raising, Masons, in any prison or place of confinement. Resolved—That the Master and Wardens of the Royal Military Lodge, at Woolwich, be summoned to attend at the next committee of charity, to answer for their conduct in making Masons in the King's Bench prison." (From the Minutes of Grand Lodge, Nov. 19, 1783, Noorth Const, p. 349,)

bond-woman from Egypt; and consequently was born a slave. On the other hand, Isaac was the son of a free-woman, and consequently free by birth. Ishmael, though the son of Abraham, inherited, to a certain extent, the confined spirit, and contracted principles of slavery;[37] while Isaac possessed freedom of spirit, and independency of mind. The former was a type of the old covenant, the latter of the new. Those were children of disobedience, bearing in their minds the indestructible tokens of bondage; while these were entitled to the privilege of a free and direct communication with their Creator. They were free to *ask* that they might have; to *seek*, that they might find; and to *knock*, that the door of salvation might be opened unto them.

It does not appear that Ishmael showed even an outward conformity to the Divine will, because, in the face of this authority, he mocked and persecuted Isaac,[38] and derided his pretensions to an exclusive

[37] Abraham had other sons by his wife Keturah, "to three of which he gave the names Afer, Asser, and Afra. Assyria is so called from Asser; and from the other two, Afer, and Afra, the city Afra, and the country Africa, is denominated. These fought with Hercules against Lybia and Antanus. Then Hercules married his daughter to Afra. He had a son by her, whose name was Deodorus, of whom was born Sophon, whence the barbarians are called Sophaces. (Cleodemus in Euseb. de Præp. Evan. l. 9. c. 20.)

[38] As Bishop Patrick observes, he laughed and jeered, perhaps at the great bustle which was made at Isaac's weaning; looking upon himself as the first-born; and by right of that, to have the privilege of fulfilling the promise of the Messiah. This gives a good account of Sarah's earnestness for the expulsion, not only of him, but of his mother also; who, it is likely, flattered him and bare him up in those pretensions. Many think he did more than mock him, because St. Paul calls it persecution, which Hierom takes for beating Isaac;

inheritance of the substance and promises of his father Abraham, or the rights and privileges attached to primogeniture, i. e. to be the priest of his family;[39] asserting, as the first-born, that his claims were inalienable. And these claims were urged with a pertinacity and confidence, which became extremely offensive to Sarah; although Isaac, knowing him to be faithful who had promised, endured his taunts with a better and more patient spirit.

His mother at length becoming wearied with a dispute to which she foresaw no termination, and being fearful lest Isaac should imbibe some of Ishmael's servile principles, remonstrated with Abraham and procured the dismissal of the Egyptian bond-woman and her son.[40] Thus Ishmael, by presuming

who perhaps, resenting his flouts, might say something that provoked Ishmael to strike him. And it is very probable his mother encouraged him to this, or at least maintained him in his insolence; which was the reason why Sarah pressed to have them both turned out of doors.

[39] Thus the Rabbinical writers say, that Jacob afterwards had a most earnest desire to obtain the privilege of the first-born from Esau; because, before the tabernacle was erected, the eldest, or first-born, was the sacrificer, or priest of the family.

[40] "The Moslems believe Ishmael, and not Isaac, to have been the child of promise and true heir of Abraham. They say that when Sarah insisted on the expulsion of the bond-woman and her son, Abraham conveyed them to the district of Mecca, which was then an arid desert destitute of water; but where, at the last extremity, God caused a spring to arise under the feet of Ishmael. They believe this forms the famous Zemzem well, now within the sacred enclosure of the temple of Mecca, and which supplies water for drink and purification to the inhabitants of the town, and the numerous pilgrims who annually resort thither. It is added that the famous Kaaba, or temple, otherwise called Beitallah, equivalent to Bethel in Hebrew, or 'House of God,' was built on the spot by

too much on his father's kindness and affection, brought on himself the very evil which he had often boasted could not possibly occur. He was expelled in disgrace from his father's house.[41]

Thus then we become acquainted, in the course of our Masonic investigations, with a series of remarkable predictions, borne out by facts,[42] which have a tendency to confirm our Faith, to enlarge our Hope, and firmly

Abraham, to commemorate the double deliverance of Ishmael from thirst, and from being the victim of the sacrifice of which they consider him, rather than Isaac, to be the object. This story was probably manufactured out of the report that Abraham erected an altar and planted a grove at Beersheba, the 'well of the oath.'" (Pict. Bibl. vol. i. p. 69.)

[41] "The Jewish doctors say he had two wives, whose names, they tell us, were Aiscah and Phatimah; the first of which received Abraham churlishly when he went to visit his son; and therefore he put her away, and took the other, who proved more civil, when he made a second journey thither. Which, though it looks like a fable, yet I think it not improbable that Abraham might go to see how his son lived, and that Ishmael might sometimes wait upon him; for we cannot think they were so unnatural as never to have any correspondence; especially since we read that Ishmael, as well as Isaac, took care of Abraham's funeral. After which, it is not improbable that Hagar might have another husband; which is the account Aben Ezra gives of the people called Hagarenes, who are there mentioned as distinct from the Ishmaelites. They were, saith he, descended from Hagar by another husband, not by Abraham." (Patrick. Com. vol. i. p. 91.)

[42] "Some of the commentators," says Shuckford, (Con. vol. ii. p. 15,) "are in pain about Abraham's character for his severity to Hagar and Ishmael in the case before us. And it may, perhaps, be thought that the direction which God is said to have given in this particular, may rather silence the objection than answer the difficulties of it; but a little consideration will be sufficient to clear it It would indeed, as the circumstances of the world now are, seem a very rigorous proceeding, to send a woman into the world with a

to establish the sacred principles of Charity in our hearts. Masonic tradition concurs with the Mosaic writings in teaching the important truth, that from Abraham sprung two great nations, each of which possessed a specific character totally distinct from the other; and they are known at present by the appellation of Jews and Arabians.[43] The former, who were the descendants of Isaac, were the stock from which

little child in her arms, with only a bottle of water, and such a quantity of bread as she could carry, out of a family where she had long been maintained in plenty; not to mention her having been a wife to the master of it; but it must be remarked, that though the ambiguity of our English translation, which seems to intimate that Hagar, when she went from Abraham, took the child upon her shoulder, and, afterwards, that she cast it under one of the shrubs, does indeed represent Hagar's circumstances as very calamitous; yet it is evident that they were far from being so full of distress as this representation makes them. For Ishmael was not an infant at the time of their going from Abraham, but at least fifteen or sixteen years old."

[43] "Though the Jews were an inconsiderable and despised people in other parts of the world, yet in Arabia, whither many of them fled from the destruction of Jerusalem, they grew very powerful, several tribes and princes embracing their religion; which made Mahommed at first show great regard to them, adopting many of their opinions, doctrines, and customs; thereby to draw them, if possible, into his interest. But that people, agreeably to their wonted obstinacy, were so far from being his proselytes, that they were some of the bitterest enemies he had, waging continual war with him, so that their reduction cost him infinite trouble and danger, and at last his life. This aversion of theirs created, at length, as great a one in him to them, so that he used them, for the latter part of his life, much worse than he did the Christians, and frequently exclaims against them in his Koran. His followers, to this day, observe the same difference between them and the Christians, treating the former as the most abject and contemptible people on earth." (Sale Prelim. Disc. vol. i. p. 46.)

the Messiah was to proceed;—and the latter, as descended from Ishmael, were to be a great and invincible people.[44] God had promised to Hagar—"I will multiply thy seed exceedingly, that it shall not be numbered for multitude; and thou shalt bear a son and shalt call his name Ishmael; and he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."[45] The first prophecy began to be fulfilled when Joseph was sold into Egypt, for at that time the Ishmaelites were a great nation, and traded into Egypt with drugs, and spices, and

[44] Egypt was the first great empire that attempted to subdue them; but instead of succeeding, this powerful nation was obliged to fortify its frontiers to secure themselves from the sudden incursions of their predatory neighbours. Assyria followed, but was equally unsuccessful; as were also the Persians. Alexander the Great, in the midst of his conquests, was so incensed at the contempt of his power which the Arabs displayed, that he determined to extirpate the whole nation, and made the most formidable preparations for putting his threats into execution. But his death saved the Arabs from his attacks. The Romans, who conquered almost all the world, could never subdue the Arabs. They made many attempts, but were always baffled; and the descendants of Ishmael continued to carry on their depradations in the Roman provinces with equal impunity and success. After the Roman empire was dissolved, they maintained their independance against the Turks and Tartars. And they still remain the same people that they have been in all ages of the world. They consider the Turks and Persians as hereditary enemies, and do not fail to take every advantage of them. Their vengeance, however, often falls on the innocent. If the Turkish soldiers attack the Arabs, that people revenge themselves on the peasant who dwells nearest their encampment. They cut his corn, they carry off his flocks, and involve him at once in poverty and ruin.

[45] Gen. xvi. 10, 11, 12.

other valuable commodities. The Hagarenes, the Itureans, and the Saracens were of this race, and the latter was one of the greatest nations the world ever had.[46] The Arabs are a distinct and very numerous people at this day. They never were conquered, and it is quite certain that they will remain a separate nation for ever.

Again it was said that his hand will be against every man and every man's hand against him. When Hagar and Ishmael were rejected by Abraham, and sent out into the wilderness, Hagar was supported by her son with the flesh of beasts which he took in hunting; for Moses says that he dwelt in the wilderness and became an archer. His posterity inherit the same disposition; they dwell in tents; live hardly; and have no taste for the arts of social life.[47] It was

[46] In the historical romance of Antar, the first descents, which are made to terminate in Mohammed, are enumerated thus: "Ishmael, son of Abraham, was the father of Adnam, who had a son called Maad; and Maad was the father of Nizar, whose four sons, Rebeeah, Medher, Ayad, and Anmar, reigned over the Arabs in great glory for many years, and their descendants continued to multiply until they amounted to twenty thousand horsemen. Disturbances arising among them they separated, and migrated from the valley of Mecca and the holy sanctuary, and many of them settled in a spot called Ibreem-oob-mootemim; which was the furthermost point of Hijaz, and the first in the land of Yemen. And they had a king called Rebeeah, a man much respected and feared; and he was of the tribe of Medher, a fair raced people; and he had five sons; the eldest was called Mayil; the second Taweed; the third Mohelil; the fourth Medher; the fifth Adee; and their father was a stout and intrepid warrior; he conquered the whole country by his bravery, and ruled over the wilds and deserts."

[47] They use the bow, and are represented to be extraordinary marksmen, not only as archers, but by casting darts made of canes.

further predicted that he should dwell in the presence of all his brethren. This may appear contradictory, but it is not so in reality. His hand shall be against every man, and every man's hand against him; and yet, he shall dwell in the presence of all his brethren. The descendants of Ishmael are a pastoral people; and have remained so from their establishment as a nation unto this day.[48] They have courted neither power nor conquest. They have occasionally assisted other nations in war, but neither as tributary nor hired forces,

The Bedouins are said to be of a noble and martial spirit, but furious and implacable, so that they would rather die than forego their revenge. This principle is so inherent, that a thirst after the blood of their enemy will often descend from father to son, for many generations, and can only be wiped away by the blood of some individual in the family of the offending person. As Ishmael lived by rapine, so his posterity support themselves by robbery. And they defend the practice by alleging "the hard usage of their father Ishmael; who being turned out of doors by Abraham, had the open plains and deserts given him by God for his patrimony, with permission to take whatever he could find there. And on this account they think they may, with a safe conscience, indemnify themselves, as well as they can, not only on the posterity of Isaac, but on everybody else; always imagining a sort of relationship between themselves and those they plunder. And in relating their adventures of this kind, they think it sufficient to exchange the expression, and instead of saying I robbed a person of such and such a thing, they say 'I gained it.'" (Sale. ut. Supra, p. 40.)

[48] Ishmael had certain propensities and pursuits—his posterity have the same. No fluctuations of human politics or passions for four thousand years has made any alteration in the descendants of Ishmael. He dwelt in the wilderness—so do they. He neither sowed nor planted—they neither sow nor plant. He won his sustenance by his sword and his bow—so do they. He lived a wandering life—they continually change their situation; nor could all the united power of the most potent nations confine them to a settled abode.

for they have always preserved their freedom and independence unsullied; and are the same as their father was before them, wild and ferocious, occupying the same land, with the same simple manners and customs, and almost the same language.

And can this remarkable fact in the history of nations be the work of chance? By no means; because, if we except the case of the Jews, who are under the same direction, it is the only instance on record of a people remaining unchanged amidst the revolutions of the world. They are free and independent; they dwell in the presence of all their brethren; their hand is against every man, and every man's hand is against them. And this in defiance of every attempt which has been made to subdue them, and reduce them to the rank of a tributary people. This extraordinary fact cannot be attributed to any other cause than that of a divine interposition. Nor can we desire a better proof of the truth of scripture prophecy and Masonic tradition, than the opportunity which our own age affords of seeing a people precisely in the state they are represented in holy writ, and thus having ocular demonstration of its truth.

LECTURE IV.

THE ENTERED APPRENTICE'S TRACING-BOARD EXPLAINED.

"Masonry, according to the general acceptation of the term, is founded on the principles of Geometry, and directed to the convenience and enlightenment of the world. But, embracing a wider range, and having a more extensive object in view, viz., the cultivation and improvement of the human mind, it assumes the form of a noble science; and availing itself of the terms used in geometrical calculations, it inculcates the principles of the purest morality, by lessons which are, for the most part, veiled in allegory and illustrated by symbols."—E. A. P. LECTURE. from Dr. Hemming.

THE system of Freemasonry is distinguished from all other institutions, by a series of peculiar rites and ceremonies, indicated by significant emblems, which are intelligible to the fraternity, although they constitute an extricable enigma to all the world besides. It forms an universal language[1] which is understood by

[1] The learned Mr. Locke, *before he was initiated*, says, "An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages is certainly in a condition to be envied; but we are told that this is not the case with all Masons: for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry to acquire them."

Masons of every dialect and tongue under heaven.[2] Nor is this a novel method of concealing, and by the same process illustrating secret mysteries, and conveying instruction through the medium of inanimate objects presented to the external senses.[3] The most insignificant appearances to the common eye, and the unobservant imagination, equally with the most brilliant and magnificent phenomena of nature, are

[2] The Grand Lodge of Hamburg, in an address to the Grand Lodge of New York, thus expresses its views of the intention of Freemasonry: "Let us use all our endeavours to preserve peace within our borders; to beware of overstepping our Landmarks, and to understand the spirit of our order. May every Lodge, and every Brother, only strive after Truth and Perfection. Let forms be honoured, though they may differ, and let every Mason aim at the great object of the institution, and not be satisfied with performing cold and heartless ceremonies, but studying and comprehending their mystic sense; so shall every Brother become daily more and more a *Free* Mason. Masonry works daily without noise, regarding all Brethren with love and honour; not asking one which system he follows, nor another the colour of his decoration, or how many degrees he has, but judging only from his works; not minding what his business may be, or what sect he belongs to, but if he be a faithful workman whose example may be followed. Thus will Freemasonry increase, the different systems and forms will vanish, and the true Fraternity form a chain of Truth and Light."

[3] If a person wishes to become a candidate for Masonry, he should make up his mind to watch the progress of all the ceremonies, through which he may pass, with attention, and search into their propriety, their origin, and their symbolical reference. He may be quite sure that men of sense and standing in the world,—men whose reputation for wisdom and common prudence is of some value, would not subject him to any test which might cast an imputation upon themselves. At a first view, the ceremonies of initiation, passing, and raising, may be considered unnecessary—all ceremonies abstractedly may be thus interpreted—but they are in reality, of the utmost importance. They convey to the mind, by action, a series of

thus made the depositories of useful knowledge;[4] and a rough stone taken from the pavement, is not less charged with moral instruction, than a star in the firmament or the sun shining in his meridian glory.[5] This mode of conveying useful information was not unknown

wholesome truths—they make a strong and lasting impression; and as the lesson which they teach is connected with his mental improvement, both in science and morals, a serious attention to the explanation of the ceremonial will be amply repaid by the beautiful developement of the Masonic system which this process cannot fail to establish.

[4] The advantages of this system are recorded as having produced striking effects amongst the disciples of Pythagoras. Many instances might be produced, but one shall suffice. It is related by Iamblichus that one of the Fraternity travelling on foot, lost his way in a desert, and arriving, exhausted with fatigue, at an inn, he fell seriously indisposed. When at the point of death, unable to recompense the care and kindness with which he had been treated, he traced some symbolical marks, with a trembling hand, on a tablet, which he directed to be exposed to view on the public road. A long time after, chance brought to these remote places a disciple of Pythagoras, who, informed by the enigmatical characters he saw before him, of the misfortunes of the first traveller, stopped, paid the innkeeper the expenses he had been at with interest, and then continued his journey. (Anacharsis, vol. vi. p. 300.)

[5] "If we go back thousands of years," says Bro. Husenbeth, P. D. P. G. M. for Bristol, "and examine, unprejudiced by early impressions, the laws, customs, and religious observances of early nations, we find that the Indians, Ethiopians, Egyptians, the Jews, the Greeks, and the Romans, concealed their principal learning under hieroglyphics and many other symbols; and this proves that sensual representations, or signs, work closer upon our hearts, according to that vacillating Swiss philosopher, Rousseau, than words. Our Masonic society has to this day retained many most interesting symbols in its instructions, when properly explained by a scientific lecturer, and not garbled by ignorant pretenders, who, by dint of merely a good memory and some assurance, intrude themselves on a well-informed assembly of Brethren, by giving a Lecture, not com-

in the most distant regions of the globe, and the most remote periods of time.[6]

Amongst the Jews, the type, (παραβολη) whether expressed dramatically or by words, was a legend or symbol.[7] This method of conveying a striking truth by the use of metaphorical imagery, was employed in their private as well as their public affairs.[8] The symbols,

posed by themselves, but taught them verbatim. This kind of lecturing might be obviated by the appointment of scientific Lecturers to every Lodge, whereby the chair might be regularly filled by respectable Masters, without adding the duty of lecturing to their other arduous labours." (F. Q. R., vol. ii. p. 274.)

[6] Lingard, speaking of the symbolical characters of the Druids, says, "I would attribute to those ancient priests the Rhŷn, or mysterious language, so often mentioned by the bards. To every tree and shrub, to their leaves, flowers, and branches, they seem to have affixed a faithful and symbolical meaning; and these allegorical substitutes for the real names of beings and their properties, must have formed in their numerous combinations, a species of jargon perfectly unintelligible to any but the adepts." (History of England, vol. i. p. 18.)

[7] Dr. Waterhouse, professor of natural history in Brown and Havard universities, U. S., thus states his opinion on this subject: "If we recur to the oldest book we have, the Bible, we shall find that the Jewish system was made up chiefly of ceremonies, types, and figures, denoting intellectual things, and moral duties. This mode of teaching morality was, at that early period of the world, necessary. And why? Because then, not one person in ten thousand, beside the priesthood, could read. The people were not then able to exhibit thoughts to the eye by means of writing, hence the necessity arose of teaching by signs and symbols, that when these struck the eye they should raise corresponding ideas in the mind, and thus convey moral truths and duties by the sight, and by the operation of tools and mechanical instruments. *This is the fulcrum on which rests and turns the first, and most fascinating part of Masonic instruction.*"

[8] "The Israelites were the only people that related truths to their

parables, or legends, were, in process of time, multiplied so abundantly as to form the chief contents of the Mishua and Gemara, compiled by the Rabbi Judah Hakhadosh and his successors, which form the text and annotations of the Talmud.[9]

The symbol constituted a practical method of enforcing solemn truths, or communicating useful information; and the distinction which it is necessary for us to observe in determining its authenticity is—whether it be intended to represent a common-place communication respecting personal or private affairs; or whether it possess, as the symbols on our Tracing-Board actually do, a moral and religious reference applicable to a whole community.[10] In the former case

children, capable of inspiring them with the fear and love of God, and exciting them to virtue. All their traditions were noble and useful. Not but they made use of parables and riddles, besides simple narrations, to teach truths of great importance, especially in morality. It was a practice among the ingenious to propound riddles to one another, as we see by the instances of Samson, and the queen of Sheba. The Greeks tell us the same thing of their first sages. They made use too of these fables, as Æsop did, the fiction of which is so plain that it can impose upon nobody. We have two of them in scripture: Jotham's the son of Gideon; and that of Joash, king of Israel. But the chief use of allegories to a figurative way of speaking, was to comprehend the maxims of morality in few words, and under agreeable images, that children might learn them more easily; and such are the parables or proverbs of which the Books of Solomon are composed." (Fleury's Manners of the Israelites, p. 114.)

[9] Of this kind was the adventure recorded in the second Book of Kings, (xiii. 15-18,) between the prophet Elijah and the king. It was a symbolical type, embodied and displayed in dramatic representation. Another instance may be found in Ezekiel, (xxxvii. 1-14.)

[10] The symbols of Freemasonry are used in this sense. Bro. Sharp,

it would be simply a significant emblem of local and temporary importance, and only useful as lending a sanction to the usages of civil society;—in the latter it would be a legitimate and solemn emblem, worthy of being retained and transmitted to posterity as a memorial of divine or sacred things.[11] Thus when this essential distinction was not kept prominently in view, perversion and error would necessarily ensue; and events, which perhaps applied only to a single and obscure family, might, by a concurrence of circumstances, attain publicity, and in the end be elevated into a fixed symbol, applicable to the whole commonwealth, and its religious or political institutions.[12]

in his celebrated oration at Warwick, gives, with the above view, the following explanation of the symbol of Prudence: "Prudence, which is symbolized by a blazing star, is conspicuously represented in our Lodges, in order that we may ever have a watchful eye upon her; for she encompasses, in her star-like girdle, Fortitude, Temperance, and Justice,—virtues which can alone rule the passions, place reason firmly on its column of true majesty, and enrich us with the enduring graces of Meekness, Clemency, Modesty, Innocence. The latter is very significantly characterized by our white garment, which was assumed by those who, in founding the science of Light, professed themselves the servants of the Great Architect of the world, from whom no evil work can proceed. Our jewels and ornaments are intended to try our affections by Justice, and our actions by Truth, in like manner as the square tries the workmanship of the mechanic."

[11] Thus our jewels and symbols, bearing a reference to the incumbent duties of morality, are invested with rank and importance, and apply to the Craft at large, wheresoever displayed under the lofty canopy of heaven; having a hidden meaning attached, which is immutable and certain; and well understood by intelligent Masons in every age, and every region of the globe.

[12] The Jews had also many symbols represented on the tabernacle and temple. Moses placed in the former two cherubims, or

This system has constituted a peculiar characteristic of Freemasonry, under whatever name it may have been recognized, from its first promulgation in the earliest ages;[13] and still continues to be the distinguishing feature of the science.[14] And hence every

sphinxes; as well as ornaments, and decorations of flower work; and figures of cherubims were embroidered on the veil of the Holy of Holies; on the hangings of the sanctuary, and probably on the curtains also. It is evident, therefore, that Moses never intended to prohibit the use of symbols; nor was such a thing ever understood by the Jews in any age. Solomon did not so understand him; for in his temple the cherubims were repeated in the sanctum sanctorum; and he decorated the walls with palm trees, cherubims, flowers, and other figures. The brazen sea rested upon twelve oxen. In Ezekiel's description of the temple are many figures, which, like the Egyptian deities, had heads of animals. The pillars, Jachin and Boaz, were decorated with lily-work, net-work, and pomegranates, as symbols of the peace, unity, and plenty which distinguished the building. Even after the Babylonish captivity, the same symbolical system was used. The golden lamp in the second temple, of which a representation is still extant on the triumphal arch of Vespasian at Rome, was placed on sphynxes. In the roof, and at the gate of Zerubabel's temple, there were golden vines, thickly charged with rich clusters of grapes.

[13] The first Freemasonry ever known, was a system of obedience to authority; and was enjoined on men in these words: "Of every tree in the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; from the day that thou eatest thereof thou shalt surely die." (Gen. ii. 16, 17.)

[14] Its uniformity is preserved by a series of regulations, which every Mason is bound to observe under severe penalties; to which the French Lodges have added personal inspection. Thus the 9th article of confederation provides that "for the purpose of preserving union, concord, and regularity amongst Masons, and the different corporations in their respective discipline, the confederated powers promise to exercise between themselves, and in their different Lodges, a mutual inspection, which shall be permanent, active, and protective,

character, figure or symbol, delineated on the Tracing-Boards, or placed visibly before the eye in a Lodge, possesses a moral reference, and inculcates the practice of moral and social virtue.[15]

The definitions of Freemasonry have been numerous;[16] but they all unite in declaring it to be a system of morality, by the practice of which its

as much in the choice of candidates for initiation, as in the promotion and granting of degrees, deliverance of briefs, diplomas, or powers, and, in fine, in every thing which may concern their composition, working, direction, and all the different parts of their administration."

[15] So excellent has the system of Freemasonry been thought in meliorating the minds and manners of men, that the late Marquis of Hastings, D. G. M., in a speech in Freemasons' Hall, before he went out as Governor General of India, thus beautifully describes its effect upon himself: "'The prominent station which I hold here, concentrates all the rays of the Craft upon my person, and the illustrious Brother makes an effort to persuade himself that this lunar brilliancy is the genuine irradiation of the sun. My real relation to you may be best explained by an Asiatic apologue. In the baths of the East perfumed clay is used instead of soap. A poet is introduced, who breaks out into an enthusiastic flow of admiration at the odour of a lump of clay of this sort. 'Alas!' answers the clay, 'I am only a piece of ordinary earth; but I happened to come in contact with the rose, and I have borrowed some of its fragrance.' *I have borrowed the character of the virtues inherent in this institution;* and my best hope is, that however minute be the portion with which I have been imbued, at least I am not likely to lose what has been so fortuitously acquired."

[16] The true nature of the institution may be shown by three remarkable points. 1. That Masonry is free, and consequently requires a perfect freedom of inclination in every candidate for its mysteries. 2. That it is founded on the purest principles of piety and virtue. 3. That to preserve its privileges to worthy men, and to them only, vows of fidelity are required; but those vows are not inconsistent with any law, human or divine.

members may advance their spiritual interest, and mount, by the theological ladder, from the Lodge on earth to the Lodge in Heaven. It is a mistake, however, to suppose that Freemasonry is a *system* of religion.[17] It is no such thing. It is but the handmaiden to religion, although it largely and effectually illustrates one great branch of it, which is *practice*.[18]

[17] "By Masonry we are taught not to deviate from the line of instruction in which we have been educated, or disregard the principles of religion that we have originally imbibed. Though it is our rule to suit ourselves to circumstances and situation in the character of Masons, we are never to forget the wise maxims of our parents, or desert the faith in which we have been nurtured, unless from conviction we may be justified in making the change; but in effecting that change Masonry can have no share. The tenets of the institution, therefore, interfere with no particular faith, but are alike reconcilable to all. Religious and political disputes never engage the attention of Masons in their private seminaries; those points are left to the discussion and determination of other associations for whom the theme is better calculated; it being a certain truth, that the wisest systems have been more frequently injured than benefited by religious cavil." (Preston, p. 110.)

[18] I shall take the liberty here of introducing a passage from a recent sermon preached at Newport, in Monmouthshire, by a worthy and zealous Brother, the Rev. G. Roberts, vicar of Monmouth. He says: "Freemasonry has its bitter enemies, and its incredulous despisers. Some who complain that it is made a substitute for religion; whereas, we shall attempt to show that it is a handmaid. Some, again, who being in darkness themselves, presume our employments and pursuits to be trifling—absurd mysteries, or profane mummeries; whereas, we shall attempt to prove, by the clearest evidence, that there is no subject existing within the range and grasp of the human intellect; be it the most subtle and various; be it high as the heavens above, or deep as the earth beneath—no secret of creation—into which the science of Freemasonry does not enter, in the pursuit of wisdom, knowledge, and virtue."

It teaches our duty to God, our neighbour and ourselves; and, as will be clearly shown in these Lectures, it is by no means silent on that other great branch of our religion, without which practice would be useless—I mean Faith.[19] Freemasonry not only illustrates this divine quality, as forming one principal step of its sublime Ladder, but points to the glorious object of that faith, in almost every Landmark of all its numerous and complicated degrees.

Our unfortunate Brother Dr. Dodd,[20] describes Freemasonry as "a singularly amiable institution, which annihilates all parties, conciliates all private opinions, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind; brethren bound, firmly bound together by that indissoluble tie—the love of their God,

[19] Faith is a legitimate Masonic virtue. It is depicted in many of our Lodges with its attendant emblem of *a Cross*; and in almost all old Masonic engravings, it has the form of a beautiful female figure, bearing the same emblem.

[20] It may not be out of place to say, that the celebrated moralist, Dr. Johnson, made great exertions to save poor Dodd from the disgrace of a public execution; and being unsuccessful, he wrote finally to the prisoner in the following affecting terms: "To the Rev. Dr. Dodd. Dear Sir,—That which is appointed to all men is now coming upon you. Outward circumstances, the eyes and the thoughts of men, are below the notice of an immortal being about to stand the trial of eternity, before the Supreme Judge of heaven and earth. Be comforted. Your crime, morally or religiously considered, has no very deep dye of turpitude. It corrupted no man's principles; it attacked no man's life. It involved only a temporary and reparable injury. Of this, and of all other sins, you are earnestly to repent; and may God, who knoweth our frailty, and desireth not our death, accept your repentance, for the sake of his Son Jesus Christ our Lord."

and the love of their kind."[21] Hutchinson says, "the foundation of Masonry is religion, because our ancient Brethren having experienced that from religion all civil ties and obligations were compacted, and thence proceeded all the bonds which could unite mankind in social intercourse; they laid the corner stone of the edifice on the bosom of religion."[22] Calcott is less diffuse in his definition. He says, "Freemasonry is an establishment founded on the benevolent intention of extending and conferring mutual happiness; upon the best and truest principles of moral and social virtue."[23]

[21] Oration at the dedication of Freemasons' Hall.

[22] Spirit of Masonry, New Edit., p. 52. Dr. Boerne, of Frankfort, thus defines Freemasonry: "Masonry is the holy spring where faded beauty re-found her homage, darkened wisdom her light, and weakened power her strength. Masonry is the refuge of threatened fidelity, the mediator of offended innocence, and the recompenser of unrewarded love. The mingled rights of life she has to regulate, the prejudiced judgment of passion to punish, the actions of the heart to scrutinize. What the clumsy hand of ignorance has thrown together, she shall separate and revive with her genius; what the fire of passion has embraced too hotly, she shall cool with her mildness; and what has been judged too severely by the ignorant multitude, she shall cover with her shield. She throws down the barriers which the prejudice of mankind has erected between man and man; she tears away the golden garment that covers her soulless body; she arraigns heart against heart, spirit against spirit, strength against strength, and gives to the worthiest the prize; she teaches us to value the tree for its fruit, but not for the soil on which it grows, nor for the hand which planted it; she protects fortune against the arrows of malicious chance; she seizes the rudder in the storms of life, and brings the leaky ship into the harbour." The whole of this excellent address, translated by Bro. J. L. Pfungst, of the Commercial Lodge, Nottingham, may be found in the F. Q. R., vol. viii. p. 151.

[23] Candid Disquisitions, p. 7. Bro. Michael Furnell, Esq., Cahir Elly Castle, the late high sheriff of the county of Limerick, and Grand Master of the same province, thus expressed himself on the

Laurie describes it as an institution whose object is not only to inform the minds of its members, by instructing them in the sciences and useful arts, but to better their dispositions by enforcing the precepts of religion and morality. Jones considers it to be "a system (whether morally or religiously considered) more excellent than any, because partaking of the excellencies of all others; more practicable; more productive of effects on its professors, because, free from the austerity, yet comprising the best precepts of religion, it removes the thorns in the road to happiness, and substitutes a flowery path to the same goal." [24]

These definitions and descriptions are amplified on the continent, and reduced to detail;[25] but the testi-

subject, before the grand Lodge. He observed, among other eloquent remarks, "I study to establish, as much as possible, the principle, that the ancient order of Freemasonry is not a society limited to the precincts of any Lodge-room, but a family whose privileges extend all over that vast expanse governed by the Grand Master of All; and if kings and nobles give lustre to our Order, by their condescension, example, and submission to the divine ordinance of *Love thy neighbour as thyself*, so does the Brother in the humble walk of life add brightness thereto, by observing that virtue and decorum which alone should be his qualification to unite with us; and though we all meet here on the level, as Freemasons have done for ages, and as good men ever will, yet we do so under the wholesome restraint of experienced officers, which teaches us to part on the square, rendering honour to whom honour is due, and due respect to every Brother according to his station; for a Masonic Lodge should be a school of morals and manners; and though political and sectarian strife are excluded our porch, yet pure religion, strict obedience to our sovereign and the authorities, peace and good order, are its unerring principles." (See the F. Q. R., N. S., vol. i. p. 444.)

[24] Masonic Miscel., p. 211.

[25] Thus the French Masons say: "La Maçonnerie devait être l'école de toutes les vertus, le lien de tous les peuples, la consolation de

mony of every writer on Masonry, agrees with the motto to this Lecture, which constitutes the genuine Lodge definition of the science, and is attached to the degree now under our consideration.[26]

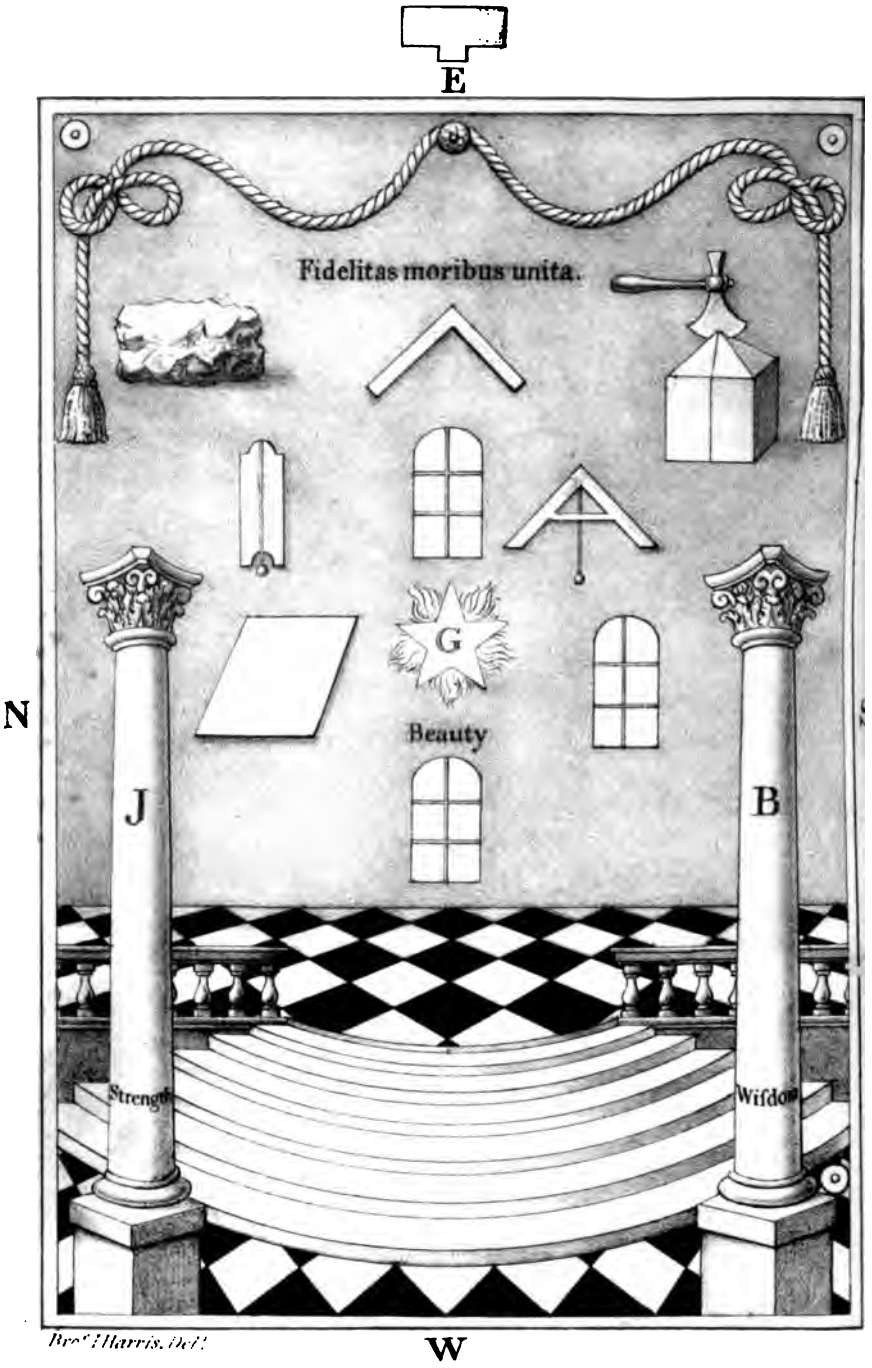
The Tracing-Board[27] of an Entered Apprentice Mason,[28] exhibits the ornaments, furniture and jewels; the form, ground, extent, situation, support and covering of the Lodge; the three Great Lights of Masonry; the moveable and immoveable jewels; the symbols of

toutes les infortunes; elle devait faire resouvenir éternellement les mortels qu'ils sont frères, puis qu'ils ont la même origine et la même fin; elle devait leur apprendre à ne se donner que des lois de douceur, de probité, de fraternité; malheureusement les erreurs et les seductions du monde l'ont détournée de ses voies; elles ont pénétré parmi ses enfans et les ont empêchés de rester fidéles aux saintes promesses qu'ils avaient faites de se tenir éloignés des séductions et des folies du monde. Il en est résulté que ce *secret* ce *précieux secret* d'être meilleurs, plus doux, plus charitables, plus forts, plus courageux que les autres, s'est, pour ainsi dire, perdu pour eux, et qu'il se perdra bien plus encore, si quelque régénération salutaire ne vient les rendre à leur pureté primitive." (Le verit. lien des peuples, p. 15.)

[26] I think it necessary to announce here, that all the peculiar explanations in this and the following Lecture, have been extracted from authorized printed books on Masonry.

[27] The Tracing-Board is for the Master to draw his plans and designs on, that the building may be conducted and carried on with order and regularity. It refers to the Sacred Volume, which is denominated the Tracing-Board of the Grand Architect of the Universe, because in that Holy Book he had laid down such grand plans and holy designs, that were we conversant therein, and adherent thereto, it would bring us to a building not made with hands, eternal in the heavens.

[28] Formerly, if the age of an E. A. P. was demanded, the answer was "under seven;" denoting that he had not been passed to the degree of a Fellow Craft. The ages of Masons in the different grades are now estimated by a different standard, as will be shown in the progress of this work.



Ancient Tracing Board of an E.A.P. (See Note 29.)

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the three Theological, and four Cardinal Virtues, &c., which include the morality of the First Degree; and afford an extensive field of research, which is as gratifying to the mind, as it is useful and beneficent to the morals. It contains a series of emblems,[29] apparently pourtrayed without arrangement or design; but in reality, as being typical of the degree, they are placed in the most judicious and admirable order, and display such a code of moral and religious truths as could scarcely be comprehended under any other form, within the same limits.[30] They constitute an im-

[29] I have before me a Tracing-Board, or Floor-Cloth, published early in the last century (*see the engraving*). It varies considerably from our improved system, although we observe with pleasure that it contains the ancient Landmarks of the Order. It is an oblong square, between the cardinal points; the Master is placed in the East with an altar before him, and the Wardens both in the West, as was the custom in many of our Lodges up to the time of the Union, in 1813. The three Lights are placed in the N.E., S.E., and S.W. The two pillars, J. and B., are in the West, inscribed Wisdom and Strength; and are both of the Corinthian order; while the centre of the Tracing-Board is occupied by a Blazing star of five points, inclosing the letter G, and inscribed Beauty. Between the two pillars ascending from the west, are seven steps upon a Mosaic pavement, but the Tesselated border, or Indented Trasel, as it was called, is omitted. In the East, West, and South, are pourtrayed three windows. The W. Master's Tracing-Board is near the blazing star, while the corresponding immoveable jewels are considerably higher up towards the East, the one called the Brute Stone, and the other the pointed Cubical Stone. In the apex of the latter an axe is inserted. The East is distinguished by a Square, the South by a Level, and the North by a Plumb-rule, or perpendicular. The whole is surmounted by a cable tow, or Tow-line, as then called, with a tassel at each end.

[30] "Every thing," says Preston, "that strikes the eye, more immediately engages the attention, and imprints on the memory serious and solemn truths. Masons have, therefore, universally adopted the plan of inculcating the tenets of their order by typical figures, and allegorical emblems, to prevent their mysteries from

penetrable mystery to the uninitiated, but to the well instructed Brother they contain a code of morals which is of the utmost value in forming the mind and manners,[31] and leading by imperceptible degrees to the practice of virtue, founded on the secure basis of religous truth.[32]

The Tracing-Board combines all the Landmarks of the Degree,[33] and includes the essence of its lectures and illustrations. It opens with mortality in its feeblest state; poor, and pennyless, and blind, and

descending within the familiar reach of inattentive and unprepared novices, from whom they might not receive due veneration." (Illustrations, p. 40.)

[31] This feeling is strongly impressed upon a candidate at his first initiation into Masonry. There is a Lecture in the Dutch Freemasons' Almanack for 1817, which treats on this subject, and contains the following characteristic passage: "The corporeal preparations to which the candidate must submit, serve allegorically to teach him, as well as to remind the Brethren who are present, that it is the man alone, divested of all the outward recommendations of rank, state, or of riches, which we accept, and that it is his spiritual, or moral worth alone, which can open for him the door of the Masonic temple."

[32] The symbols of Pythagoras were of a similar nature. If he depicted seven stars, they were intended to represent the dogs of Proserpine, or in other words, the priests of the moon; two bears designated the hands of Rhea, which convey benefits to man; the sea represented Saturn's tears for man's degeneracy; and a pair of human eyes were the two gates of the sun. A boiling pot was the symbol of anger; the right shoe, of prudence; a torch, of purity; a balance, of justice; ☤ of health; crooked talons, of rapacity; a sword, of danger; the swallow, of sloth, &c. And the explanation of these symbols was carefully concealed from all who had not been subjected to the quinquennial probation of his school.

[33] I have described the Tracing-Boards according to the designs of Brother Harris, which are in general use amongst the English Lodges; and as they are published under the sanction of Grand Lodge, may be considered as genuine records of English Masonry.

naked;[34] and conducts the pious enquirer to a glorious immortality. It begins on earth, and ends in heaven. The path below is cloudy and dark; but the summit, like the glory on Mount Sinai, is illuminated with a brilliant light;[35]—the probation is arduous and severe —the result clear and pellucid as the fountain of life. Like Bunyan's Pilgrim, if the candidate surmounts the temptations of Doubting Castle, and conquers the Giant Despair, the Valley of Shadows will have no terror—he will pass through Jordan triumphantly, and land, in a purified state, on the happy banks of the heavenly Canaan.[36]

On this table of symbols, we first notice the form, situation, and extent of the Lodge. It is evidently an oblong square;[37] in length, between the east and the

[34] "Thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. iii. 17.)

[35] Light is the first demand of a candidate at his initiation; and the material light is succeeded by an intellectual illumination, which serves to enlighten his path on the journey from this world to the next.

[36] M. Des Etang, who wrote on Masonry during the late war in Greece, thus speaks of its efficacy in calming the passions, and restoring harmony amongst the most heterogeneous materials: "What can be done to save Greece?" says he. "It can only be accomplished by the efficacy of Freemasonry. Masonry alone will be capable of calming the spirits of the belligerent powers; of touching their hearts, and assuaging their passions. Apply this remedy, and it will operate upon the Turks themselves, and all other nations who have taken part in the dispute. One honest Mason, possessed of zeal, knowledge, and discretion, would gain their hearts, and effect more than a hundred thousand bayonets. Twenty Masonic Lodges established in Greece, would be capable of producing a general pacification—would restore union, and peace, and happiness."

[37] The form of the Lodge ought to be a double cube, as an expressive emblem of the united powers of darkness and light in the creation. This figure was esteemed sacred throughout the world;

west, as appears from the letters on its border; in breadth, between the north and south; in height from earth to heaven; and in depth, from surface to centre.[38] This disposition serves to indicate the prevalence of Freemasonry over the whole face of the globe, guarded by its laws, and ornamented by the incorruptible virtue of its members. Every habitable region is illuminated by its presence, and every population feels its genial influence.[39] Its charity relieves the wretched;[40] its Brotherly love unites the Fraternity

and the ark of the covenant, and the altar of incense, were both double cubes.

[38] In thus offering an explanation of the Tracing-Board, I am but following the example of the American Grand Lodge; who have appointed a committee to prepare and publish an authorized illustration of the Tracing-Boards of all the degrees.

[39] It is astonishing to what disgusting expedients some men will resort, when pressed for arguments, to reverse this pleasing picture, and thus lower the dignity of the institution. Bro. Col. Stone, in the heat of his bigotry, compares the Fraternity to the buccaneers of America! He says, in an article in the *Boston Daily Advocate*: "Another striking exemple of the use of the same machinery, (secrecy,) for the purpose of promoting and concealing crime, will be found in the history of the buccaneers; a fraternity of pirates, known by the appellation of Brethren of the Coast. These pirates flourished in the seventeenth century, and if Masonry then existed, must have belonged to that Order. It is certain, from their history, either that they borrowed from Masonry, or that Masonry has borrowed from them. In this association, which had its own laws, an oath was taken before a cruise, to prevent desertion, and against concealment of booty; and in every emergency, an oath was the test of fidelity in mutual guilt." These he terms certain indications of Freemasonry!!

[40] "The objects of true charity," says a writer in the *Sherborne Journal*, (1835,) "among Masons are, merit and virtue in distress; persons who are incapable of extricating themselves from misfortunes in their journey through life; industrious men who, from inevitable accidents, and acts of providence, have fallen into ruin; widows left survivors of their husbands, by whose labours they subsisted; orphans

in a chain of indissoluble affection, and extends its example beyond the limits of the Lodge-room, to embrace, in its ample scope, the whole human race, enfolding them in its arms of universal love.[41] This holy feeling unites earth with heaven. "With this love our profession will never be in danger of acquiring the appellation of hypocricy; but will bear the test of scrutiny; and, however severely tried, will be found a firm possession. With this love, our devotion will be the true devotion of the soul, in all its native simplicity and sincerity. This heavenly spark within our bosoms, will catch that heavenly flame of divine and seraphic love; which alone can unite the Creator with the creature; and thus alone can be formed, and completed, that true felicity of the human soul, the union to its divine original."[42]

The cardinal points of the compass, marked on the

in tender years left naked to the world; and the aged, whose spirits are exhausted, whose arms are embraced by time, and thereby rendered unable to procure for themselves that sustenance they could accomplish in their youthful days. Thus is CHARITY the key-stone to our mystical fabric."

[41] The late Earl of Durham, D. G. M., in a speech from the chair at Freemasons' Hall, on the occasion of celebrating the birthday of H. R. H. the Duke of Sussex, while referring to his Canadian mission, illustrated these Masonic sentiments with great effect, in a few words. He said: "I am sensible of the duties thereby imposed upon me; but this I know, that if there be any principles which will best direct the course of my conduct; they will be found in the strictest observance of those which illustrate and adorn the Craft. When I remember that the love of justice and toleration are among the primary objects of Freemasonry, I feel that by following those principles which are the ornaments of our Order, I shall succeed in proportion as I shall observe them; thus carrying into practice the Masonic tenets of peace, forgiveness, and charity."

[42] Inwood's Masonic Sermons, p. 71.

Tracing-board, have a peculiar signification amongst us, and particularly the East, West, and South.[43] The East is a place of light; and there stands the W. M., a pillar of Masonry, as a representation of the rising sun;[44] and as that luminary opens the glorious day to light mankind to their labours, so the W. M. occupies this situation to open his Lodge,[45] and to employ and instruct the Brethren in Masonry.[46] The South

[43] Tostatus, speaking of the Tabernacle, from which the disposition of our Lodges took its rise, says: "The candlestick was set on the south side, and the table on the north; because the light of the celestial bodies comes from the south." Lyranus was of the same opinion; because the motion of the planets, which is from east to west in our hemisphere, declines from the equinoctial towards the south; and the table with bread was placed in the north, because in the north part of the world there is plenty of corn. Bede says, the south side signified the ancient people of God, which first received the light of divine knowledge, and, therefore, the candlestick is placed on that side; the north part signifieth the church called from the Gentiles, which received last the light of truth.

[44] It must not be conceived, however, in conformity with the atheistical contemners of Masonry, Paine, Carlile, and others of the same school, or the visionary enthusiasm of Bro. Swedenborg, that Masonry is a system of sun worship. We consider that great luminary but as a *creature* performing the will and pleasure of the Creator, in producing the alternations of day and night, summer and winter. In the spurious Freemasonry it was otherwise. Thus Bro. Moran justly observes, (F. Q. R., vol. v. p. 43.) "Masonry and sun worship were identical with the Egyptians, who erected the most splendid work of Masonic art ever contemplated—those pyramids whose shadows still measure the course of time with gigantic graduations—to watch the days of this earth in periods of great comparative remoteness, hoping thereby to approach towards a better knowledge of the work of the Great Architect."

[45] At the opening of a Lodge in France, a curious and impressive ceremony takes place; which, though it cannot be explained here, produces a very striking effect.

[46] In most foreign Lodges, the Master wears his hat, while the

is the station of another important officer, the pillar of beauty, who is placed in that quarter that he may be prepared to mark the sun at its meridian, to call the workmen from labour, and to recruit their strength by necessary refreshment and rest;[47] that their toils may be resumed with renewed vigour and alacrity, without which neither pleasure nor profit can mutually result. In the West[48] stands the pillar of strength, to mark the setting sun,[49] and close the labours of the day, by command of the presiding officer; because the declining luminary warns mankind of the necessity of

rest of the Brethren remain uncovered. This practice was followed by Mackenzie Beverley, Esq., when he held the office of D. P. G. M. for the East Riding of York.

[47] It was a custom formerly, when operative masons were at work, if any person were desirous of distinguishing Freemasons from others, he took up a stone and asked what it smells of. A Freemason would immediately reply, "It smells neither of brass, nor iron, nor steel, but of a mason."

[48] Our American Brethren give as a reason why Masons place neither lights nor pillars in the north: "Because every Lodge is, or ought to be, a true representation of King Solomon's temple, which was situated north of the ecliptic; the sun, therefore, darting its rays from the south, no light could be expected from the north; we, therefore, masonically term the north a place of darkness."

[49] Fellows, an American Brother, who seceded during the Morgan excitement, says: "In Masonic Lodges, the Master is stationed in the East, representing Osiris the Sun; and the Senior Warden in the West, representing Isis or Virgo, the sign of harvest; his duty is to pay the Craft their wages, which allude metaphorically to the reward the husbandman receives in the produce of his labour, when the sun arrives at this sign; this is indicated by a painting, representing a sheaf of wheat, which is hung at the back of this officer's chair. The pass-word of the F. C. at this station, to entitle him to pay, is ———— *the reddening ear of wheat.* Can anything more conclusively point out the astronomical cast of Freemasonry?" I answer—the data being erroneous, the conclusion falls to the ground.

repose,[50] else our nature would sink under the effects of incessant toil, unrelieved by rest and recreation.

The physical reference of these pillars points a moral. It is the duty of the W. M. to instruct and improve the Brethren in the practice of virtue[51]—to stimulate them to industry in the pursuit of knowledge, and particularly of that kind of knowledge which will make them ornaments to the society in which they move, and prepare them for their reward in another and a better world.[52] The J. W. will discharge his

[50] Finch tells us, that our appropriation of the three lights is incorrect, and that they ought to be placed in the E. N. and W. He says, that the reason for placing them in the E. S. and W. is not universal, which the other situation is, and that it dates its origin, in a Masonic sense, from the building of the Temple, and in a natural sense, it is coeval with the creation. The E. N. and S. were the only places of entrance to the Temple, and the W., having no door or entrance, the sun could never dart its rays into that quarter; therefore the Jews could never make the sun an object of worship when they were in the Temple, because they always prayed with their faces towards the west, which was the *dark* part of the Temple.

[51] "The perfection of Masonry," says Bro. Tenison, a distinguished Irish Mason, "should be the *ne plus ultra* of a Mason's ambition; for by squaring our actions on the rules of our ancient and honoured Order, we are taught not only the knowledge, but the practice of every moral obligation."

[52] According to the printed instructions of M. Des Etangs, late President of the Council of Trinosophes at Paris, the W. M. is charged with a very arduous duty in preparing a candidate for initiation. After a variety of preliminary conversations, "the W. M. should order the candidate to pass some hours in solitude, in a wood or a cemetery, in order to reflect there on the topics which have formed the subjects of his conference with the W. M. He should be instructed by the same officer to meditate on human passions, on hatred, jealousy, avarice, ambition, and all the other causes of disorder in society; and he should reflect on the diversity of laws and religions which distinguish the Christian world, and which often

duty faithfully, by taking care that the Master's instructions do not fall on listless ears and apathetic hearts, to the moral detriment of the Fraternity; and he must so judiciously blend the useful with the ornamental, as to make obedience sweet and acceptable to every capacity. And the S. W. is charged with the office of seeing that, when the day is ended, the great luminary sunk in the west,[53] and the Brethren depart in peace,[54] they are not only not dissatisfied,

prove the unhappy causes of war, hatred, and division. The Master must exhort the candidate, if he should be so fortunate as to find out the origin of these evils, to endeavour to apply a remedy. He must urge the duty of self-examination; to reconsider all the errors and faults of his past life, and to endeavour to prevent their recurrence in future."

[53] Bro. Aarons has some remarks on the day, which are not only curious, but peculiarly applicable to the science of Freemasonry. He says, that the value of the characters in the awful name JAHוה is 15, or in other words, 9 + 6; and that, taking any of the names or attributes of the Deity, the Hebrew characters denoting those names, may be all reduced to either the number 9 or 15; and 9 + 15 = 24. The former being the seal of truth, and the latter the number of the Deity, and by these two numbers the whole of our time is regulated. Thus, if we observe, the hammer of a clock will strike 78 in 12 hours, the numerals 7 and 8 added make 15. In the first minute of life we have 60 seconds, in which we discover 4 times 15, the number 4 being also symbolical. In the first quarter of an hour we have 15 minutes; in the natural day we have 24 hours, which being once 9 the seal of truth, and once 15 the number of the Deity, seems intended to remind us of the faith we ought to exercise in his unbounded goodness." (F. Q. R., vol. iv. p. 349.)

[54] "To work out his astronomical theory, Bro. Fellows thus explains his view of the reference of these three pillars. "*Wisdom* is the first person of the Egyptian trinity; Osiris, the sun, is the second person, being the Demiurgus, or supposed maker of the world, personating *Strength;* and Isis, the moon, the *Beauty* of Masonry, is the third. But as the first person is not revealed to the initiates of

but also that they are not unimproved in moral and scientific knowledge.[55]

At the western entrance of the Lodge, the Tyler is supposed to stand, armed with a drawn sword, to keep off all *cowans*,[56] and listeners to Masonry, and to see that the Brethren come properly prepared.[57]

Our attention is next directed to the Ground of the

the minor degrees, the trinity for these grades is made up wholly of visible physical powers, adapted to the gross conceptions of the unenlightened; viz., Osiris, Isis, and Orus; that is, the Sun, Moon, and Orion." (Expos. of the Myst. p. 279.)

[55] Another reference to the cardinal points teaches us that the zeal of Masons in the acquisition of knowledge is bounded by no space, since they travel from east to west in its pursuit; and the actuating principles are highly conducive to morality. If, unfortunately, an attempt to rule and govern the passions be not attended with perfect success, even where candour cannot commend, silence will at least avoid reproach.

[56] The author of the Masonic ritual has endeavoured to explain the origin of this word, and I subjoin his observations, although they are at variance with my own opinions. "The origin of this word is French, and was written *chouan*, and the *h* was omitted in English, without aspirating it, agreeably to cockney pronounciation. The Chouans were loyalists during the French revolution, and the most determined and inveterate enemies of the Charitables.—Robespierre, Billaud, Varennes, Collot d'Herbois, the Duke of Orleans, and all the rest of their bloodthirsty gang. The Chouans were worse than evesdroppers to the Masons who originated the revolution. They were a party connected with the several parties of armed royalists, who were of course opposed to the Masons, and the most inveterate of them, the Chouans. Hence, probably, all opposers of Masons were afterwards designated by the term Chouan, pronouncing the *ch* like *k*." (Ritual of Freemasonry, p. 69. America, 1835.)

[57] In the lectures used at the revival of Masonry in 1717, the following curious punishment was inflicted on a detected cowan:—"To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his shoes." The French rather extend this punishment.—"On le met sous une gouttière

Lodge,[58] covered with a Mosaic Floor-cloth,[59] which is one of the ornaments.[60] On this Mosaic pavement[61] are

une pompe, ou une fontaine, jusqu'à ce qu'il soit mouille depuis la téte jusqu'aux pieds." Hence a listener is called an eavesdropper.

[58] The ground of the Lodge is called holy, in commemoration of the three great offerings. The old lectures used to say, "holy ground, or the highest hill or lowest vale; in the vale of Jehosaphat, or any other secret place."

[59] "In a symbolical Lodge of Blue Masons," says Grand Master Dalcho (Orat. p. 25,) "the first object which deserves attention is the Mosaic floor on which we tread; it is intended to convey to our minds the vicissitudes of human affairs, chequered with a strange contrariety of events. To-day elated with the smiles of prosperity, to-morrow depressed by the frowns of misfortune. The precariousness of our situation in this world should teach us humility, to walk uprightly and firmly upon the broad basis of virtue and religion, and to give assistance to our unfortunate fellow-creatures who are in distress; lest, on some capricious turn of fortune's wheel, we may become dependants on those who, before, looked up to us as their benefactors."

[60] The Mosaic pavement may well be termed the beautiful flooring of a Mason's Lodge, by reason of its being variegated and chequered, pointing out the diversity of objects which beautify and adorn the creation, the animate as well as the inanimate parts thereof.

[61] "The chequered flooring," says Fellows, "called Mosaic or Musaic work, represents the variegated face of the earth in the places where the ancients used formerly to hold their religious assemblies. This imitation was made when temple worship was introduced, to reconcile the people to the change." (Explan. of the Front.) "The ancients, and especially the Greeks," says Bailey, "adorned their floors, pavements of temples, palaces, &c. with Mosaic, or rather Musaic work; a work composed of many stones, or other matters of different colours, so disposed as to represent divers shapes of ornaments, birds, &c." Dr. Rees declines giving an opinion on this subject, and says—"The critics are divided as to the origin and reason of the name Mosaic." La Pluche, however, is more explicit; he says—"The rural works not being resumed till after the Nile had quitted the plain, they for this reason gave the public sign of

placed the rough and perfect ashlar, surmounted by a Tracing-Board, or Trestle,[62] containing a diagram of the 47th Problem of Euclid, said to have been discovered by Pythagoras,[63] and a Lewis. The Tracing-Board is for the W. M. to draw his designs on. The rough Ashlar for the E. A. P. to mark and indent on; and the perfect Ashlar for the experienced F. C. to try and adjust his jewels on. They are termed immoveable jewels, because they are distributed in places assigned to them in the Lodge, for the Brethren to moralize upon. As, therefore, the Tracing-Board is used for the plans and designs of the W. M., that the

husbandry the name of Moses, *saved from the waters*; and on the same account the nine moons, during which Orus, Apollo, or husbandry continued his exercises, went by the same name. Isis used to clothe herself in such dresses as were agreeable to the different seasons of the years. To announce the beginning of spring, which overspreads and enamels the earth with flowers and verdure, she wore carpets of different colours, &c."

[62] The immoveable jewels were formerly called the Trestle Board, the Rough Ashlar, and the Broached Thurnel.

[63] "It is surprising," says Bayle, in his Dictionary, "that a philosopher so skilful as Pythagoras in astronomy, geometry, and other parts of the mathematics, should have delivered his most beautiful precepts under the veil of enigmas. This veil was so thick, that the interpreters have found in it ample matter for conjecture. This symbolic method was very much used in the East, and in Egypt, from whence Pythagoras derived it. He returned from his travels laden with the spoils of the erudition of all the countries he had visited. It is pretended that his Tetractys is the same thing as the Tetragrammaton, a name ineffable and full of mystery. Others will have it, that this Tetractys was nothing more than a mysterious manner of dogmatizing by numbers. But Pythagoras had two ways of teaching, one for the initiated, and the other for strangers and the profane. The first was clear and unveiled; the second was symbolical and enigmatical."

brethren may be enabled to carry on the structure with order and regularity; so the Bible[64] may be deemed the spiritual Tracing-Board of the Grand Architect of the Universe; for in that holy book he has revealed such divine plans and moral designs, that were we conversant therein and adherent thereto, we should be installed in an ethereal mansion not made with hands, eternal in the Heavens.[65] The rough ashlar is a stone rough as when taken from the quarry, but by the ingenuity and industry of the workmen, it is modelled and wrought into due form, and made fit for the intended building. This represents the mind of man in his infancy, rough and uncultivated as that stone;

[64] In some of the American Lodges, the Book of Nature appears to have been formerly substituted for the Bible in this illustration. These were the words of the lecture: "In erecting our temporal building we pursue the plans and designs laid down by the Master workman on his Trestle-Board; but in erecting our spiritual building, we pursue the plans and designs laid down by the Supreme Geometrician of the Universe, *in the Book of Nature*, which we, Masonically, term our spiritual Trestle-Board."

[65] In commenting on a passage similar to the above, a Reverend seceding Brother, of the Baptist persuasion, in America, says: "Let it no longer be imagined that Masonry is not a religious institution, but while we assert that it inculcates a system of religion, we affirm that it is not the religion of Jesus. There are in the world many religions, but all are false save one, and that is of the Bible. Any system which professedly teaches a way to heaven, is a system of religion; but that which points out a path without a crucified Saviour and the sanctifying influences of the holy Comforter, is not only false, but in direct hostility to the true God and the souls of men. Such a religious system is that of Masonry!" Now I contend, on the contrary, that the system of Freemasonry, in all its degrees, and in almost every part of every degree, refers, distinctly and plainly, to a crucified Saviour; and if all the types and symbols

but by the care and attention of parents, guardians, and teachers, in the blessing of a liberal education, the mind becomes cultivated, and he is rendered an useful member of society. The perfect ashlar is a stone of a true die square,[66] which can only be tried by the square and compasses. This represents the mind of man at the close of life, after a well regulated career of piety and virtue, which can only be tried by the square of God's Word, and the compasses of an approving conscience. The Lewis is a symbol of strength, because it is constructed in such a form, that when dovetailed into a stone, it constitutes a cramp which enables the operative mason to raise heavy weights to a given height with comparatively small exertion. This refers to the son of a Master Mason,[67] whose duty it is to bear the burden and heat of the day, that his parents may rest in their old age; thus rendering the evening of their lives peaceful and happy; and yielding him a reward which all Master Masons know.

These Jewels indicate to the Fraternity the necessity of reducing the precepts of Freemasonry to practice,

of Christianity were removed, the system could not hang together. And it is remarkable, that within a very few pages of the former assertion, the above Brother acknowledges, when speaking of the Masonic ladder, that "the ladder which Jacob saw undoubtedly represented the way of life and salvation through our Lord Jesus Christ; and the rounds of that ladder are the several stéps which he took in the great work of our redemption."

[66] Some Brethren, however, think that the above form is not essential to the character of this stone.

[67] Pritchard, who vainly hoped to annihilate Masonry by a silly, piratical publication, in 1734, omits the Lewis; but says that the

in the innocency of their lives, and the integrity of their conduct; otherwise the profession will be unfruitful to themselves, and injurious to the noble science. If there be a Brother who is unfaithful to his trust, whose actions are at variance with the sacred institutes of the Order, or whose public conduct militates against the private dictates of his profession as a Mason, he will never be represented by the perfect ashlar, and his individual delinquency will sully the purity of Masonic teaching.[68] Does any Brother commit an outrage on decency by using profane language in common conversation? Does he spend his time in dissipation and idleness, which ought to be devoted to the welfare of his family, the good of his fellow creatures, or the benefit of his own soul? Is he addicted to slander and defamation, instead of silence

name of a Fellow Craft is Timothy Ridicule; and that of a Master Mason, Cassia. Others say the name of an E. A. P. is Caution.

[68] In France, this is in some degree guarded against by the preliminary ceremonies. It appears from a pamphlet, by M. Des Etangs, entitled "Le Franc Maçonnerie rendue a ses vrais principes," the candidate undergoes certain prescribed probations, to ascertain his moral character, which conclude with the application of *water, fire,* and the *cup of bitterness,* accompanied by a brief explanation that nothing has been imposed but what is conformable to the custom of Masons all over the world. And before he is admitted to the third degree, he declares that he has performed all the conditions which have been enjoined; that he has spent some time in solitary reflections on his past life; that he has studied such philosophical writings as treat on the amelioration of the mind and manners; and that he has left nothing undone which is prescribed by the laws of Masonry. He is then pronounced properly qualified, and admitted to the sublime degree of a Master Mason.

and secrecy?[69] Does he speak evil of a Brother behind his back? Does he live in malice or hatred with his neighbours? Does he betray that which has been confided to him as a sacred trust by a Brother and friend? Or does he in any other manner abuse the confidence of his friends or endanger the peace of society?[70] He will remain an unpolished ashlar to the end of his life, and his misconduct will be visited on Freemasonry. But is Freemasonry answerable for the misdeeds of an individual Brother? By no means.

[69] "Both the Romans and Egyptians worshipped the gods and goddesses of silence. The Latins particularly worshipped Angeronia and Tacita, whose image stood upon the altar of the goddess Volupia, with its mouth tied up and sealed; because they who endure their cares with silence and patience, do, by that means, procure to themselves the greatest pleasure. The Egyptians worshipped Harpocrates as the god of silence, after the death of Osiris. They offered the first fruits of the lentils and pulse to him. They consecrated the tree perse to him, because the leaves of it were shaped like a tongue. He was painted naked, and in the figure of a boy, crowned with an Egyptian mitre, which ended at the points as it were in two buds; he held in his left hand a horn of plenty, whilst a finger of his right hand was upon his lip, thereby commanding silence." (Tooke's Pantheon, App. c. ii. s. 11.)

[70] Our laws and ancient charges are alike strongly condemnatory of the introduction into our Lodges of religious or political discussion, or any other matter which may affect the peace of society. The ancient charges provide that "no private piques or quarrels must be brought within the door of the Lodge; far less any quarrels about religion, or nations, or state policy." (vi. 2.) In like manner the direction given to the Fraternity, in the continental Lodges, is to the same effect. "Dans vos sujets à traiter, ne touchez jamais aux gouvernmens actuels, ni aux hommes qu'ils employent; contentez-vous du passé, vous y trouverez suffisamment le miroir du présent." (Le verit lien des Peuples, l. i. p. 14.)

He has had the advantage of Masonic instruction, and has failed to profit by it.[71] He has enjoyed Masonic privileges, but has not possessed Masonic virtue.[72] What then is his state? He has brought a stigma on an institution[73] which has been kind and indulgent to

[71] Brother Dunkerley, in a charge delivered at Plymouth, in 1757, says: "All Masons that are, or ever have been, were shown the Light. And though they cannot forget it, yet, alas! how faintly does it shine in the hearts of too many. How is its lustre sullied, and its splendour diminished, by the folly, stupidity, and madness of irreligion and impiety. These are the persons of whom St. John says—'They went out from us, but were not of us; for if they had been of us, they would no doubt have continued with us. But they went out, that they might be made manifest that they were not all of us.' And thus it is that those who depart from the Light bring an evil report on the Craft."

[72] I extract from a sermon by our Rev. Brother Russel, P. G. C. for Devonshire, a few remarks on this point. "The precepts of the gospel were universally the obligations of Masonry. So far from containing aught that is inconsistent with the gospel, the love of the Brotherhood, the fear of God, and the honour of the Queen, are three of the brightest jewels of Masonry—three of its richest ornaments—three of its first and leading principles. In apostolic days, all were not Israel who were of Israel; neither, in these later times, are all Christians who profess the gospel; nor is it a stigma on Masonry that the ill conduct of some of its adherents disgrace a good profession; the Order remains uncorrupted; and every unworthy Brother, whether high or low, commits a threefold offence; he disgraces himself, brings dishonour on the community to which he belongs, and hinders its profitable progress in the world."

[73] The late G.M., H.R.H. the Duke of Sussex, very justly observed, in one of his harangues from the chair—"When the profane, who do not know our mysteries, are carried away by prejudice, and do not acknowledge the value of our society, let them, by our conduct, learn that a good Mason is a good moral man, and as such will not trifle with his obligation."

him; and in vindication of her purity she must cast him forth from her community as a worthless stone, incapable of being applied to any serviceable purpose in the moral edifice.[74]

Thus we learn from the consideration of our immoveable jewels, that it is useless to profess a knowledge of Freemasonry, if we do not frame our lives according to it. It is not enough to be acquainted with its doctrines and precepts,[75] if we fail to reduce them to practice.[76] In such a case our knowledge will rather

[74] A correspondent who writes in the Freemasons' Quarterly Review, under the name of Cato, thus expresses himself on this subject: "What shall we say to those Masons whose evil ways detract from the good opinion which the rectitude of others has won for Freemasonry? What can be said, when, deaf to her beautiful precepts, they shame themselves, and bring scandal on the Craft, by acts worthy only of the beasts that perish; and double shame to them who enjoy the twofold privileges of Christianity and Masonry? Excommunication is a means of punishment which should only be resorted to in extreme cases; but on no one's head could its thunders light more worthily than on those whose lives shame the religion they profess, whose deeds show them unworthy of its privileges, and whose slight proves them unworthy of her protecting arm." (F.Q.R. vol. x., p. 20.)

[75] We have a thousand public evidences of what those doctrines and precepts are. The first that comes to hand, is from our Rev. Brother Grylls, P. G. C. for Cornwall, who says, in his sermon at Penzance: "To be Masonic is to be truly religious in both its parts; first seeking and cherishing in our hearts the true fear of God, and then from this principle bringing forth all the amiable fruits of righteousness, which are the praise and glory of God. To be truly Masonic, in every sense of the word in which I can understand Masonry, is to be truly religious both in motive and action."

[76] In the United States the Lodges are closed, and the Brethren dismissed with the following address: "Brethren, we are now about

tend to our dishonour in this world; and will certainly be an additional article of accusation against us in the next. It would be very unreasonable to doubt the beneficial tendency of our Masonic precepts;[77] but to admit them to be true, and yet act as if they were false, would be unwise in the highest degree. I will not however do my brethren the injustice to believe that many of them are capable of such a perversion of reason. And it is my firm persuasion, that they who practice the duties which Freemasonry teaches, in conjunction with the faith propounded by their religion,

to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments forget not the duties which you have heard so frequently inculcated, and so forcibly recommended in this Lodge. Remember that around this altar you have promised to befriend and relieve every worthy Brother who shall need your assistance. You have promised in the most friendly manner to remind him of his errors, and aid a reformation. These generous principles are to extend further; every human being has a claim upon your kind offices. Do good to all. Recommend it more especially to the household of the faithful. Finally, Brethren, be of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you."

[77] Of their beautiful tendency the evidence is abundant. I subjoin the opinion of Lord Combermere, P. G. M. for Cheshire, contained in a speech made at the P. G. Lodge at Liverpool, in 1839. "He did not say what his character might have been, had he not been a member of the Masonic body, but he declared that the principles of Freemasonry had inculcated the strictest ideas of honour, honesty, and good feeling. In all his services as a military man, he never met with a bad soldier who was a Brother Mason. There were, it is true, good and bad men in all communities; and it would be strange indeed, if, in the society of Freemasons there would not be found some who might disgrace the Order, but he pledged himself that he had never met with such characters. He repeated it, in all

the Doric, the Ionic, and the Corinthian. By their antitypes they form the support of the Lodge, and are denominated Wisdom, Strength, and Beauty, qualities which essentially prevailed at the building of King Solomon's Temple.[1] The plan was the effect of Wisdom, derived from above; an emblem of the Jewish nation in the practice of the true Freemasonry; the execution was the application of Strength, derived from the maritime city of Tyre, the inhabitants of which practised the Spurious Freemasonry, and were the best operative architects in the world; and the art, by virtue of which their great designs were accomplished, was embodied and preserved in a secret society

[1] The foreign Freemasons' Lexicon, under the word LABOUR, has the following pertinent observations: "Labour is an important word in Freemasonry—we may say the most important. It is for this sole reason that a person must be made a Freemason; all other reasons are incidental and unimportant, or unconnected with it. Labour is the reason why meetings of the Lodge are held, but do we every time receive a proof of activity and industry? The work of an operative mason is visible, if even it be very often badly executed; and he receives his reward if his building is thrown down by a storm in the next moment. He is convinced that he has been active; so must also the Brother Freemason labour. His labour must be visible to himself and to his Brethren, or, at the very least, it must be conducive to his own inward satisfaction. As our building is neither like a visible temple of Solomon, nor the pyramids of Egypt, so must our industry be proved in works which are imperishable. When we vanish from the eye of mortals, then must our Brethren be able to say—'His labour was good, and he is called to his reward.' But we must not think that, as Free and Accepted Masons, we are bound to labour in the Lodge only, because the Lodge of a genuine Mason extends from the east to the west, from the north to the south, from the centre of the earth unto the clouds." (F. Q. R., vol. i., p. 367, N. S.)

called the Mysteries of Dionusus;[2] and the curious and rich workmanship which lent a charm to this extraordinary edifice, and excited the admiration of mankind, was effected by the application of Beauty, derived from an union of the two countries in the person of an expert architect named Hiram.[3]

These pillars bear a reference to an edifice of much greater sublimity and beauty, even than the Temple of Solomon.[4] They refer to the workmanship of the

[2] Professor Robison, who will not be suspected of partiality to the Freemasons, ascribes their origin to the Dionysian artists. It is impossible, indeed, says Laurie, for any candid enquirer to call in question their identity.

[3] "He is described in two places, 1 Kings, vii., 13, 14, 15; and 2 Chronicles, ii., 13, 14. In the first he is called 'a widow's son of the tribe of Naphtali;' and in the other he is termed 'the son of a woman of the daughters of Dan;' but in both, that his father was a man of Tyre: that is, she was of the daughters of the city of Dan, in the tribe of the Naphtali, and is called a widow of Naphtali, as her husband was a Naphtalite; for he is not called a Tyrian by descent, but a man of Tyre by habitation. But though Hiram Abiff had been a Tyrian by blood, that derogates not from his vast capacity, for the Tyrians were the best artificers in the world." (Anderson, p. 23.)

[4] These pillars were thus illustrated by our ancient Brethren: "The mighty pillars on which Masonry is founded, are those whose basis is wisdom, whose shaft is strength, and whose chapiter is beauty. The wisdom is that which descends from above; and is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. The strength is that which depends on the living God, who resisteth the mighty, and scattereth the proud in the imaginations of their hearts; who giveth us power to resist and to escape all temptations, and to subdue our evil appetites. A strength which is a refuge to the distressed. A bond of unity and love amongst Brethren, and of peace and quiet in our own hearts. Our beauty is such as adorns

Great Architect of the Universe, in the construction, not only of our sun and its attendant planets;[5] but also of those innumerable systems[6] that occupy infinite space. With such a vast impression on our minds, how beautifully does the Masonic illustration of Wisdom,

all our actions with holiness; is hewn out of the rock, which is Christ, and raised upright by the plumb-line of the gospel; squared and levelled to the horizontal of God's will, in the holy Lodge of St. John; and such as becomes the temple whose maker and builder is God."

[5] My esteemed friend and Brother, E. R. Moran, of the Grand Master's Lodge, has the following sublime remark in an article in the F. Q. R. for 1837, (p. 327.) "Herschel himself, intent on far discovery, seldom looked at the larger stars; and because their blaze injured his eye, he rather avoided their transit. But he tells us, that at one time, after a considerable sweep with his instrument, the appearance of Sirius (the Dog-star) announced itself at a great distance, like the dawn of the morning, and came on by degrees, till this brilliant star at last, entered the field of the telescope with all the splendour of the rising sun, and forced him to take off his eye from the beautiful sight. Blest power of man, thus to approach a remote idea of the splendour of heaven's architecture! The forty feet telescope which Herschel made use of, could descry a cluster of stars, consisting of 5000 individuals, were it 300,000 times deeper in space than Sirius probably is; or to take a more distinct standard of comparison, were it at the remoteness of 11,765,475,948,678,678 679 miles; or, in words, eleven millions seven hundred and sixty-five thousand four hundred and seventy-five billions, nine hundred and forty-eight thousand six hundred and seventy-eight millions, six hundred and seventy-eight thousand, six hundred and seventy-nine miles."

[6] James Montgomery has drawn an interesting picture of the human soul wandering amongst this wondrous concourse of celestial suns:—

"Perhaps the soul, released from earthly ties,
A thousand ages hence may mount the skies.

Strength, and Beauty apply.[7] The universe is the temple of the Deity whom we serve. Wisdom, Strength, and Beauty are about his throne as pillars of his work; for his wisdom is infinite, his strength is in omnipotence, and beauty shines forth through all his creation in symmetry and order. He hath stretched forth the heavens as a canopy, and the earth he hath planted as his footstool; he crowns his temple with stars as with a diadem, and in his hand he extendeth the power and the glory; the sun and moon are messengers of his will, and all his law is concord.[8] The pillars supporting the Lodge are representatives of these divine powers; and a Lodge where perfect Masons are assembled, represents these works of the

> Through suns and planets, stars and systems, range,
> In each new forms assume, relinquish, change;
> From age to age, from world to world aspire,
> And climb the scale of being higher and higher."
>
> (World before the Flood, p. 326.)

[7] "In the silence of warm midnight," says professor Nichol, "that noble curtain stretched out above me, and the idea, present and impressive, of its orbs obediently pursuing their stupendous paths, I confess there is a solemnity which sometimes falls upon the spirit, not unlike the feeling of the patriarch when he heard that low, rushing wind, believing it to be the audible footsteps of his Creator."

[8] On this glorious subject I once more quote my friend Moran: "Herschel, by using comparatively small telescopes, fixed the comparative remoteness of forty-seven resolveable clusters of these stars, ten of which were upwards of nine hundred times more distant than Sirius, and has represented them by a chart. And is even this the universe? Where are we after all but in the centre of a sphere whose circumference is 35,000 times as far from us as Sirius, and beyond whose circuit infinity—boundless infinity—stretches unfathomed as ever." (F. Q. R., vol iv. p. 329.)

their moral signification,[15] and universal application to regulate our conduct in the affairs of this world, *this* will far exceed them, because it bears a spiritual reference[16] to a system of infinite value and surpassing grandeur—a system which is the delight of angels, and the practice of the souls of just men made perfect.[17]

On each side of the Blazing Star, are disposed the

[15] "Tools and implements of architecture," says Preston, (Illustr. B. i. s. 4.) "symbols the most expressive, are selected by the fraternity, to imprint on the memory serious and solemn truths; and thus the excellent tenets of the institution are transmitted unimpaired under circumstances precarious and even adverse, through a succession of ages."

[16] Indeed, the emblems used in all ages, and by all nations, were intended to produce a strong impression on the mind. Thus, among the Romans, an eagle, from its superior power over other birds, was esteemed the symbol of success; and an eagle tearing an hare, of a prosperous issue to any undertaking. The olive was an emblem of peace, and the palm of immortality. By blooming flowers, eternal life was understood; while an inverted torch was a symbol of death; a crown, of innocence, and a dormouse, of the soul. These are all significant symbols, which could not easily be effaced from the memory.

[17] I must be understood here to refer to the system of Christianity which points to Him who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon Him the form of a servant, &c. Wherefore God hath highly exalted him, and given Him a name which is above every name, that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. ii. 6—11.)

[18] The compasses belong to the Grand Master as the ruler and governor of the Craft. The trowel is also assigned as a working tool of the Master. "It is an instrument made use of by operative Masons, to spread the cement which unites a building into one common mass. But we, as free and accepted Masons, are taught to

Compasses,[18] Square,[19] Level,[20] and Plumb,[21] which are called the Moveable Jewels, because they distinguish

make use of it for the more noble purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred bond, or society of friends and brothers, among whom no contention should ever exist, but that noble emulation of who can best work or best agree." (Cross's Chart, p. 36.)

[19] In the spurious institutions of heathenism, was an officer denominated Stolistes, who bore a *square* rule as the emblem of justice, and the cup of libations. His charge included every thing which belonged to the education of youth; and he was also intrusted with the chief management of sacrifices, religious festivals, and secret commemorations, the rules for which were written in hieroglyphics. Connected with this functionary was another, called the Prophet, who displayed upon his bosom a jewel, representing a jar containing the water of regeneration. This latter symbol was supposed to represent the Deity. (Clem. Alex. Strom. lib. vi. p. 633.)

[20] We meet on the level and part on the square. "In Masonry," says a Continental writer, "there is neither first nor last; there are neither strongest nor weakest; highest nor lowest; there are only Brethren, all equal—all wishing the welfare of one another—all united to enjoy the pleasure and happiness of rectifying each others' hearts, of edifying each others' minds, and of promoting, as much as possible, the social virtues of charity, good will, and harmony among themselves, and in the world at large. In our fraternity, there is neither ambition, hatred, nor jealousy to disturb its harmony; we have no insolence to dread, no enmity to fear. The sole scope and aim of every Brother are to seek and propound truth and science; to forgive and forget offences; to love, edify, and assist one another." (See F. Q. R. vol. i. p. 264.)

[21] Even Stone acknowledges the excellence of our moral teaching. In one place he says, "The emblems of the first degree are the plumb-line, the square, and the level. The first admonishes us to walk uprightly before God and man; the second, to square our actions by the square of virtue; and the third, that we are all travelling upon the level of time, to that undiscovered country from whose bourne no traveller returns. The idea of the plumb-line is taken from the prophesy of Amos, (vii. 7, 8.) which is read in conferring the degree." (Letters on Masonry, p. 21.)

Mason were to pursue these maxims to their fullest extent, he would experience their beneficent effect, not only in his own person, but in his intercourse with society; and mankind in every grade, would feel the influence of his example;—the social institutions and civilities of life would become more engaging—human frailty would have fewer opportunities of displaying itself—temptation would be circumscribed within narrow limits, and the world would be governed by Brotherly Love, Relief, and Truth,[29] under the guidance of Virtue, Honour, and Mercy. The mind of man would be his Compass [31]—his conduct would be

taught them to live in charity with all mankind. The level was an emblem of equality, and reminded them that in the eyes of God all men were equal; that he caused the sun to shine upon the poor man's cottage as well as the king's palace; with him there was no distinction, unless they so far forgot their duty as to neglect and disobey the divine commands. The plumb-rule, signifying uprightness, reminded them to use justice and equity in all their dealings on earth, so that, through the great mercy of God, and the mediation of his blessed Son, they might hope to obtain an entrance into the great Lodge above, not made with hands, eternal in the heavens."

[29] In the ancient mythology of Rome, Truth was called the mother of virtue, and was depicted with white and flowing garments. Her looks were cheerful and pleasant, though modest and serene. She was the protectress of honour and honesty, and the light and joy of human society. Democritus, from the difficulty, I suppose, of meeting with her, feigned that she lay hidden at the bottom of a well.

[30] "Virtue," says Took, "derives her name from *vir*, because virtue is the most manly ornament. She was esteemed a goddess, and worshipped as an elderly matron sitting upon a square stone. A temple was dedicated to her, beyond which was another dedicated to Honour. Thus it was said that the temple of virtue was the passage to the temple of honour; meaning that it was by virtue alone that true honour could be attained."

[31] "The compass," says Dr. Jicans, in his oration at the Audit-

squared by strict rectitude and justice towards his fellow-creatures; his demeanour would be marked by the level of courtesy and kindness; while uprightness of heart and integrity of action, symbolized by the Plumb,[32] would be his distinguishing characteristic; and thus guided by the Moveable Jewels of Masonry,[33] he might descend the vale of life with joy, in the hope of being accepted by the Most High as a successful candidate for admission into the Grand Lodge above.[34]

house in Southampton, 1792, "is a mathematical instrument, used to describe circles. This we adopt as an emblem of prudence; it symbolically instructs us to put moral restraints on our appetites; to circumscribe within rational bounds, our wants, our pleasures, our expenses; warning us, that by an opposite course, we shall endanger our quiet and our health, our reputation and our liberty."

[32] "The plumb-rule is an instrument of art, by whose application the building is raised in a perpendicular direction. This is another of our symbols. It is figurative of a fair and honourable plan of life, and typically cautions us against any deviation from an upright conduct, in all our intercourse and transactions, whether private or public." (Masonic Miscellanies, p. 229.)

[33] In the philosophical degrees, these instruments of operative Masonry are rather differently explained. By the square, it is shown that, at the creation of the world, every thing was made good; by the level, uprightness and sincerity, and a knowledge of truth; and by the perpendicular, or plumb-rule, to subdue the veil of prejudice, and be guided solely by the Word of God.

[34] "Forms and ceremonies," says the Rev. James Wright, in his Address to the Scottish Brethren in St. Andrew's Church, Edinburgh, Nov. 30, 1786, "are necessary to the being and preservation of every great institution; but forms are of no value, except in so far as they produce a regard to the spirit or principle of the institution itself. Therefore, use their forms as being only so many handmaids to your feeling the power of the moral and beneficial influence of the art. Strive to make your science subservient to the purpose of strengthening in you pious and charitable dispositions, that these

Still higher in the Tracing-Board, we see a point within a circle supported by two vertical parallel lines. This emblem was formerly illustrated thus :[35] "There is represented in every regular and well-governed Lodge, a certain point within a circle. The point represents an individual Brother, while the circle pourtrays the boundary-line of his duty to God and man; beyond which he is never to suffer his passions, prejudices, or interests, to betray him. This circle is embordered by two perpendicular parallel lines, representing St. John the Baptist[36] and St. John the Evangelist,[37] who

may not only operate at Masonic meetings, but may give a colour to your whole life. Unless the practice of your art shall produce in you a refined benevolence of soul, and improve the social and charitable dispositions of the art, not only toward the Brethren of your respective Lodges, but toward all mankind, ye frustrate, with respect to yourselves at least, one main end of the Masonic institution."

[35] In our present system, it is thus explained by the exclusion of the two St. Johns. "In all our regular, well-formed Lodges, there is a certain point within a circle, round which, it is said, the genuine professors of our science cannot err. This circle is bounded north and south by two perpendicular parallel lines. On the upper, or eastern part of the periphery, rests the Holy Bible, supporting Jacob's ladder extending to the heavens. The point is emblematic of the Omniscient and Omnipresent Deity; the circle represents his eternity, and the two perpendicular parallel lines, his equal justice and mercy. It necessarily follows, therefore, that in traversing a Masonic Lodge, we must touch upon those two great parallels, as well as upon the volume of the sacred law; and whilst a Mason keeps himself thus circumscribed, remembers his Creator, does justice and loves mercy, he may hope finally to arrive at that immortal centre whence all goodness emanates."

[36] In the lectures which are still delivered in some of our old provincial Lodges, the following illustration is introduced: "From the building of the first temple at Jerusalem to the Babylonish captivity, the

were perfect parallels in Christianity, as well as Masonry;[38] and upon the vertex rests the Holy Bible,

Lodges of Freemasons were dedicated to King Solomon; from thence to the advent of Christ, they were dedicated to Zerubbabel, who built the second temple, and, from that time to the final destruction of the temple by Titus, they were dedicated to St. John the Baptist. But, owing to the losses which were sustained by that memorable occurrence, Freemasonry declined; many Lodges were broken up, and the Brethren were afraid to meet without an acknowledged head. At a secret meeting of the Craft, holden in the city of Benjamin, this circumstance was much regretted; and they deputed seven Brethren to solicit St. John the Evangelist, who was at that time bishop of Ephesus, to accept the office of Grand Master. He replied to the deputation, that though well stricken in years, having been in his youth initiated into Masonry, he would acquiesce in their request; thus completing by his learning what the other St. John had begun by his zeal; and thus drew what Freemasons call a line—parallel; ever since which, the Lodges in all Christian countries have been dedicated to the two St. Johns."

[37] We are challenged by our opponents to prove that St. John was a Freemason. The thing is incapable of direct proof. Calmet positively asserts that he was an Essene, which was the secret society of the day, that conveyed moral truths under symbolical figures, and may therefore be termed Freemasonry, retaining the same form, but practised under another name. The Jews preserved their secret society during the captivity of Babylon, and had Lodges in the various towns where they settled, and three Grand Lodges at Sora, Pampeditha, and Neharda; but the name of Freemasonry was unknown in those times. Pythagoras and Euclid practised societies of this nature in their respective localities; the former in Italy, the latter at Tyre. They called it Geometry; and their Lodges, like those of the Chaldaic Jews, were called communities or schools.

[38] "If St. John was a Freemason," says Dalcho, in his preface to the Ahiman Rezon, "then it is impossible that Solomon should have been one, because his Lodges could not have been dedicated to St. John, who was not born until 1,000 years after the temple was built; therefore, there would have been in St. John's day what there was not in Solomon's, which would have been contrary to our known

which points out the whole duty of man. In going round this circle, we necessarily touch upon these two lines, as well as upon the sacred volume; and whilst a Mason keeps himself thus circumscribed, it is impossible that he should materially err.[39]

This emblem forms the support of the Bible, Square, and Compasses, which constitute the furniture of the Lodge—being the three Great Lights of Masonry.[40]

principles. And, besides, if both these personages were Freemasons, then we have evidence that Solomon was the greater Mason of the two, and our Lodges should be dedicated to him instead of St. John. But, if Solomon was not a Freemason, then there could not have been a Freemason in the world from the day of the creation down to the building of the temple, as must be evident to every master Mason."

[39] "That expositors of Masonry should differ in their interpretation of this figure, is not surprising. It is an astronomical enigma, the sense of which was probably lost sight of during the centuries in which the affairs of the Lodge, with very few exceptions, were in the hands of ignorant Craftsmen. The solution of the symbol I take to be as follows:—The point in the centre represents the Supreme Being; the circle indicates the annual circuit of the sun; and the parallel lines mark out the solstices, within which that circuit is limited. The Mason, by subjecting himself to due bounds, in imitation of that glorious luminary, will not wander from the path of duty. The device is ingenious, and its meaning ought to be restored in the Lodge to its original intention." (Fellows's Expos. of the Mys. p. 290.)

[40] There are also in the Lodge three lesser lights, not depicted on the tracing-board, which are disposed in the east, west, and south. In this and some other respects, the decorations of a French Lodge differ from our own. It is directed by their constitutions, that "le temple sera orné et convenablement disposé. Au milieu du temple sera dressé un autel avec un coussin couvert d'un drap d'or sur lequel sera posé le livre des institutions maçonniques, richement relié. Derrière le coussin s'élèvera un candélabre à trois branches, allumé.

The first is designed to be the guide of our faith; the second to regulate our actions; and the third to keep us within due bounds with all mankind, and more especially with our Masonic Brethren.[41] The Bible is said to derive from God to man in general; because the Almighty has been pleased to reveal more of His divine will by that holy book than by any other means.[42] The Compasses being the chief implement used in the construction of all architectural plans and designs, are assigned to the Grand Master in particular,[43] as emblems of his dignity, he being the chief head and ruler of the Craft.[44] The Square is given to

Devant seront placés trois vases de cristal, contenant l'un des *fleurs*, l'autre des *parfumes* et le troisième un *anneau d'or*."

[41] Our transatlantic Brethren thus moralize upon the three great lights: "The holy writings, that great light in Masonry, will guide you to all truth; it will direct your path to the temple of happiness, and point out to you the whole duty of man. The square teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue. The compasses teach us properly to circumscribe our views and desires in every station of life; that rising thus to eminence by merit, we may live respected, and die regretted."

[42] In the ineffable degree of Intendant of the Buildings, the Lights are increased in number. They are called "Five equal Lights in Masonry," and consist of the Bible, the Square, the Compasses, the Key, and the Triangle.

[43] The ancient symbolical dress of a Master Mason was a yellow jacket and blue breeches, alluding to the brass compasses with steel points, which were assigned to the Master, or Grand Master, as the governor of the Craft. But the real dress was a plain black coat and breeches, with white waistcoat, stockings, apron, and gloves. The officers of a Lodge were allowed the privilege of lining their aprons with white satin, and their jewels were pendant from a white ribbon.

"Our ancient Brethren in this country, as we have seen in the

the whole Masonic body, because we are all obligated within it, and are consequently bound to act thereon.[45] As it is by the assistance of the Square that all rude matter is brought into due form, so it is by the square conduct of the Master that all animosities are made to subside, should any unfortunately arise in the Lodge, and the business of Masonry is thereby better conducted.[46]

foregoing note, had some very trifling comparisons. The French Masons, at the same period, had it thus: Avez-vous vu le Grand Maitre? Oui. Comment est-il vétu? D'or et d'azur. Ou plutôt; d'un habit jaune avec des bas bleus. Obs. Ce n'est pas que le Grand Maitre soit habillé de cette façon; mais l'habit jaune signifie la tête et le haut du compas, que le Grand Maitre porte au bas de son Cordon," &c. It was subsequently altered into the following form: "Have you seen a Master Mason to-day? I see one now. How is or ought he to be clothed? In the old colours. What are those colours? Blue, purple, and crimson. Why those colours? Because they are royal, and such as the ancient kings and princes used to wear; and sacred history informs us that the veil of the temple was composed of those colours." I believe this is now altogether omitted.

[45] In Cross's American Masonic Chart, we find the three Great Lights noticed thus (p. 16): "Every well-governed Lodge is furnished with the Holy Bible, the Square, and the Compasses. The Holy Bible is dedicated to God; the Square to the Master; and the Compasses to the Craft. The Bible is dedicated to God, because it is the inestimable gift of God to man; the Square to the Master, because it is the proper Masonic emblem of his office; and the Compasses to the Craft, because, by a due attention to their use, they are taught to circumscribe their duties, and keep their passions within due bounds."

[46] From the old lectures, I subjoin the following beautiful illustration: "The ungovernable passions, and uncultivated nature of man, stand as much in need of the square and compasses to bring them into order, and to adorn us with the beauty of holiness, as those instruments of Masonry are necessary to bring rude matter into form, or

Standing firmly on the Bible, Square, and Compasses, is a ladder[47] that connects the earth with the heavens, or covering of the Lodge, and is a transcript of that which the patriarch Jacob saw in a vision when journeying to Padanarum, in Mesopotamia. It is composed of staves, or rounds innumerable, which point out as many moral virtues; but principally of three, which refer to Faith, Hope, and Charity;[48] Faith, in the Great Architect of the Universe; Hope, in salvation; and to be in Charity with all mankind,[49] but

to make a block of marble fit for the polished corners of the temple."

[47] "In the factitious caves," says Volney, (Ruins, p. 239,) "which priests every where constructed, they celebrated mysteries which consisted in imitating the motion of the stars, the planets, and the heavens. The initiated took the names of constellations, and assumed the figures of animals. In the cave of Mithra was a ladder of seven steps, representing the seven spheres of the planets, by means of which souls ascended and descended. This is precisely the ladder in Jacob's vision, which shows that, at that epoch, the whole system was formed. There is in the royal library a superb volume of pictures of the Indian gods, in which the ladder is represented with the souls of men ascending it."

[48] Taylor, in his Masonic Lecture, following Volney, gives an astronomical interpretation to these virtues, which is quite at variance with the spirit of Freemasonry. "Faith," he says, "is the genius of spring, Hope of summer, and Charity of autumn. Faith in spring, because faith and works must always come together; Hope of summer, because from that point the sun looks vertically down upon the seeds which have been committed in faith to the fertilizing womb of the earth; Charity of autumn, because then the sun empties his cornucopia into our desiring laps Faith is the eastern pillar, Charity the western, and Hope the key-stone of this royal arch."

[49] The following beautiful lines to Charity are from the pen of my Friend and Brother, J. Lee Stevens:—

more particularly with our Brethren. It reaches to the heavens, and rests on the volume of the sacred law; because by the doctrine contained in that holy book, we are taught to believe in the wise dispensations of Divine Providence; which belief strengthens our faith, and enables us to ascend the first step. This faith[50] naturally creates in us a hope of becoming partakers of the blessed promises therein recorded; which hope[51] enables us to ascend the second step.

Hail! balm-bestowing Charity!
  First of the heaven-born:
Sanctity and sincerity
  Thy temple still adorn:
Communing with mortality
  The humble hut thou dost not scorn;
Thou art, in bright reality,
  Friend of the friendless and forlorn.
With joy—induced alacrity
  Supplying want—assuaging woe,
To every home of misery
  Thy sister spirits smiling go.
Dispelling all despondency
  Their blessings they bestow—
Like angels in the ministry
  Of holiness below.

[50] The spurious Freemasonry had a goddess called Faith. But it was a principle totally different from the faith which we profess. It was a cold and spiritless feeling, which was bounded by this world alone. It is true, the goddess had a temple at Rome consecrated to her by Numa Pompilius. Her sacrifices were bloodless, and the hands of the priests were covered with white, because faith ought to be secret; and the symbol was a white dog. Another symbol was, the two right hands joined, or two females shaking hands. And thus the right hand became a symbol of fidelity.

[51] The Hope of the spurious Freemasonry, like its Faith, was a worldly feeling, and referred only to the expectation of present

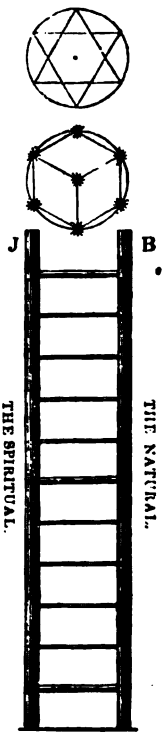
But the third and last being charity, comprehends the whole; and the Mason who is possessed of that virtue, in its amplest sense, may justly be deemed to have attained the summit of the science—figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament—emblematically depicted on the Tracing-Board by seven stars,[52] without which number

benefits. Hope was described in the form of a woman leaning on her elbow, and holding up the skirts of her garments with her left hand. In her right she held a plate, on which was a cup with this inscription, Spes P. R. *the Hope of the people of Rome*

[52] In the degree of Knights of the East and West, the seven stars are explained to signify the seven qualities which ought to distinguish a Freemason, viz., Friendship, Union, Submission, Discretion, Fidelity, Prudence, and Temperance. The compound figure is thus explained by our intelligent Brother Willoughby of Birkenhead. He says: "Jacob's Ladder, which is one of the most prominent objects in our Lodges, is a most beautiful type of Christ as the Immanuel, the divine and human nature united, or the spiritual and temporal. I fancy I see in the Ladder the two Pillars through which all must pass who enter into the holy Temple, that 'not made with hands.' The right hand pillar representing the High Priest, or spiritual and eternal nature of Christ, and the left hand representing the temporal, or earthly dignity as the offspring of David, a prince and ruler in Israel. Length of days, or eternity, is in the right hand pillar, or spiritual nature of Christ, and in the left hand, riches and honour, or earthly dignities of princes. We confess ourselves to be exclusively Christians, when we acknowledge that heaven is the celestial canopy, at whose summit we, *as Masons*, hope to arrive by the assistance of a theological ladder, called, in Scripture, 'Jacob's Ladder.' We acknowledge thereby that it is through Christ alone we hope to be translated into the presence of God. The two pillars which form the ladder, are united by the three theological virtues, and as Faith is the first step which unites the temporal with the spiritual, so is it by Faith that man is brought into union with God. The apostle presents us with a ladder beginning with Faith and ending with

of regularly made Masons, no Lodge can be esteemed perfect, nor can any candidate be legally initiated into the Order.

The Tracing-Board is surrounded by an indented or tessalated border,[53] which refers to the planets in their various revolutions, that form a beautiful skirt work round that grand luminary the sun, as the border does round a Masonic Lodge. At the four angles appear as many tassels, which seem to be attached to a cord, or cable tow.[54] These refer to the



Charity, when he says 'Having all diligence, add to your Faith, virtue,' and so on, till he finishes with Charity. I look upon the point within a circle as the most perfect figure possible, and that from which all other perfect figures emanate. If you take a very accurate pair of compasses set to a certain radius, and describe a circle, then, without altering the radius, you divide the circumference, you obtain seven points, including the point within the centre, which is the number of perfection, and will give you the cube with seven stars and the double equilateral triangle, the latter being the emblem of Christ, the perfect God and perfect man. The apex pointing upwards, alluding to his divinity, that pointing downwards to his humanity."

[53] It was anciently called the Indented Trasel. A learned Scottish Mason, in a letter to the author, thinks that the proper term is *Tasselled Border*. The simple and original meaning, he says, is to be found in books of heraldry, and is nothing more than an *indented bordure* of a shield or coat of arms. In Masonry, the border is the margin to the Masonic Floor-cloth, or Tableau of the Lodge—the tassels being appended as ornaments.

[54] Mahommed termed the Koran "the *cord* of God;" and inserted

principal points, denominated from the four rivers of Paradise, and the four parts of the human body, the guttural, pectoral, manual, and pedal; and alluding to the same numbers of cardinal virtues, viz., Temperance, Fortitude, Prudence, and Justice.

The guttural sign, or tassel, alludes to Temperance, which is a virtue particularly applicable to both operative and speculative Masonry.[55] Labour needs refreshment, but it must be used moderately, as a means of recruiting the physical strength which may have been expended in toil; and not for the purpose of carnal indulgence, which will prostrate the reason, and cause us to incur the risk of violating a solemn obligation, and becoming liable to its penalty.[56] The

the symbol in the following passage: "Hold fast by the cord of God." "That is," says the annotator, "secure yourselves by adhering to Mahometanism, which is metaphorically expressed by a cord, because it is a sure means of saving those who profess it from punishment hereafter, as holding by a rope is to prevent one's falling into a well.

[55] Bro. Ribbans, in an address to the Brethren, at Alcester, thus enforces the duties of Craftsmen: "I will not go over the several duties of a Freemason; suffice it for the present to say, that a good man makes the best Mason, and consequently the happiest man. As you advance, you will experience in your Masonic duties a conviction of their value, and you will reflect no greater honour on us by such conviction, than you will upon yourself. We recommend to you the pursuit of every moral virtue, taking as your foundation-stone the inspired writings of old, carefully to study the exact and spiritual definition of every emblem of our Order. These are designed to illustrate certain virtues, and if carefully observed, will exalt your sentiments, and preserve your respect and regard for Masonry." (F. Q. R., vol. vii. p. 252.)

[56] In a French work on Masonry, by Des Etangs, the following observations occur: "Cette vraie Maçon .·. ne s'est jamais manifestée

pectoral refers to Fortitude, to which an inspired apostle applies the general term of virtue, to denote its superior value.[57] In the absence of this virtue, no person can perform his duty, either to God, his neighbour, or himself in an acceptable manner.[58] He will be too sensibly overwhelmed with the cares and troubles of the world, to find either leisure or resolution to protect himself from the evil machinations which will be arrayed against him during his progress through life, and may be innocently led to rend

que par de bonnes œuvres, par un amour constant de l'ordre et de la paix; par de hautes conceptions sociales, par des fondations d'hôpitaux, d'écoles et de monumens publics; par de grands actes de générosité, d'humanité dans les guerres et au milieu même des combats, par mille autres vertus enfin qui out fait aimer, respecter son empire, et qui l'ont rendu indestructible; car les hommes conservent ce qui conserve les hommes."

[57] "Add to your faith fortitude," (2 Peter, i. 5.) says Fawcett. (Lectures at the Old Jewry, vol. ii. p. 208.) "This virtue is here put at the head, and stationed in the front of all the rest, as if it were to be regarded as the prince and protector of the virtues. And, indeed, fortitude is necessary to so many of the acts of virtue, and enters so much into the essence of it, as to forbid our wonder that these two words were ever made synonymous."

[58] Tests of fortitude are not unknown amongst us, but they are less severe than in former times. The following arduous trial was used in the female Lodges of Paris: "A candidate for admission was usually very much excited. During a part of the ceremony, she was conducted to an eminence, and told to look down at what awaited her if she faltered in her duty. Beneath her appeared a frightful abyss, in which a double row of iron spikes were visible. No doubt her mind was in a chaos of fanaticism; for, instead of shrinking at the sight, she usually exclaimed, 'I can encounter all,' and sprang forward. At the instant a secret spring was touched, and the candidate fell, not on the spikes, but on a green bed in imitation of a verdant plain. She usually fainted, but was soon

asunder the sacred ties of brotherhood,[59] which unite men of all parties, religious or political, by revealing those inestimable secrets which have been entrusted to his care, and become the victim of his own weakness and pusillanimity. The manual reminds us of that sacred pledge which is planted in the heart, and sealed with the symbol of fidelity.[60] Prudence was the third emanation of the Basilidean deity, Abrax;[61] and it

recovered by her friends, when, the scene having changed, she was reanimated and soothed by the sweet strains of choral music." (F. Q. R. vol. x. p. 393.)

[59] Bro. Hercules Ellis, when proposing the health of the Duke of Sussex, at that splendid Masonic fête which was given at the Rotunda in Dublin, by the Brethren of Lodge "Fifty," to the Lord Lieutenant, the Countess of Mulgrave, and a numerous assembly of the nobility and gentry of both sexes in 1838, thus beautifully illustrated the above principle. "If there be one here," he said, "who doubts the usefulness of our Order, my answer to that sceptic is,—look around, and behold this vast assembly of men of every sect and party, from the deepest orange to the brightest green, united, for this night at least, through the influence of our Order, and forming one great arch of peace more beautiful, like the rainbow, from the variety of its tints. From the illustrious Duke, the highest subject in the realm, Masonry descends with its peaceful influences to the humblest, who is unstained with dishonour, improving all which it touches, and consecrating its professors to purposes of peace and mercy, like the precious ointment poured upon the head of Aaron, which flowed down, even to the skirts of his garment."

[60] Among the Greeks and Romans, as we are told by St. Austin, (Aug. de. Civ. Dei. l. 4. c. 18.) Fidelity had her temple and her altar, and sacrifices were performed therein. She was represented like a venerable matron sitting upon a throne, with a white rod in her right hand, and a cornucopia in her left.

[61] "In church history, Abrax is noted as a mystical term expressing the supreme God, under whom the Basilideans supposed three hundred and sixty-five dependent deities. It was the principle of

was denominated, on account of its value and importance to man in a state of probation, the Logos, or Word.[62] It is a virtue of deliberation and experience, determining the expediency of present conduct by the consequences of the past, and thus effectually providing against the chances of the future. To speak Masonically, this virtue should be the peculiar characteristic of every Brother, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to expose the least symptom of a sign, token, or word, whereby the secrets of Masonry may be unlawfully obtained. The pedal is the point on which the first recommendation of the W. M. is given, to continue good men and upright Masons. It denotes the principle of strict and universal justice, which incites us to act towards others, in all the transactions of life, as we could wish they would act towards us. Justice is the boundary of right, and the cement of civil society.

the gnostic hierarchy, whence sprang their multitude of Theons. From Abraxas proceeded their primogenial mind, the logos or word; from the logos, the phronœsis, or prudence; from the phronœsis, Sophia and Dynamis, or wisdom and strength; from these two proceeded principalities, powers, and angels, and from these other angels, to the number of three hundred and sixty-five, who were supposed to have the government of so many celestial orbs committed to their care. The Gnostics were a sect of Christians having particular tenets of faith; they assumed their name to express that new knowledge and extraordinary light to which they made pretensions; the word gnostic implying an enlightened person." (Hutch. Sp. of Mas. N. Ed. p. 86.)

[62] Nullum Numen abest, si sit Prudentia. (Ancient Proverb.)

This virtue, in a great measure, constitutes real goodness, and is, therefore, represented as the perpetual study of the accomplished Mason. Without the exercise of justice, universal confusion would ensue; lawless force would overcome the principles of equity, and social intercourse would no longer exist.

Such is the Tracing-Board of an entered apprentice,[63] as used at present in our Lodges, under the

[63] It may be interesting to the fraternity to know that a century ago there was an Order of female Freemasons in France, called Mopses, to which, indeed, both sexes were freely admitted. The nature of the institution may be gathered from a description of their tracing-board. It was included within a square, or rather a lozenge, for the cardinal points were at the angles, and during the ceremonies the Brethren and Sisters stood round in a circle, intersecting the lozenge at each angle, so as to leave the officers without the circumference. There are four great lights, disposed at the angles. The Master of the Lodge, or Grand Mopse, is placed in a great chair, or throne, before a table in the east, and the two wardens are stationed in the west. The centre of the diagram is occupied by the figure of a Mopse, or mastiff dog, with its head towards the east. In front of the Grand Mopse are two emblems of friendship; viz., two hands joined in fellowship, and a hand holding an open purse, from which another hand is extracting the contents. In correspondence with this, there are also two symbols of the same virtue in front of the wardens; viz., an altar on which is inscribed a heart within an oval, the incense upon it burning brightly, and on each side a human hand, as if grasping the altar in love. The other symbol is a flourishing tree, the trunk of which is embraced by the tendrils of a vine. These emblems were changed at pleasure by the Grand Mopse. Between the two latter symbols, a little in advance towards the east, stands a large vase, which is called the vase of Reason. Out of this vessel springs a cord, that takes its course towards the South and East, with sundry doublings, each of which encloses a heart, and sometimes two, and returns, by the north, to the place from whence it sprang. This was denominated the band of Pleasure, and

constitution of England. It has been very judiciously framed; but there are some omissions, which might profitably be supplied. The well-known working tools of an E. A. P. have been left out. These are the twenty-four inch gage,[64] the common gavel, or setting maul,[65] and the chisel.[66] But, above all, the key[67]

passed through the palace of Love, which is approachable by an archway springing from pillars, and surmounted by a large smoking chimney, called the chimney of Eternity. The whole surface of the tableau is strewed with *sémee* of hearts, and in the north and south are two columns, the bases of which were termed Sincerity and Constancy, and the shafts Fidelity and Friendship.

[64] The twenty-four inch gage is to measure and ascertain the extent of any building, that the expences may be accurately computed. Hence we derive a lesson of instruction. It recals to our mind the division of the day into twenty-four hours, and directs us to apportion them to prayer, labour, refreshment, and repose. It may be further considered as the scale which comprehends the numerical apportionment of the different degrees, according to the several Lodges.

[65] The common gavel is an important instrument of labour, without which no work of manual skill can be completed. From which we learn that skill without industry will be of no avail; that labour is the lot of man, for the heart may conceive, and the head devise in vain, if the hand be not prompt to execute the design.

[66] The chisel, though a small instrument, is calculated to make a permanent impression on the hardest substance, and the mightiest structures are indebted to its aid. It morally demonstrates the advantages of discipline and education. The mind, like the diamond in its natural state, is unpolished; but as the effects of the chisel on the external coat soon presents its latent beauties to the view, so education discovers the latent virtues of the mind, in order to display the summit of human knowledge, our duty to God and man.

[67] The key is one of the most important symbols of Freemasonry. It bears the appearance of a common metal instrument, confined to the performance of one simple act. But the well-instructed Brother

ought to have been introduced,[68] and to have occupied a conspicuous situation;[69] as it is a most expressive symbol of silence,[70] and refers to that system of secresy[71] which particularly distinguishes the

beholds in it the symbol which teaches him to keep a tongue of good report, and to abstain from the debasing vices of slander and defamation.

[68] "The prudent person possesses the key of all things. Nothing is so obscure that his understanding cannot comprehend; nothing is so secret and private, that his consideration and care cannot detect and lay open; nothing so hard and intricate, that his quickness and dexterity cannot explain and unfold. With this key he examines all the ways of business, and finds which are the most proper; he sees the disposition of times, and the exigences of affairs; he removes the difficulties and the bars that lie in his way; he publishes as much as is useful, and conceals closely whatever will be hurtful to him. With this key he lays open for himself a passage into the friendship of others; he insinuates himself into the inward recesses of their breast; he learns their most secret counsels, their most reserved thoughts; he resolves mysteries and penetrates things unknown, and seeks, and finds, and views objects the most remote from the common sense of the world." (Panth, p. 154.)

[69] Bro. Fellows asserts that the key was the attribute or symbol of Anubis, the dog star, and indicated the closing of one year, and the opening of another; because the Egyptians frequently commenced the year at the rising of this star. Its employment was afterwards extended to the opening and shutting the place of departed spirits. The meaning of this symbol, he adds, not having been preserved in the Lodge, it is there assigned to the treasurer. (Vide supra, n. 12.)

[70] The rose was a symbol of silence in ancient times. Hence, probably, originated the expression of "under the rose." Lemnius, and others, make the rose to be the flower of Venus, which Cupid consecrated to Harpocrates, the god of silence, as an emblem to conceal his mischievous pranks.

[71] According to the doctrine of Pythagoras, God ought to be worshipped in silence, because, from thence, at the first creation, all things took their beginning. To the same purpose Plutarch says,

fraternity in all those points which erect it into an exclusive society, protected by laws, and guarded by Landmarks, which are permanent and unchangeable. In the narrow limits even of two Lectures, it has been found impossible to do ample justice to the Tracing-Board of an E. A. P. But the sketch, however brief and hastily drawn, will be sufficient to demonstrate the moral teaching of Freemasonry.

"Men were our masters to teach us to speak, but we learn silence from the gods. From these we learn to hold our peace in their rites and initiations."

LECTURE VI.

THE FORM, SITUATION, AND EXTENT OF THE LODGE.

"Our Lodge is situated due east and west, because all places of divine worship, as well as all well-formed and regularly constituted Lodges, are, or ought to be, so situated; for which we assign three Masonic reasons: 1. The sun, the glory of the Lord, rises in the east and sets in the west; 2. Learning originated in the east, and from thence extended its benign influence to the west; 3. The third, last, and grand reason, refers to the situation of the tabernacle in the wilderness."—DR. HEMMING.

"It is high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea."—JOB. XI. 8, 9.

THE construction of Speculative Masonry, as it is now practised, has been beautifully conceived; and the arrangement embraces points which conduct the mind gradually to the uppermost step of the theological ladder, and leave it surrounded by a blaze of light and glory. The elements of Masonic morality are first propounded to the candidate at his initiation, and when his mind is sufficiently enlightened to entitle him to the advantage of new communications, he is *passed* on to a view of our scientific pursuits, and shown the connexion which exists between them and the moral lessons, in which he has already displayed

his proficiency. After due probation, he descends into the bowels of the earth[1] to search for truth; is raised to a state of intellectual superiority, which confers actual destinction, and taught the wisdom which is derived from our history,[2] tradition, and holy

[1] Hence, in some of the philosophical degrees, the place of meeting is figuratively termed a cavern, in imitation, probably, of the spurious Freemasonry, which was always held in the bowels of the earth; and the most stupendous specimens of the fact are visible to this day in the Indian, Persian, and Egyptian subterranean temples. In some places, entire mountains were excavated, and the cavern was constructed with cells, chambers, galleries, and streets, all supported by columns, and forming a subterranean labyrinth. Examples of this practice are found in the excavations underneath the great pyramid of Egypt; at Baix and Sena Julia, in Italy; near Nauplia, in Greece; at Elephanta and Salsette, in India; at Ceylon; and in Malta is a cave, where we are told that "the rock is not only cut into spacious passages, but hollowed out into numerous contiguous halls and apartments" Similar cavern temples are found in every country upon earth.

[2] Masonic history is at present in a very detached and imperfect state. We have no professed history of Freemasonry, which constitutes a reflection on our great society patronized by kings, princes, and nobles, of a very serious character. It is true, we have the compilation of Anderson, which has been continued by Preston, so far as it relates to this country, and by Laurie for Scottish Masonry. But the work of Anderson is manifestly imperfect, because it treats of operative Masonry only, and passes over the speculative division, as though it were of no importance. In many respects, this book is not of any great authority. Our Grand Lodge was convinced of this, when it delegated to Bro. Williams its sanction to compile a new history, in which both its branches should be extensively considered. And, again, little is really known in this country about continental Masonry, although its history and antiquities combine subjects of the greatest interest, and are fruitful in events of vast importance to the fraternity. In Lecture XXV., this subject will

legend,[3] to harmonize the heart, and lead it to reflections which show in strong colours the vanity of all human pursuits, and the necessity of preparing for death and resurrection; and while they inculcate his duties to God, exhort him punctually to observe the points of fellowship to his Brother, by assisting him in his distresses, supporting him in his virtuous undertakings, praying for his welfare, keeping inviolate his secrets,[4] and vindicating his reputation as well in his absence as in his presence.

occupy our attention. America, too, is prolific in materials for investigation; and the recent struggle to extinguish its light in that free country, which terminated so triumphantly for the institution, would be an instructive source of information, from which the most genial and beneficial results might be made to flow. The American Grand Lodges are at this moment making arrangements for a general history of the Order.

[3] The legendary or traditional history of Masonry is more accessible to inquiring Brethren. It is preserved in the several degrees. Much of it may be found in blue and red Masonry, and much in the military and philosophical degrees. The historical Landmarks are open to public investigation; but Freemasonry contains Landmarks of another description, on which it is not lawful to expatiate. They are locked up in faithful breasts, under the watchful guardianship of Fidelity. The ear hears them in the tiled recesses of the Lodge; the heart retains them, and out of that asylum the tongue never violates the Masons' faith.

[4] Bro. Blanchard, a learned barrister in Connecticut, thus expresses himself on the virtue of Masonic secrecy, in a lecture delivered before the Union Lodge, New London, and printed by request: "The means devised for promoting the welfare of Freemasonry are the secrecy, the language, and the government of the Lodge. Secrecy is wisely adopted to begin and continue Masonry, because it is necessary. If the Lodge should work in public, who, in a short time, would be its members? Besides, secrecy is, of itself, a virtue;

Here we find completed the true philosophy of Freemasonry. The three degrees[5] blend doctrine, morality, and science, tradition and history, into a grand and beautiful system, which, if studied with attention, and practised with sincerity, will inspire a holy confidence that the Lord of Life will enable us to trample the king of terrors beneath our feet, and lift our eyes to the bright morning star, whose rising brings peace and salvation to the faithful and obedient to the holy word of God. There is, indeed, scarcely a point of duty or morality, which man has been presumed to owe to God, his neighbour, or himself, under the Patriarchal,[6] the Mosaic, or the Christian

and is taught as such in the Lodge, and taught effectually. Men should be able to keep their own secrets, and should never violate the confidence of others. Masonic secrecy is, I acknowledge, a mysterious thing; but to the fact. The most tattling man, if he be a Mason, keeps this one secret; there is no risk of him. Enrage, discipline, expel—*he never tells*. Mad, drunk, or crazy—*he never tells*. Does he talk in his sleep? It is not about Masonry. Bribe him in his wants, tempt him in his pleasures, threaten him or torture him, he is a martyr here—but *he never tells*. Thus, secrecy is one of the means essential and effectual."

[5] The first, or initiatory degree, contains the rudiments of knowledge, and has been aptly referred to the patriarchal dispensation, when mankind were acquainted only with the first principles of religion, and worshipped God only in simplicity as the Creator and Governor of the world, when his laws and precepts were few, and written in the hearts of the faithful race. These precepts were,—1. The trial and punishment of malefactors. 2. Reverence for the seventh day, and divine worship. 3. The renunciation of idolatry. 4. The prohibition of nakedness. 5. Homicide forbidden. 6. Against fraud, dissimulation, and robbery. 7. Prohibition against eating the flesh of any animal taken from it before it was dead.

[6] In the patriarchal dispensation, we find many Masonic Landmarks,

dispensations,[7] which, in the construction of our symbolical system, has been left untouched. The forms and ceremonies, secrets and landmarks, the types and allegories of Freemasonry, present copious subjects of investigation, which cannot be easily exhausted. The nature of the Lodge, its form,[8] dimensions, and support; its ground, situation, and covering; its ornaments, furniture, and jewels, all unite their aid to form a perfect code of moral and theological philosophy; which, while it fascinates the understanding, improves the mind, until it becomes polished like the perfect ashlar, and can only be tried by the square of God's word, and the unerring compass of conscience.

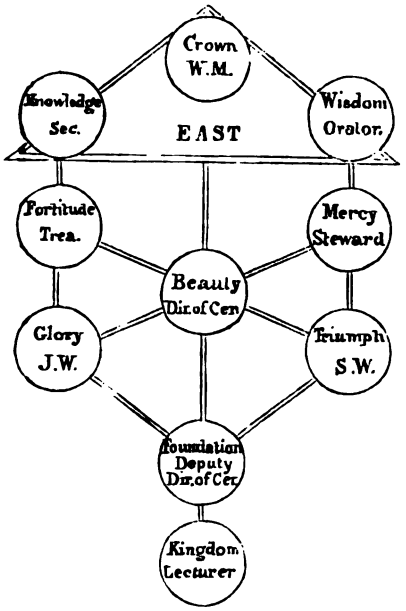
and the proper illustration of them is essential to the well-being of the Order. Those who affect to consider Masonry a modern institution, either overlook this fact, or doubt the genuineness of the Landmarks; either of which is disingenuous, to say the least of it. But while we are employed in tracing our legitimate Landmarks to a very remote period, we cannot divest ourselves of a concurrence in the fact, that, as a history of the times in which a Landmark occurs, becomes a regular Masonic pursuit, so the antiquity of the science may be proved, if not to demonstration, at least so far as may be necessary to satisfy the scruples of the most fastidious Brother.

[7] In the degree of Sublime Scotch Masonry, it is asserted that St. John the Evangelist was the first man who held a Lodge of Perfection.

[8] The form of a Blue Lodge is an oblong square; but the Lodge of the Degree of Grand Pontiff, which is the nineteenth in the *rit ancien*, represents a city of four *equal* sides, with three gates on each side. In the middle is a tree, which bears twelve different kinds of fruit. The city is suspended on clouds, crushing a *three headed hydra*. It is intended as a symbol of ancient Freemasonry, under the title of Grand Pontiff, which has been commissioned to replace the temple of Solomon, although our Saviour predicted it should never be rebuilt.

It has already been said that the form of the Lodge is an oblong square, or parallelogram,[9] or, more cor-

[9] In Bro. Rosenberg's Chart, Le Miroir de la Sagesse, he has presented us with an allegorical diagram of the form of a Lodge, accompanied with names of the ten Sephiroth applied to the chief officers; thus,—



To the above diagram our ingenious Brother adds, "dans le temple de Salomon à Jérusalem, dix colonnes avaient été elévees portant ces dix inscriptions, et placées sous l'invocation des chœurs d'anges résumés dans ces hiérarchies célestes." I give the figure as I find it, without any remark on the propriety of assigning Wisdom to the Orator instead of the W. M., and placing the S. W. in the south, and the J. W. in the north. The Helvetian ritual directs that the Treasurer shall be placed "in the corner of the Amorites," but here he is situated in the north along with the Secretary, who occupies his legitimate situation. The arrangement may be in accordance with the French system; but if so, it differs materially from our own.

rectly speaking, a double cube. Now, a square is esteemed by Masons as one of its Greater Lights,[10] and a compound part of the furniture of the Lodge. The square was the first geometrical figure which was brought into practical use by operative Masons.[11] In the construction of cities, and private dwellings, camps and fastnesses, right angles were generally used;[12] as

[10] An old system of lecturing, now before me, taught that "every duty in practice, if perfect and complete, *is of a square surface;* for every part of the practice of that duty should be supported by a line of sincerity, of equal length with the duty itself; for any duty is of the same length or extent with the sincerity with which it should be performed. The truth of this depends on the supposition that all parts of any duty are of equal length. What obedience the Supreme Legislator enjoins, is exactly of the same length or extent as the Will by which it is enjoined. And every part of that obedience is built or founded on that very same Will; wherefore obedience to any one particular command, is like a perfect square."

[11] It was asserted by Aristotle, that "he who bears the shocks of fortune valiantly, and demeans himself uprightly, is truly good, and of a SQUARE POSTURE, without reproof." And "he that would assume such a perfect square posture, should often subject himself to the perfectly square test of justice and equity. But that we may not mistake the application of the square, it will be necessary to understand its construction, and then its use will be easy. The square, then, is the theory of universal duty, and consisteth of two right lines, forming an angle of perfect sincerity, or ninety degrees; the longest side is the sum of the lengths of the several duties which we owe to the Supreme Being; the other is made up of the lengths of the several duties we owe to all men. And every man should be agreeable to this square, when perfectly finished." Such was the illustration of the Master's Jewel in the old York Lectures of Masonry.

[12] The four right angles of the square possess this property, that they will fill the space about a point without leaving any vacuum. In planes, this can only be accomplished by the equilateral triangle,

in the ark of Noah, the camp of the Israelites, the cities of Babylon and Nineveh, with the temples of Egypt and India, or the established forms of a Mason's Lodge. The square is a symbol of the perfection and happiness arising out of morality and justice, and, with this meaning in view, it has been assigned to the W. M.[13]

the square, and the hexagon; viz., by six equilateral triangles, four squares, and three hexagons. But, in solids, the pyramid and cube alone can fill the place which is about one point. Of the first part of this admirable theorem, which is also mentioned with the praise it deserves by Proclus, in his Commentary on the First Book of Euclid, the following demonstration is given by Jacquet. In order that any regular figures frequently repeated may fill space, viz., may form one continued superficies, it is requisite that the angles of many figures of that species, composed about one point, make four right angles; for so many exist about one point, as is evident from Coroll., 3 Prop. 13 of the first Book of Euclid. Thus, for instance, that equilateral triangles may fill place, it is requisite that some angles of such triangles composed about one point should make four right angles. But six equilateral triangles make four right angles; for one makes two-thirds of one right angle, and, therefore, six make twelve-thirds of one right, i. e., four right angles. The four angles of a square, also, as is evident, make four right angles, and this is likewise the case with the three angles of a hexagon. For one makes four-thirds of one right, and, consequently, three make twelve-thirds of one right, that is again four right. But that no other figure can effect this, will clearly appear, if its angle being found, it is multiplied by any number; for the angles will always be less than, or exceed, four right angles. (See Taylor's Proclus. p. 17.)

[13] Plutarch informs us that "the incense offered at the evening sacrifice in Egypt is composed of no less than sixteen different ingredients; because the number of these ingredients forms the square of a square, and is the only number which, having all its sides equal, makes its perimeter equal to its area, and also on account of the rich aromatic nature of those ingredients."

But the interior of the Lodge is not correctly described with reference to its superficial form alone;[14] it embraces also EXTENT—length, breadth, depth, and height;[15] and, therefore, partakes of the nature of the cube, single or double. And it is well known that

[14] The decorations of a Lodge on the Continent are most superb. The following description of the Temple, &c., at Paris, may be interesting:—"Le Temple (de la Grande Loge centrale) brille d'un éclat extraordinaire; la magnificence de sa décoration annonce que la cérémonie sera imposante et remarquable. Une riche draperie de la couleur voulue par le rituel de l'Ecossisme couvre les parois de sa vaste basilique, et sous la galerie qui règne à l'entour de ses voûtes, on voit flotter les bannières de chaque Atelier du Rit en activité à Paris, implantées régulierement sur les flancs des pilastres de la nef. L'étendard de l'Ill .·. Grande Loge et le drapeau national de France se déploient à l'orient. Au centre du carré long est un piédestal supportant un coussin destiné à l'offrande qui doit avoir lieu des insignes de la puissance. La disposition à la fois élégante et symbolique du dais qui couvre le Trône de l'est, le scintillement des rayons du delta, le parfum des fleurs, tout concourt, avec l'attente de la cérémonie annoncée, à faire naître dans les cœurs un sentiment d'émotion qui prépare convenablement les F. F. .·. aux travaux du jour."

[15] In describing the space occupied by the supreme deity of the Hindus, Southey expresses himself as follows:—

"In form a fiery column did he tower,
Whose head above the highest height extended,
Whose base below the deepest depth descended.
Downward its depth to sound,
Veeshnow a thousand years explored,
The fathomless profound,
And yet no base he found.
Upward to reach its head,
Ten myriad years the aspiring Brahma soar'd,
And still as up he fled,
Above him still the immeasurable spread."

(Kehama, xix.)

this particular figure was reputed to possess many mysterious properties, not only in the opinion of those who adhered steadfastly to the worship of the true God, which was confirmed by the fact that the altar of incense, constructed in the wilderness by Aholiab and Bezaleel, which was made in this form by the divine command, but also of those who had fallen into the errors and superstitions of a false and mistaken worship.[16]

We now come to consider of SITUATION of the Lodge. It is built due East and West for various reasons;[17] but the principal inducement of our ancient Brethren to adopt this disposition was,[18] that it

[16] Thus the heathen deities were many of them represented by a cubical stone. Pausanias informs us that a cube was the symbol of Mercury, because, like the cube, he represented Truth. In Arabia, a black stone in the form of a double cube, was reputed to be possessed of many occult virtues. Apollo was sometimes worshipped under the symbol of a square stone; and it is recorded, that when a fatal pestilence raged at Delphi, the oracle was consulted as to the means proper to be adopted for the purpose of arresting its progress, and it commanded that the *cube should be doubled*. This was understood by the priests to refer to the altar, which was of a cubical form. They obeyed the injunction, increased the altitude of the altar to its prescribed dimensions, and the pestilence ceased.

[17] "Our antiquity is in our principles, maxims, language, learning, and religion; those we derive from Eden, from the patriarchs, and from *the sages of the East;* all of which are made perfect under the Christian dispensation." (Hutch. Sp. of Mas. N. Ed. p. 209.)

[18] Wherever the superior body of the Masonic institutions is situated, that place is called the Grand East. (Grande Orient.) London, York, Dublin, Edinburgh, Paris, Vienna, and Amsterdam, are all Grand Easts in Masonic language. Every state in America has a Grand East, and every other place where there is a governing Grand Lodge, is called by Masons the Grand East. The East,

it might serve to commemorate the great deliverance of the Israelites from bondage, by imitating the arrangement of the tabernacle which was erected by Moses in the wilderness, as a place of public worship until the Lord should reveal the situation which he had chosen for his holy name amongst the tribes in the promised land.

The tabernacle was directed by the Almighty to be placed due East and West, with the Ark and Mercy Seat in the latter quarter. And this gave a new impulse to the formality of Jewish worship.[19] From this time their acts of devotion were performed with their faces towards the West, which was considered

with Masons, has a peculiar meaning. It is well known that the sciences first rose in the East, and that the resplendent orb of light, from that quarter, proclaims the glory of the day. "And behold the glory of the God of Israel came from the way of the East, and his voice was like the noise of many waters; the earth shined with his glory. (Ezek. xliii. 2.) The East-gate shall be shut; it shall not be opened; and no man shall enter by it, because the glory of the God of Israel hath entered by it. IT IS FOR THE PRINCE." (Ezek. xliv. 2. Dalcho's Masonic Orations, p. 91.)

[19] Such also is the form of a Masons Lodge, and its furniture ought to be disposed with the same scrupulous care as the furniture of the Jewish tabernacle. The Tracing-Board should be placed on the Master's pedestal, underneath the bible, square, and compasses; the first Great Light being displayed in Ruth. This is for the first degree. The Book of Constitutions is placed before the Past Master; the globes in the West, the rough ashlar in the North-East, the perfect ashlar in the North-West, while the Master Masons should take their station in the South-West, and Past Masters in the South-East, the Secretary in the North, and the Treasurer in the corner of the Amorites. The Mosaic pavement, and its accompaniments, are to be placed in the East, with other scientific emblems, and the three lesser lights East, West, and South.

and Mercy-seat;[30] and the tribes which lay North and South could not, therefore, worship with their faces towards the West, although the Holy of Holies still occupied that quarter of the temple.[31] During the captivity of Babylon, they worshipped towards Jerusalem,[32] which lay to the south-west; and in whatever part of the world the Jews may now be, they still devoutly worship the God of their fathers with their faces towards the holy city.

Masons assign three reasons[33] for placing their

and for this reason it is that in all Hebrew synagogues we observe the principal door placed at or near the opposite point of the compass."

[30] The directions which are prescribed for the observance of prayer amongst the Jews are curious. The person who prays, says Picart, "must turn towards Jerusalem, join his feet straight, lay his hands on his heart, and fix his eyes on the ground. He must avoid gaping, spitting, blowing his nose, or breaking wind, with the utmost precaution."

[31] "Every sect hath a certain tract of heaven," says the Koran, (c. 2.) "to which they turn themselves in prayer; but do ye strive to run after good things; wherever ye be, God will bring you all back at the resurrection, for God is Almighty. And from what place soever thou camest forth, turn thy face towards the holy temple; for this is truth from thy Lord; neither is God regardless of that which ye do; and, wherever ye be, turn your face towards the holy temple, lest men have matter of dispute against you."

[32] "Now, when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks to God, as he did aforetime." (Dan. vi. 10.)

[33] The author of the Hexameron thus moralizes on the life of man, in language purely Masonic: "His birth is as his morning; his strongest time, or his middle time (be his time long or short) is as his noon; and his night is that when he takes leave of the world, and is laid in the grave to sleep with his fathers. This hath been

Lodges due east and west. The rising and setting of the sun; the propagation of learning and science; and the disposition of the tabernacle of Moses. The spread of Masonry and Christianity equally began in the East, and made its way over the western parts of the world.[34] In the elucidation of these reasons, which is of some consequence in the system of Freemasonry which we now practice, it may be useful to extend the inquiry by investigating the usages of other nations in this particular.[35] The Persians, who usually performed

the state of every one, since first the world had any on it. The day breaking, the sun ariseth; the sun arising, continues moving; the sun moving, noontide maketh; noontide made, the sun declines; the sun declining, threatens setting; the sun setting, night cometh; and night coming, our life is ended. Thus runs away our time. If he that made the heaven's sun, hath set our lives sun but a small circumference, it will the sooner climb into noon, the sooner fall into night. The morning, noon, and evening—these three conclude our living." (Hex. p. 182.)

[34] The ancient Masonic manuscript, which is said to have been in the Bodleian Library, at Oxford, says, "Ytt dydd begyune with the ffyrste menne yn the Este, whych were before the ffyrste menne of the Weste; and comyinge Westlye, ytt hathe broughte herwyth alle comfortes to the wylde and comfortlesse." In his annotation, Mr. Locke seems to suggest, that Masons believed there were men in the East before Adam; which is, indeed, a mere conjecture. This opinion may be countenanced by some learned authors; but Masons comprehend the true meaning of Masonry taking its rise in the East, and spreading to the West, without having recourse to the Pre-adamites. East and West are terms peculiar to their society, and, when Masonically adopted, are very intelligible, as they refer to certain forms and established customs among themselves.

[35] "The ancients made it a constant practice to turn themselves round when they worshipped the Gods; and Pythagoras seems to recommend it in his symbols. By this circular movement, says Plutarch, some imagine that he intended to imitate the motion of

their adorations in the early part of the day, always worshipped towards the East.[36] Thus, the French translation of Prideaux's Connection says—"it was the mode of worship among the ancient Persians,[37] when they drew near to their consecrated fires,[38] to approach them from the west side,[39] because by that

the earth; but I am rather of opinion, that the precept is grounded on another notion, that as all temples are built fronting the East, the people at their entrance turned their backs to the sun; and, consequently, in order to face the sun, they were obliged to make a half turn to the right, and then, in order to place themselves before the Deity, they completed the round in offering up their prayer."

[36] Belzoni says he once found eight mummies all lying in a horizontal position, and facing the East.

[37] There is an Order in the foreign Lodges called "the Knights of the Sword, or *of the East*," which, in this country, is blended with the Royal Arch.

[38] The modern Tartars, who are partly Mahometans, and partly idolators, are very ceremonious in these particulars. Before they drink, they take up their cup, and first pay their obeisance to the fire, air, water, and the dead; turning themselves to the four quarters of the compass. For the fire, their eyes are directed towards the South; for the air, towards the East; for the water, towards the West; and for the dead, towards the North. In worship, the Romans turned to the right, and the Gauls to the left. The Hindoos observe a similar ceremony. In walking round the altars of their deities, they are obliged to prostrate themselves at each circuit with their faces flat upon the ground. The ancient Jews had a custom of turning towards the right in their devotions. They went up on the right side of the altar, and returned on the left, as appears from a precept in the Mishna.

[39] "The Egyptians, Chaldeans, Indians, Persians, and Chinese, all placed their temples fronting the East, and received the first rays of the sun. Hence the worship of the sun has been the religion of the

means their faces being turned to them as well as to the rising sun,[40] they could direct their worship towards both at the same time. This form of worship was directly opposite to that of the Jews.[41] For the Holy of Holies, wherein was inclosed the symbol of the Divine presence,[42] which lay on the Propitiatory or

ancient people from which the present races are descended." (Tytler's Elem. of Hist., 287)

[40] " In former times, during divine worship, the face was turned towards the East. Vitruvius has laid it down for a maxim, that a temple should be disposed in such a manner that those who go to sacrifice at the altar, may turn themselves to the East. The altar, also, according to Vitruvius, ought to be turned towards the East. Probably, the origin of this custom is owing to the idolatry of those who first of all worshipped the sun—an idolatry which prevails to this day amongst the East Indians and Americans. St. Austin has very plainly proved that the primitive Christians borrowed the custom of turning to the East from the heathens." (Cerem. and Rel. Const. p. 7.)

[41] " The visible glory of Christ the ancients supposed situated in the eastern part of the heavens, and it occasioned (as I think) their directing of their worship towards the East. The Gentiles, who worshipped the sun, differed much from this external direction of their faces ; for they respected especially the East point, by reason of the sun rising thence. And often, at other parts of the day, they altered their posture. They sometimes veiled themselves, saith Plutarch, and turned themselves about with respect to the heavenly motions. And Trismegistus (in Asclepio) relates, that it was a custom of some of the Gentile devotionists, at mid-day, to look towards the South, and, at sun-set, to look towards the West. It was at the rising of the sun when Lucian was turned towards it by Mithrobarzanes, the Chaldean priest, who mumbled his prayers in a low and indistinct voice at the rising of that false god. They respected not always the eastern angle, though they had especial regard to it, when the sun appeared in it. They respected also the South and West points in their worship." (Ten. Idol. p. 376.)

[42] The kebla, or point of devotion, amongst the followers of

Mercy-seat, being at the west end of the Temple of Jerusalem, all such as entered therein to worship God, had their faces turned that way. That was the point towards which they constantly directed their devotions; but that of the Magi, being towards the rising sun, they always worshipped with their faces towards the East."[43]

Some assign as a reason why Christian Churches and Masonic Lodges have this disposition, that the garden of Eden was placed in the East,[44] and man ex-

Mahomet, is Mecca. D'Ohsson informs us that "The keabê is the point of direction, and the centre of union for the prayers of the whole human race, as the Beith-mamour (the sanctuary of Mecca), is for those ofall the celestial beings; the Kursy, (the eighth firmament), for the four archangels: and the Arseh, (the throne of God), for those cherubims and seraphims who guard the throne of the Almighty. The inhabitants of Mecca, who enjoy the happiness of contemplating the keabê, are obliged, when they pray, to fix their eyes upon the sanctuary; but they who are at a distance from this valuable privilege, are required only, during prayer, to direct their attention towards the hallowed edifice. The believer, who is ignorant of the position of the keabe, must use every endeavour to gain a knowledge of it, and, after he has shown great solicitude, whatever be his success, his prayer is valid."

[43] Amongst the Greeks, the East was considered the right side of the world, and the West the left; whence the right hand was held in greater honour than the left. On serious occasions, they used to swear by their right hand, or by their head. Per caput hoc juro, per quod pater ante solebat. Which was the reason,—1, why they accounted the head holy and sacred; 2, why they bowed the knee when a person sneezed; 3, why the old philosophers had such an objection to eating the heads of animals, and, 4, why they seldom used this oath.

[44] "In regard to the doctrine of our Saviour, and the Christian revelation, it proceeded from the East. The star, which proclaimed the birth of the Son of God, appeared in the East. The East was an expression used by the prophets to denote the Redeemer. From

pelled towards the West; wherefore Christians pray, says Basil, looking towards the East,[45] in earnest expectation of a better country; and our places of Christian worship are hence placed due east and west; the holy altar being in the eastern sanctum. Clement, of Alexandria, refers it to another cause. The East, he says, is the birth of the day, and from thence the light springeth; and, therefore, we pray towards the East.[46] Again, the custom has been referred to the

thence it may well be conceived that we should profess our prayers to be from thence; if we profess, by being Masons, that we are a society of the servants of that divinity, whose abode is with the Father co-eternal, in the centre of the heavens. But if we profess no such matter, then why should not we have alleged our progress to have been from the North, and the regions of chaos and darkness?" (Hutch. Sp. of Mas., N. E., p. 215.)

[45] It is clear that the primitive Christians used the practice of praying towards the East. This fact is avouched by Tertullian, (Ad Nationes., l. i. c. 13.) in these remarkable words: "Quod innotuerit, ad Orientis partem, facere nos precationem." Origen, (in Numer. Hom. 5.) and many of the fathers, commend the practice; and some of them declare it heretical to depart from it. Epiphanius, adversus Ossin, hæresin, inter Elaxai errores posuit, quod ad Orientem orare, suos sectatores prohibuit.

[46] Bro. Moran says, in an article in the F. Q. R., (Vol. 5, p. 42), "Freemasons place their symbol of intelligence in the East of their temples; as representative of K. S., the W. M. takes his seat there, and his name is made ——; in the name of *one*, and by command of the *other*. The builders of houses of worship to God, who were formerly what the present race are only symbolically and speculatively, Freemasons entered, passed, and duly raised, had their chief altars of incense or sacrifice placed in the East. Christian churches, to this day, are, unless there be some great opposing obstacle, similarly built. The Druids had the slope of their cromlechs, or stone altars, erected in the great temple, which stretches from earth to heaven, turned towards the East, where they might catch along

crucifixion; for, as the Redeemer was sacrificed with his face towards the West, Christians ought to look towards him from whom they expect salvation; thus turning their faces to the East. And it has also been considered to have respect to the general judgment, because the angels revealed to the disciples who were witnesses of Christ's ascension towards the East,[47] that "the same Jesus which is taken up from you into heaven, shall so come, in like manner, as you have seen him go into heaven."[48] And, indeed, the very same thing had been already communicated to them by Christ himself in these remarkable words, "as the lightening cometh *out of the East*, and shineth even unto the West, *so shall also* the coming of the Son of Man be."

the full extent of its inclined surface, the first glimpse of their deity. The Persians, to this day, hail in prayer and worship the rising and setting of the majestic day star. The beautiful imagination, which made the statue of Memnon sound when its strong materials felt the first touch of the sun's rising beams, had a hidden and religious signification, akin to some of the points of faith among the more intelligent of the Craft."

[47] Thus Jerom says, "Psallite Domino, qua ascendit super cælum cœli, ad Orientem." (Hier. ad cap. 6. Amos in fine.)

[48] Tacitus (Hist. l. 5. c. 13) says that there was a firm belief amongst the people, that, about the time when Jerusalem was destroyed, the writings of the priests contained a prophecy that THE EAST (Oriens) should prevail.

LECTURE VII.

THE GROUND OF THE LODGE.—FIRST GRAND OFFERING.

"After many trials of his faith, a son was born to Abraham in his old age, who was promised as the ancestor from whom the expected Redeemer should descend. Yet, scarcely was this son grown up, when he was ordered to take him and offer him to God on Mount Moriah as a sacrifice. He obeyed, and this, his ready compliance to the will of the Almighty, was the *first grand offering*, which is, to this day, commemorated among Freemasons. God, however, was pleased to substitute a more agreeable victim in the stead of Isaac, and to reiterate to Abraham his gracious promises."

ARCHDEACON MANT.

IT is said that a Mason's Lodge rests on HOLY GROUND, in reference to a certain locality within the confines of Judea, which was consecrated by the presence of the Deity, and was, indeed, the place which he had chosen for his habitation to put his *name* there. This was the sacred mountain of Moriah; to which Freemasonry refers on several occasions, as the scene of many remarkable events, each of which forms a feature in the system. One of these occurrences will be the subject of the present lecture. It is of equal importance to Freemasonry and Christianity,[1] as the

[1] "Our Blessed Saviour told the Jews, that Abraham had seen his day, and rejoiced at it; from whence it is concluded that Abraham had a knowledge of Jesus Christ to come, and that, by looking

scene of the great symbolical offering which typifies the fulfilment of the promise and covenant made to our first parents at the fall. This subject is of such vast importance as an appendage to the Order, that it will be interesting to take a brief review of the circumstances connected with it.

Freemasonry being a moral institution attached to every system of worshipping the true and only God,[2]

through faith, he saw him as if then present, and embraced the expectation of him, and rejoiced in him as his Saviour. But, to this it is objected,—1, that it no where appears that Abraham knew any thing of Christ, any further than that some one descendant from himself should be a blessing to the whole world. 2. They say, the interpreting this passage in this manner seems to destroy the truth which our Saviour intended to establish by it. He spoke it, they say, in order to hint to the Jews, that he was a greater person than what they took him to be; for that he not only now appeared and lived amongst them, but that he had ages before been seen by Abraham; from whence the Jews concluded, that he meant to assert what he, upon their not believing it, assured them was true, that he was older than Abraham; but, if Abraham saw his day only by looking forward in faith to the expectation of it, no such conclusion could follow from his so seeing it; he might thus see it, and yet the Saviour, whose day he so looked to, might be ages younger and later than himself. Therefore, 3, as the design of this passage was to prove Christ older than Abraham, so they argue the true meaning of it is, that Christ was himself seen by Abraham. And so he really was; for, as many of the fathers rightly conjecture, the divine person, who was so often seen by Abraham, when God was said to appear to him, was our blessed Saviour, then in being, ages before he took upon him the seed of Abraham. Abraham, therefore, literally speaking, saw him; and our Saviour very justly concludes from Abraham's thus seeing him, that he was really in being before Abraham." (Shuck. Connect., vol. i. p. 291.)

[2] Bro. Sharp, of Leamington, has well expressed this truth in his oration at Warwick. He says, "To the practical working Mason, it

and consequently directing the attention to a common Creator, Redeemer, and Judge, without any reference to peculiar creeds or tenets, it necessarily includes a view of that majestic scheme by which the Deity was graciously pleased to reveal himself personally to man —the Mosaic Dispensation.[3] Nor does it exclude a survey of the patriarchal mode of devotion, which indeed forms the primitive model of Freemasonry. The events that occurred in these ages of simplicity of manners and purity of faith, when it pleased God to communicate with his favoured creature; necessarily, therefore, form subjects of interesting illustration in our Lodges, and constitute legitimate topics on which the Master in the chair may expatiate and exemplify, for the edification of the Brethren, and their improvement in morality and the love and fear of God.

When Isaac, the son of Abraham, and child of promise, had grown up to man's estate, the felicity of the aged patriarch was complete. But, alas, so insecure are all human pleasures and gratifications—in the

is scarcely necessary to remark that the corner stone of our society is RELIGION. We assemble in Lodges which are intended to represent the structure of the world, and you are well aware how faithfully that representation, with all its beautiful and significant decorations, has been preserved, from the earliest periods of antiquity, even to this day. Not only the extent and form, the support and situation, but the ground work and covering of a Mason's Lodge, are all matters upon which the most voluminous expositions might be employed; inasmuch, as these points, when separately considered, serve to illustrate the great end of Masonry, viz., that of imbuing the human mind with the loftiest conceptions of the purest moral precepts." (P. 26.)

[3] Hutchinson terms the three dispensations, viz., the Patriarchal, the Mosaic, and the Christian, the three stages of Masonry.

midst of his fondest hopes, and at the moment when his anticipations were expected to be realised, the Almighty thought proper to subject his faith to a severe test.[4] He was commanded to sacrifice this child of promise as a burnt-offering on the summit of Mount Moriah.[5] This mountain was selected as the scene of the dramatic representation which was intended to

[4] "It must be observed, that when scripture mentions God having tempted or tried any person, the object is not to ascertain what was previously unknown to him, who, from eternity, knows every thing, but that the temptation serves to show the world what people ought to do and believe. The effect it produces, and not the act, is required. Thus, when God commanded Abraham to sacrifice his son, it was not to learn his goodness, for that he knew; but the end he sought was an example to the world, demonstrating the duty they owed to the Creator, of obedience to his will. Since Abraham, without hesitation, immediately put into execution the order of God to sacrifice his son, who was born to him in his old age, although he had no hopes of having another, yet, with fortitude and integrity, he prepared to sacrifice him." (R. Manasseh ben Israel, from Maimon. b. 3. c. 24.)

[5] This was intended as a trial of Abraham's obedience, and hence obedience became a Masonic virtue, which is equally enforced in the laws, charges, and lectures of Masonry. Thus the laws and charges provide that "the rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the Brethren, according to the old charges and regulations, with all humility, reverence, love, and alacrity." (Ancient Charges, iv.) Again, "Your obedience must be proved by a close conformity to our laws and regulations; by prompt attention to all signs and summonses; by modest and correct demeanour in the Lodge; by abstaining from every topic of religious or political discussion; by a ready acquiescence in all votes and resolutions duly passed by the Brethren, and by perfect submission to the Masters and his Wardens, whilst acting in the discharge of their respective offices." (E. A. P. Charge. See Preston, p. 38.)

typify the great atonement; although it lay three or four days' journey from Abraham's place of residence; because it was the consecrated spot which the Almighty had chosen to place his name there; and on one of its peaks the atonement was actually accomplished. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee[6] of."

What were the feelings of Abraham when this order was promulgated; Ishmael banished, and Isaac the only child and solace of his age? What were his sensations when he was thus directed to take his beloved son into a distant land, to lay him on the altar, and offer him up for a burnt-offering?[7] He felt,

[6] Gen. xxii. 2. The mountains of Horeb and Sinai, though honoured with the temporary presence of the Deity, were far inferior in holiness to Sion or Moriah; the latter of which appears to have been the chosen seat of the divine presence, from the mission of Abraham till the destruction of the temple by Nebuchadnezzar, when the Shekinah was withdrawn; or, perhaps, till the reappearance of the Shekinah, in the person of Christ, a period of more than 2,000 years. Nay, it must be carried 360 years further, if the testimony of various Christian and heathen authors may be credited, that the Shekinah displayed itself in fire to frustrate the impious attempt of Julian to rebuild the temple in defiance of the prophecy of Christ.

[7] Here we have a bright illustration of the Masonic virtue of fortitude. And, indeed, as it is beautifully expressed in the Masonic eulogium of Preston (Illust. p. 38), "Masonry gives real and intrinsic excellency to man, and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It meliorates the temper and improves the understanding; it is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth, it governs the passions and employs usefully our

as every faithful follower of a just and merciful God ought to feel under similar circumstances, and he admitted, without hesitation, his firm belief that God was able to raise him up, even from the dead, to fulfil his own purposes, and redeem his promise. He had no misgivings of mind,[8] as modern unbelievers would have us suppose, respecting the divine nature of the communication.[9] He never mentally inquired how the promise was to be fulfilled, which had been the object of all the previous manifestations made to him by his heavenly Father.[10] But, having the command revealed

most active faculties; and in age, when sickness, imbecility, and disease have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, it yields an ample fund of comfort and satisfaction."

[8] "The fact is, he had faith in Christ. 'Abraham rejoiced, says Jesus, to see my day.' Now, when the figurative word *day* is used, not to express in general the period of any one's existence, but to denote his peculiar office and employment; it must needs signify that very circumstance in his life, which is the characteristic of such office and employment. But Jesus is here speaking of his peculiar office and employment, as appears from the occasion of the dispute, which was his saying, 'if any man keep my commandments, he shall never taste of death;' intimating thereby the virtue of his office of Redeemer Therefore, by the word *day* must needs be meant the characteristic circumstance of his life. But that circumstance was his laying it down for the redemption of mankind. Consequently, by the word *day*, is meant the great sacrifice of Christ." (Warb. Div. Leg. B. vi. s. 5.)

[9] There is a tradition in Arabia that Abraham, when the devil tempted him to disobey God, by refusing to sacrifice his son, discomfited the fiend by pelting him with large stones; and hence the Mahometans, even at this day, when on their pilgrimage to Mecca, throw stones at the devil in the dark valley of Mina.

[10] He entertained no thoughts of its proceeding from an evil

to him in the same manner as previous communications had been made,[11] his principle was obedience, his practice duty.[12] He did not entertain a disposition to question the directions of his Maker, or dispute the injunctions of that holy Being, who had hitherto been his friend and adviser in all the adverse circumstances of a long and eventful life. Like Job, he was ready to exclaim, "The Lord hath given, and the Lord may take away—blessed be the name of the Lord."

Without hesitation or delay, "Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac, his son, and clave the wood for the burnt offering; and rose up, and went unto the place of which God had told him."[13] The length of the journey proved no obstacle

source, like Orestes, when commanded by the oracle to murder his mother (Eurip. Electra. v. 979). He suggested to Electra the possibility that it might be a demon who had given him this staggering advice; when she immediately replied—"how can you suppose, for a moment, that a demon could occupy the sacred tripod?" Abraham entertained no such doubts.

[11] "The commentators say, that Abraham was ordered in a vision of the night, to sacrifice his son; and to assure him that this was not from the devil, the same vision was repeated the next night, when he knew it to be from God; and also a third time the night following, when he resolved to obey it, and to sacrifice his son. Hence these three nights are called the day of the vision, the day of knowledge, and the day of the sacrifice." (Sale's Koran. vol. ii. p. 300.)

[12] This forms a practical illustration of his own sentence on the brothers of Dives. "If they hear not Moses and the prophets, neither will they be persuaded though one should rise from the dead."

[13] Thus the apostle says, "by faith Abraham, when he was called to go out into a place, which he should after receive for an inheri-

to his ready compliance; although it is not to be doubted but reflections would arise in his mind sufficient to have staggered the resolution of an ordinary person, and excite his wonder how this premature sacrifice could be consistent with the promise.[14] But the faith, which made him believe, even against hope, kept the patriarch steadfast in this afflicting exigency.

On their arrival at the foot of Mount Moriah,[15] after

tance, obeyed; and he went out, not knowing whither he went." (Heb. xi. 8.) "The first effect of his faith was his obedience; for when God called and commanded him to go out of his country into a place which he would show him, Abraham obeyed without any scruple or delay, and went out, not knowing whither he went. And the causes or reasons of this faith, were, as in the former persons; first, an evidence or sight of a thing unseen, for God told him of a place or country which was yet unseen of him; and, second, a subsistence of a thing hoped for; for God had promised him that he should receive that country for an inheritance. So, the foresight of that country to come, and the hope to have it for an inheritance, were the causes to produce in Abraham that faith, whereby he obeyed the call of God, and thereupon went out of his own country, not knowing as yet, whither he went." (Lushington, Expiat. of a Sinner, p. 256.)

[14] That is, how the children to be born of Isaac, should be accounted his seed and posterity. In this perplexity, then, and contrarily between the promise and the command, what issue could Abraham find for his faith? To doubt of God's promises, and of their performance would have been impiety; and, therefore, he obeyed God's command for the offering up of Isaac. (Ibid. p. 270.)

[15] Hills or mountains were always considered the peculiar abode of the Deity; and hence the Masonic tradition, that our ancient Brethren held their Lodges most frequently on the highest of hills. The veneration for hills or secret caverns induced the construction of temples for divine worship in such situations. The custom was imitated in the early ages of Christianity; for our ancient churches

a tedious and melancholy journey, leaving the servants behind, the father and son ascended the mountain in silence; the former bearing the instruments of sacrifice, and the latter carrying the wood for the fatal pile, as the Redeemer afterwards bore his cross.[16] Isaac at length broke the silence by asking a simple question, which must have been a dagger to the patriarch's heart. Where is the victim for sacrifice? The passage, as related by Moses, is peculiarly affecting. "And Isaac spake unto Abraham his father, and said, My father. And he said, Here am I my son. And he said, Behold the fire and the wood, but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering. So they went both of them together." And when they arrived at the summit of the mountain—when they stood together within sight of that awful spot where Enoch is said to have deposited the secret mysteries which had been entrusted to him, according to the divine command—Abraham having, without doubt, first communicated to his son the peculiar circumstances of the case, with a heavy heart, built an altar, laid the wood in order, bound his unresisting victim, and placed him on the altar, upon the wood

are usually erected on hills, either natural or artificial; and beneath the foundations of those which are cathedral or collegiate, crypts were usually constructed for private devotion, and other secret purposes.

[16] This is not the observation of Christian divines only; the Jews themselves have so understood it. The lesser Bereshith on the passage, observes in a note, "Isaac carried the wood upon his shoulders, as a man carries his cross." (See Hale's Chron. vol. ii. p. 125.)

which was to form his funeral pyre.[17] After a solemn and affecting prayer to God for strength to perform the task, Abraham took the sacrificial knife, and stretched forth his hand to slay his son."[18]

At this moment, the Almighty spectator,[19] who had

[17] "Remember," says the Koran (c. 2), "when the Lord tried Abraham by certain words which he fulfilled, God said, verily I will constitute thee a model of religion unto mankind. He answered; and also of my posterity. God said, my covenant doth not comprehend the ungodly. And when he appointed the holy house of Mecca to be a place of resort for mankind, and a place of security; he said, Take the station of Abraham for a place of prayer."

[18] The Phœnician Mythology contained a similar tradition. Sanchoniatho says, "Cronus was by the Phœnicians called Israel; that he and all his followers were circumcised; and that he sacrificed upon an altar to his father Uranus, or Heaven, his only son, by the nymph Anobret." And this custom was prevalent amongst the Phœnicians and Canaanites down to a late period. "In all emergencies of state," says Bryant (Anal. vol. vi. p. 316), "and times of general calamity, they devoted what was most necessary and valuable to them, for an offering to the gods, and particularly to Moloch. But besides these undetermined times of bloodshed, they had particular and prescribed seasons every year when children were chosen out of the most noble and reputable families. What can be more horrid to the imagination, than to suppose a father leading the dearest of all his sons to such an infernal shrine; or a mother, the most engaging and affectionate of her daughters, just rising to maturity, to be slaughtered at the altar of Ashtaroth or Baal? Justin describes this unnatural custom very pathetically. Quippe homines, ut victimas immolabant; et impuberes (quæ ætas hostium misericordiam provocat) aris admovebant; pacem sanguine eorum exposcentes, pro quorum vita dii rogari maxime solent."

[19] Here we have a decisive evidence of the appearance of the Deity on the summit of a high hill; and hence the patriarchs and Jews became attached to the system of assembling for pious purposes in such situations.

beheld the perfect faith of his servant, arrested the patriarch's arm as it descended to inflict the fatal blow. The sacrifice was complete—faith and obedience had triumphed—and the divine order was issued: "Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.[20] And Abraham lifted up his eyes and looked, and behold, behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.[21] And Abraham called the name of that place JEHOVAH-JIREH, as it is said to this day,

[20] Some think that the human sacrifices of the Gentiles were derived from this event. But, says Borlase, "if this had not been a rite usual among the heathens before, Abraham would not have been commanded to it, nor probably obeyed, without some more particular and cogent reasons given by God for such a shocking sacrifice; but there is not the least argument recorded in Scripture to enforce, what an injunction entirely new and so unnatural might well require, to make it prevail over so righteous a man. The custom, therefore, seems more ancient, and God seems to have commanded this action, not only for the trial and justification of the patriarch, but that he might thereby have an opportunity of convincing him how much he abhorred such sacrifices of the heathen, by interposing, in a miraculous manner, to prevent the innocent son from dying an immature and violent death, and the obedient father from imbruing his hands in the blood of his only son." (Ant. Corn. p. 65 n.)

[21] "The use and design of a sacrifice," says South (Serm. vol. iii. ser. 9), "as it has been used by all nations in the world, was to appease the Deity by laying down a life for sin, and that by the substitution of a sacrifice, whether of man or beast, to die, and pay down his life instead of the sinner. For there was a tacit acknowledgment universally fixed in the hearts of all mankind, that the wages of sin

in the mount of the Lord it shall be seen."[22] Thus was Isaac raised from the dead by a figure; and thus was consummated the most glorious instance of implicit faith which the world ever beheld. As Christian Masons, this extraordinary transaction, which forms one of the grand offerings which consecrate the floor of the Lodge,[23] on our holy mountain, is applied as a type of our redemption in Christ Jesus.[24] And some

is death; and that without shedding of blood there could be no remission; upon which was built the reason of all their sacrifices and victims."

[22] It is clear that the mountain was made holy by the presence of God alone, and so it continued till his presence was finally withdrawn.

[23] The very circumstance of our Lodges being consecrated by such events as the above, may serve to show that the institution possesses some reference beyond conviviality and sensual pleasure.

[24] All the details, indeed, of this singular transaction bear such a striking reference to the actual sacrifice of Christ, that it appears impossible for the most sceptical to resist the evidence. Abraham, in the spirit of prophecy said, God will provide a Lamb; Jesus was the Lamb, without spot, provided by God to take away the sins of the world. This prophecy was delivered on Mount Moriah; Mount Calvary where Christ was crucified was a mountain in the immediate vicinity. Almost on the very spot where Isaac had been laid upon the altar, was Jesus offered in sacrifice to God. Isaac was to bleed by the hand of his own father; and it was Jehovah's sword which made Jesus suffer. Isaac was a child of promise, born in a supernatural way, of a disposition eminently pious; yet, him did God require for a burnt-offering; it was not Abraham's cattle; it was not his son Ishmael, but his beloved Isaac. Thus was Jesus also, the promised seed, named, like Isaac, before he was conceived in the womb. He was born, not after the manner of other men, but of a pure virgin; he was that only, that beloved Son, in whom the Father was well pleased; he was the Lamb without spot; yet, him did God

think that it was a distinct and plain revelation of the Messiah, or the atonement for sin, on one of the peaks of the same mountain, by actions instead of words.[25]

The faith of Abraham, thus displayed in its greatest purity, became so celebrated throughout all the earth, that every ancient nation, as well as the Jews, have endeavoured to trace the origin of their religion and their descent to him;[26] and unite in considering him

appoint to be a sacrifice. He was ordained from eternity to be a propitiation for sin; nor did the Father recede from his purpose for 4000 years. Having set apart his son for this end, he changed not; and Jesus, at the appointed time, became obedient unto death, even the death of the cross.

[25] The Scriptural custom of using action instead of words, is by no means an uncommon occurrence. Thus, "where God says to one prophet, make thee bonds and yokes, and put them on thy neck; to another, go, take unto thee a wife of whoredoms, &c.; and to a third, prepare thee stuff for removing, &c.; that is an intimation of his purpose by action instead of words; where, in the first case he foretels the conquests of Nebuchadnezzer over Edom, Moab, Ammon, Tyre and Sidon; in the second, he declares his abhorrence of the idolatries of the house of Israel; and the third, the approaching captivity of Zedekiah." (Warb. Div. Leg. B. vi. s. 5.)

[26] "It is very remarkable that the profane writers give us much the same accounts of him. Berosus, indeed, does not call him by his name, but describes a person of his character to be ten generations after the flood; and so Moses makes Abraham, computing him to be the tenth from Noah. Nicolaus Damascenus calls him by name, and says that he came out of the country of the Chaldees, settled in Canaan, and, on account of a famine, went into Egypt. Eupolemus agrees that Abraham was born at Ur of the Chaldees; that he came to live in Phœnicia; that sometime after his settling there the Assyrians overcame the Phœnicians and took captive Abraham's nephew; that Abraham armed his servants and rescued him; that he was entertained in the sacred city of Argarize by Melchisedec the priest of God, who was king there; that sometime after, on

the great protoplast and patriarch of their respective nations.[27] This is true, not only of the descendants of

account of a famine, he went into Egypt with his whole family, and, fixing there, he called his wife his sister; that the king of Egypt married her, but he was forced by a plague to consult his priests, and finding her to be Abraham's wife, he restored her. Artaphanus, another of the heathen writers, does but just mention him. He says, the Jews were at first called Herminth, afterwards Hebrews by Abraham: and that Abraham went into Egypt, and afterwards returned into Syria again; but Meto, who wrote a book against the Jews, and therefore was not likely to admit any part of their history that could possibly be called in question, gives a very large account of Abraham." (Shuck. Con. vol. ii. p. 29.)

[27] Purchas, in "His Pilgrimes," gives a quotation from Benjamin, of Tudela, who visited the Holy Land, between six and seven hundred years ago, hints at this, in his account of the sepulchre of Machpelah. He says, "I came to Hebron, seated in a plaine; for Hebron, the ancient metropolitan citie, stood upon an hill, but it is now desolate. But in the valley there is a field, wherein there is a duplicitie, that is, as it were, two little valleys, and there the citie is placed; and there is an huge temple, called St. Abraham, and that place was the synagogue of the Jewes, at what time the country was possessed by the Ismaelites. But the Gentiles, who afterwards obtayned and held the same, built sixe sepulchres in the temple by the names of Abraham, Sara, Isaac, Rebecca, Jacob, and Lia. And the inhabitants now tell the pilgrimes that they are the monuments of the patriarkes; and great summes of money are offered there. But surely, to any Jew coming thither, and offering the portors a reward, the cave is shewed, with the iron gate opened, which from antiquitie remayneth yet there. And a man goeth down with a lamplight into the first cave, where nothing is found, nor also in the second, untill he enter the third, in which there are the sixe monuments, the one right over against the other; and each of them are engraven with characters, and distinguished by the names of every one of them after this manner,—*Sepulchrum Abraham patris nostri, super quem par sit;* and so the rest, after the same example. And a lampe perpetually burneth in the cave, day and night; the officers of the

his children by Hagar and Keturah, and the Edomites or Idumeans, who sprang from Esau, his grandson in the direct line, but also of the great nations of Persia and India; the latter of which, at a subsequent period, named the chief deity, who was reputed to be the first planter of their nation, by the name of Brahama, and his priests assumed the name of Brahmans; words which were unquestionably derived from Abraham, the father of the faithful.

This incident, though full of instruction, and capable of rousing into action all the sensibilities of our nature—though acknowledged by Freemasonry to be of essential importance towards the consecration of its mosaic pavement, which represents the scenes of human life, chequered with good and evil, prosperity and adversity[28]—is, nevertheless, often passed over in

temple continually ministering oile for the maintenance thereof. Also, in the selfsame cave, there are tuns full of the bones of the ancient Israelites, brought thither by the families of Israel, which, even untill this day, remayne in the selfsame place."

[28] "As the steps of man are attended by various and uncertain incidents of life—as our days are chequered with a strange contrariety of events, and our passage through this existence, though sometimes blessed with prosperous circumstances, yet often beset by a multitude of evils; hence our Lodges are furnished with mosaic work, to remind us of the precariousness of our state on earth. To-day, our feet tread in prosperity; to-morrow, we totter on the uneven paths of weakness, temptation, and adversity. Whilst this emblem is before us, we are instructed to boast of nothing; to have compassion, and give aid to those who are in adversity, to walk uprightly and with humility; for such is our existence, that there is no station in which pride can be stably founded. All men are similar by nature; although some are born to more elevated stations than others; but, when in the grave, all are upon a level—death destroy-

our lectures with equal carelessness and inattention. It conveys a moral of the utmost value; it shows that however the providence of God may try one of his feeble creatures by adversity or persecution, it is for their eventual benefit. Thus he tried Abraham, and Joseph, and Job; but they proved faithful, and their reward was exemplary. When the Almighty sees fit to involve a righteous man in trouble, it is intended for his purification, and as a beacon to prevent him from being seduced from his steadfastness by the pleasures and allurements of the world, that he may be saved in the day of visitation. And, in like manner, dispensations of affliction are frequently the messengers of divine kindness, to turn the hearts of the wicked from their evil ways, and to convince them that the wisest as well as the safest course is, to do justly and to love mercy towards their fellow-creatures, and, impressed with a due sense of their moral responsibility, to walk humbly with their God.

Such views and such principles confer a real value on Freemasonry, which, considered as a mere technical institution, it could not possess.[29] But, if it be prac-

ing all distinctions. Then, whilst we tread on the mosaic work, let our ideas return to the original which it copies, and let every Mason act as the dictates of reason prompt him, and live in brotherly love, faith, and hope, and charity." (E. A. P. Lecture, from Dr. Ashe's Man., N. Ed. p. 73.)

[29] Lord Ramsay, G. M. of Scotland, in a speech before the Grand Lodge, in 1837, thus expressed his deep respect for the science of Freemasonry: "When I call to mind the circumstances of the degrees through which I have had the honour to pass, I am filled with admiration of the pure morality of the principles inculcated, the beauty of the ceremonies, and the chaste and striking language in

tised with an eye to the improvement of the morals, and a reference to the sublime truths, which constituted its essence in the early ages of the world, it rises above all human institutions, and forms a beautiful auxiliary to the practice of religion.

which instruction is conveyed. I reverence Freemasonry; for that it employs, symbolically, the implements of the art which we profess, to teach us to contemplate the mighty hand of the Creator; and is ever reminding us, by them, of that Almighty Architect of the Universe, who layeth the beams of his chambers in the waters; who hath laid the foundations of the earth so that they cannot be moved; while, by another symbol, it calls to our recollection, that not only our deeds, but the thoughts, too, of our inmost hearts, are beneath the inspection of that All-seeing Eye, which never slumbereth nor sleepeth."

LECTURE VIII.

THE GROUND OF THE LODGE CONTINUED.
SECOND GRAND OFFERING.

"In the year 1017, B. C. David was unfortunately tempted to ord the people to be numbered; which sin drew down the anger of God, a a pestilence raged among the people, which destroyed great numbe of them. To appease the wrath of the Almighty, David, by divi command, built an altar on Mount Moriah, and offered there burnt offerings and peace offerings, together with many pio prayers, which caused the destroying angel to stay his hand. Th is the *Second Grand Offering*, commemorated by Freemasons."

ARCHDEACON MANT.

"Hark! from on high the Mason-word!
David, my servant, shall not build
A Lodge for heaven's All-sovereign Lord,
Since blood and war have stained his shield.
That for our Deputy, his son,
We have reserved Prince Solomon."

WEEKS.

THE life of our Grand Master, David, is ofte referred to in the system of Freemasonry; because h was a man after God's own heart, although huma imperfection caused him, in some instances, to e most grievously. In this lecture, it is my intention t record and illustrate an event which forms a Landmar of great importance to Freemasonry, insomuch a


Hill Gorb
Herod's Tomb
Camp of the Assyrians
Explanation.
1 the Strong Stairs
2 the Strong House
3 the higher open Fish Pool
4 Agripa's Palace
5 Caiphas House
6 David's Tomb
7 Wall of Jerusalem : Stairs
8 the Street Beth-fur
9 David's Wall to encompass
10 Mount Zion
11 the Street Bethucarum
12 the Fountain Gate
13 the Dunghill Gate
14 the Tower
15 Ditto
16 Mount Zion
17 the Gate of Benjamin
18 the Queens House
19 the House of Lebanon Wood
20 Solomons House
21 the Horse Gate
22 the Water Gate
23 the Fountain of Rogel
24 Isaiah's Sepulchre
25 Solomons Pond
26 the Baths of Siloe
27 the Court of the Gentiles
28 the Courts of Israel
29 the Inward Court
30 Fort Antonia
31 the Second Gate
32 the Sheep Pool
33 the Beast Market
34 the Money Chamber
35 the Herd Gate
36 the Tower of Emath
37 the Wall of the Old City Salem
38 Josephs House
39 the Lake of Savonner
40 the Tower of Psephine
41 the Wall of Elias Adrianus
42 the Valley of Tyrocopon
43 Hellen's Palace
44 the Lake within two Walls
45 the lower Fish Pond
46 the Pool of Amadas
47 the Gate of Ephraim
48 Fish Gate
49 Benjamin's lower Gate
50 the Tombs of the Kings
51 the Wall of Ezechias
52 the Place of Prayer
53 the Gate of the Valley
54 the Old Gate
55 Christs Sepulchre
56 the Palace Guard
57 Coenopolis

Holborn.



without it, the floor of the Lodge would not be perfectly consecrated.[1] It will be necessary, therefore, to consider the circumstances attending it with some degree of minuteness.

After David had succeeded to the throne of Israel,[2] on the death of Saul, he was universally victorious

[1] It is an error into which some of our intelligent Brethren have inadvertantly fallen, to consider the degrees of Masonry as bearing a chronological reference to each other. The signs, tokens, and words, as well as the O. B. of each degree, point to one and the same period of time, and force the inference upon our minds that the present arrangement was completed after the building of Solomon's Temple; although a system, similar in detail, was in active operation during the whole period when that sumptuous edifice was in hand. Besides, the first degree alone contains references to events widely distant from each other in point of time, although connected in their symbolical and spiritual reference. Each of the two following degrees embraces a view of the details of the temple, and the only difference is, that the former illustrates the science by which the fabric was raised, and the latter describes the divine uses and allusions of its ornaments, furniture, and jewels. And the Royal Arch, and its accompanying degrees, although they embrace a period of time from the dedication of the first to that of the second temple, not only contain a reference to the legation of Moses, and to the opening of three original Lodges, but also to the fall of our first parents from their state of happiness in Paradise, and several other important events connected with Freemasonry before the Flood.

[2] This illustrious individual appears to have been under the divine protection from his infancy. When he was but a youth, he encountered a lion and a bear, furious with hunger, which had attacked his flock, and slew them both. Subsequently he vanquished the great Goliath of Gath, whose spear was like a weaver's beam, with the simple arms of a peasant boy. His success in each of these instances was entirely owing to his dependence upon God. His numerous escapes from the envy and jealousy of Saul can be attributed only to the "Invisible Shield."

over his enemies, and became a mighty and a prosperous monarch.[3] But there are some circumstances in his life which were peculiarly offensive to God, and met with summary punishment. To some of these, Freemasonry directs our attention.

David had brought the tabernacle from Kirjath jearim, and then from the house of Obed Edom, and had set it in a tabernacle made with curtains on the hill of Sion. The uninterrupted prosperity which he enjoyed after this transaction, inspired him with a design of building a sumptuous temple for the worship of the Deity, deeming it in a high degree criminal to permit the ark of God to remain in a tabernacle, at a time when he resided in a palace constructed and ornamented with the utmost profusion of elegance and splendour. And to this he was further incited by an ancient prediction of Moses.[4] Having some undefined idea that the place which the Lord had chosen to place his name there, was in the city of Jebus, or Jerusalem;[5]

[3] "At this period, ambassadors were sent by Hiram, king of Tyre, to solicit an alliance with David; and these persons brought with them a valuable present of Cedar wood, and also a number of ingenious workmen in different branches, for the purpose of constructing a palace for his residence in Jerusalem." (Josephus, Ant. B. vii. c. 3.)

[4] Moses had promised the Israelites, "when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord."

[5] "In the time of Abraham, this city bore the title of Solyma, and

our Grand Master resolved to recover it from the Jebusites, who still retained possession, and lived there in peace under the government of Araunah, their king. He contented himself, however, with taking possession of the strong-hold of Zion, and the adjacent territory. He then reformed, as our traditions assure us, the Mason-lodges,[6] with the assistance of certain expert architects, furnished by his friend and ally, Hiram, King of Tyre, he built a large addition to the city, and, allowing the Jebusites to occupy their ancient habitations, they lived together in peace.[7]

many persons are of opinion that Homer alludes to this place, when he makes mention of the people of Solyma, as the word *hieron* signifies in the Hebrew language, not only a temple, but also security, and a fortress. From the period when Joshua divided amongst the Hebrews the lands which they had conquered from the Canaanites, to that in which David made himself master of Jerusalem, was computed to be five hundred and fifteen years; and, during this whole term, the Jebusites maintained themselves in the above city, notwithstanding all the efforts of the Israelites to dispossess them." (Josephus ut supra.)

[6] These Lodges, it is probable, practised only three degrees. Solomon increased them to seven; but, in modern times, an indefinite number have been instituted in different countries, and frequently the same degree is practised under different names. I shall recur more particularly to this subject hereafter. (See Lect 25.) At present, I may observe that, in the Acta Latomorum, are mentioned eight sorts of Red Cross, thirty-seven of the elect, sixty of master, and sixty-four of Scotch Masonry. But the modern degrees may be numbered by hundreds.

[7] "He appointed Joab, the son of Jeremiah, to be his general; and Josephat, the son of Ahilud, keeper of the records. From the house of Phineas, he selected his friends Abiathar and Zadok to be his priests; and he nominated Seraiah his secretary; his personal guard, into which his elder sons were incorporated, was commanded by Benaiah, the son of Jehoida." (Josephus ut supra, c. 6.)

But David, as yet, was ignorant of the place where the Temple of the Lord was to be erected; for it still remained in possession of the Jebusites, and, on that spot, Araunah had established his threshing floor. At this period, Mount Moriah exhibited a picturesque appearance, by being covered with groves of olive trees; and, for this reason, it was called "the field of the wood." On one of the eminences of this mountain it was, that the Almighty Being, who covenanted with the patriarchs, who led the Israelites out of Egypt, and who appeared to David, worked out human redemption by a voluntary surrender of his life upon the cross.[8] After David had made the above determination, the Lord directed Nathan, the prophet, to communicate to David: "Thus saith the Lord, shalt thou build me an

[8] Hutchinson, as I have already had occasion to remark, explains the three epochs of Masonry thus: "By the first is implied the primitive knowledge of the God of nature in the earliest ages of man. The second commences with the Mosaic dispensation, and includes the building of the temple at Jerusalem, together with the light which men received for the discovery of divine wisdom by geometrical solutions. The third period is the age of Christianity." The French Masons divide the stages differently. They say: "On peut assigner trois grandes époques distinctes à la Maçonnerie. La première comprendrait les temps antiques, où s'établirent dans l'Inde ces fameuses écoles, qui transmirent à l'Egypt les sciences que l'Egypte transmit ensuite à la Grèce et la Grèce à l'Italie. La seconde commencerait avec le Christianisme, lorsque les Juifs étaient esclaves des Romains, et les Romains esclaves de leurs propres tyrans; lorsque la liberté, l'égalité, la fraternité, et même la mise en commun des biens furent si hautement préchées par l'Evangile et les Apôtres, et lorsque les premiers Chrétiens endurèrent la mort pour soutenir une telle révolution. La troisième époque daterait de la renaissance des lettres, au quinzième siècle, et viendrait jusqu'à nos jours." (La Franc Maç. rendue a ses vrais princ. p. 6.)

house for me to dwell in? When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son."[9]

But the great event recorded by Freemasonry, in which David indulged a culpable pride in his own strength and riches, has now to be illustrated. In the height of his exultation at having triumphed over his enemies, he conceived an idea which was highly offensive to God, as it manifested an overweening confidence in his own resources, in preference to that firm reliance on the divine protection, which ought to have distinguished the man who had been the object of so many mercies.[10] He commanded a general census[11] to

[9] Some commentators have thought that the above words referred to Solomon alone, who was appointed to build the temple, and succeed his father to the throne of Israel. But this local application is too confined. St. Peter applies the passage directly to Christ. And it so evidently refers to the Messiah, and his everlasting kingdom, that we wonder it could ever have been understood otherwise, especially when more than one of the inspired writers quote it with the same sense and application.

[10] In the Book of Samuel, it is simply stated that, "The anger of the Lord was kindled against Israel, and he moved David against them to say, go number Israel and Judah." (2 Sam. xxiv. 1.) But, in the Book of Chronicles, which was composed after the Babylonish captivity, when the Jews had learned the doctrine taught in the spurious Freemasonry of Persia, of two separate and independent principles, David is said to have been under the influence of Satan. "And Satan stood up against Israel, and provoked David to number Israel." (Chron. xxi. 1.)

[11] The R. Manassah ben Israel says, that, amongst the Jews, it was

be taken throughout his whole kingdom, that he might be acquainted with its military strength, as if he had obtained his victories, and secured the blessings of peace to his people by the power of his own arm, or the valour of his captains, or the numbers of fighting men under his command. His counsellors saw the impropriety of the measure, and endeavoured to dissuade him from his purpose; but, finding their arguments without effect, they proceeded reluctantly to execute their thankless commission.

When the census was completed, he became conscious of his error; for the divine displeasure was communicated to him by the prophet Gad. It may be here observed, that the simple fact of numbering the people could not be sinful, because they had been numbered on other occasions with impunity. It was the forgetfulness of God's mercy, and the confidence in his own physical power, that constituted the offence.[12] And, to convince him that his strength did

believed that "taking a census of the people was to avoid the calamity called the Evil Eye. This evil is called by the Latins *fascinatio*, as Ambrose Calepin observes; and, although Jerome and Lorino hold it as ridiculous, the fact is, it does exist, which is proved by experience, reason, and authorities. We daily see and experience, that many accidents happen to those affected by this disease; and Pedro Mexia details many striking examples of it; blooming fields being dried up by the operation of the sight alone; others inundated, vessels wrecked, and many extraordinary injuries inflicted by the eyes." (Concil. vol. i. p. 194.)

[12] The Rabbins differ on the nature of David's sin. Some think, amongst whom was Abarbanel and Levi ben Gershon, that it consisted in confiding in the numbers, strength, and courage of his people, when he ought to have relied on his Almighty Protector alone. David Kimchi and Nachmanides pronounce that David's sin

not consist in the number of his people, who might be annihilated in an instant, the Almighty gave him the choice of three calamities,[13] one of which should be inflicted on his people as a warning and example.[14]

This grievous calamity overwhelmed the warm-

consisted in numbering the people, by simply counting them, which was a violation of the Levitical ordinance, that the Jewish people shall be enumerated only by the half shekel. (Exod. xxx. 13.) There is, however, great difficulty in the question; and though we are sure that God was grievously offended at the act of David, we are not furnished with sufficient data to pronounce with decision on the actual nature of his sin.

[13] "Thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee. Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies while they pursue thee? or that there be three days pestilence in thy land? Now, advise and see what answer I shall return to him that sent me. And David said unto God, I am in a great strait. Let us fall into the hand of the Lord (for his mercies are great) and let me not fall into the hand of man. So the Lord sent a pestilence upon Israel, from the morning even to the time appointed; and there died of the people, from Dan even unto Beer-sheba, 70,000 men." (2 Sam. xxiv. 12—15.)

[14] The commentators say: "The Lord sent the prophet to offer David his choice of three evils; three years famine, three months unfortunate war, or three days pestilence, which the ancients say was for having prognosticated to Saul three modes of death; therefore, now, from having sinned in taking a census of the people, he gave him the choice of three evils; and he chose pestilence, that he might be on an equality with others; for, as the ancients say, had he chosen famine, or war, the people would have said, What is this to David? The people will suffer, while he is secure by his army and treasures. They also hold that the prophet himself almost advised it in saying, See what *thing* I shall answer to him who sent me; for the word *dabar*, thing or word, with other points, forms *deber*, pestilence, which he selected, so that it was not the innocent people alone that felt the effects of David's sin."

hearted monarch, now he was restored to a sense of his iniquity, with bitter anguish; and, in an agony of compassion for his innocent subjects, who were condemned to suffer the penalty of his disobedience,[18] when he saw the destroying angel stretch out his hand over Jerusalem to punish its inhabitants, exclaimed, "Lo, I have sinned, and I have done wickedly, but these sheep what have they done? Let thine hand, I pray thee, be against me, and against my father's house."

These symptoms of sincere repentance were accepted, and the angel of the Lord, who stood on the summit of Mount Moriah, by the threshing floor of Araunah, the Jebusite, was commanded to desist. Thus this holy mountain was once more the seat of mercy. Here, on this memorable occasion, as to Enoch and to Abraham, the divine presence was manifested in the exercise of one of its most glorious attributes. It was, indeed, the sacred spot of ground which God had chosen to place his name there, and he resolved to

[18] Josephus asserts, that "the Israelites were attacked with disorders equally new and violent, which were attended with almost sudden death, and bid defiance to all the skill of the physicians. Some were afflicted with suffocations, some with swimmings in the head, others with dimness of sight, others again either with violent gripes, languors, or faintings, and various diseases, so that they expired at an amazing rate; some even died in lamenting the death of others. In a word, the disease spread so fast, that 70,000 persons fell a sacrifice to it between day-break and dinner-time. The disorder was now making hasty strides towards Jerusalem, when David clothed himself in sackcloth, and deprecated the vengeance of heaven by prayers and tears of unfeigned humiliation. While he was thus engaged, he looked upwards, and beheld an angel advancing to Jerusalem, with a drawn sword in his hand." (Ant. Jud. B. vii. c. 7.)

consecrate it by a series of beneficent revelations to some highly-favoured individuals.[16] And hence our ancient Brethren judiciously made it a prominent object of illustration in all the consecutive degrees of the Order, that a memory of the divine goodness might be perpetuated amongst all the nations of the earth. And if Freemasonry possessed no other recommendation,[17] this should be sufficient to display its primitive excellence, and extend its influence as one of those beneficent institutions which are intended to convey blessings to society at large.

The plague having ceased at the divine command,

[16] "What place God was afterwards to choose as the seat of his worship, and to which offerings were to be brought, Moses no where signified, nor so much as hinted, but left it entirely to a future period to ascertain. And, before the time of David, perhaps no reader of his laws ever thought of Jerusalem, although, in the Mosaic history, it appears highly distinguished as the place where, as early as the days of Abraham, the true God had a priest, to whom the patriarch presented the tenth part of his spoils, and where, by the divine command, he was to offer up his son Isaac, and had, when on the point of doing so, a remarkable manifestation, from which Mount Moriah received the names *Jehovah seeth*, and *Jehovah is manifested*." (Michaelis, on the Laws of Moses, vol. iii. p. 100.)

[17] But it does possess other recommendations. The Duc de Choiseul, who is the Most Illustrious and Most Puissant Grand Commander of the Supreme Council, and Grand Master of Masonry in France and its dependencies, thus, in a few expressive words, explains them: "Chercher a rendre l'homme meilleur, lui faire aimer la vertu, ajouter de nouveaux liens et de nouvelles obligations aux sentimens et aux devoirs qui le portent a les pratiquer, tel est l'esprit et le but de la Maçonnerie. La Maçonnerie, mal connue, mal interpretee, persecutee meme dans divers pays, est cependant indestructible; car elle est fondee sur les bases les plus solides; le respect des lois, et l'amour de la vertu."

David was instructed by the prophet to build an altar on the spot where Abraham had offered his son, on the summit of Mount Moriah. But this locality was the property of Araunah,[18] a chief person amongst the Jebusites, who were allowed to live at peace in Jerusalem under the protection of the Jewish laws.[19] Here he had established his threshing floor,[20] and here the angel of God was stationed, when the eyes of David were opened, and he was permitted to behold the bright display of Almighty power, that his vain confidence in human strength might be scattered to

[18] Araunah had always been the friend of David, and when the latter took the city, he spared the life and effects of Araunah, and restored him to his former rank.

[19] An idle reason is assigned for this privilege by R. Eliezer, who relates that, "when the angels were Abraham's guests, the calf he sought out from the herd escaped from him, and took refuge in a cave. In following it, he found it to be the sepulchre of Adam and Eve. Their bodies were lying on couches, with lamps burning before them, which shed a rich perfume throughout the cave. Abraham was desirous of purchasing this cave; but the Jebusites, aware that the land had been promised to his posterity, withheld their consent, unless he would swear that they should never be dispossessed. Abraham took the required oath, which was engraven on two bronze images, placed in the fortress, so that they could not be conquered until those images were removed. Thus the Jebusites said to David, except you take away the blind and the lame, thou canst not come in hither; alluding to these images, which have eyes and see not, and feet but walk not. When Joab took possession of the fortress, he removed the images."

[20] A threshing floor was generally established in some open place, where the operation of the air might have free exercise to blow away the chaff. In this instance, it was on the summit of the mountain, and hence received the full benefit of the wind. Horace calls such places *Libyeæ areæ*.

the winds of heaven. In compliance with the above direction, David purchased the threshing floor, with the oxen for sacrifice,[21] and their appendages for materials to construct the pile. Here he reared an altar,[22] and offered burnt offerings and peace offerings, accompanied with many pious prayers and ejaculations, which were accepted as an atonement for his sin, and the plague ceased. This was the holy place which Jehovah had provided as the site of that glorious temple, which was the pride of Judah and the admiration of the world.

Subsequently, on the same mountain,[23] Jehovah

[21] In the book of Samuel, it is said, "David bought the site and the oxen for fifty shekels of silver, (2 Sam. xxiv. 24.) while, in Chronicles, it is asserted that "David gave to Ornan six hundred shekels of gold for the place." (1 Chron. xxi. 25.) "The difficulty in these texts is great; but the ancients solve it admirably. R. Eliezer says, this purchase was made at the expense of all the tribes for six hundred shekels of gold, as stated in Chronicles, and understands the fifty mentioned in Samuel to be Judas' share, which, from David being in Jerusalem, was immediately collected as 50 × 12 = 600; and its saying silver, he understands it to be that this portion was collected in silver coin. Rab says there were two purchases; one was the site and the cows, and the other the remainder of the field and the house. And to this the R. David Kimchi, R. Levi ben Gershon, and Don Isaac Abarbanel all agree." (Concil. ii. 72.)

[22] This threshing floor, as we have seen, was on Mount Moriah; the place where Abraham offered up his son, and where the temple was afterwards built. Eupolemus, who was an heathen, admits that God sent his angel to communicate to David the place where the temple should be built. The Cabalists further say that this was the spot where Abel was sacrificed, and where Adam was born.

[23] "There were, in the same tract of ground, three hills, Sion, Moriah, and Calvary. On Sion was the city and castle of David,

declared to David, in a vision, that it was his pleasure that a temple should be erected on this spot by his son, who, as a man of peace, would be essentially qualified to engage in such a pious undertaking.[24] Here David was favoured with a gracious revelation of the plan and details of this superb work, that he might behold in imagination the riches and glory of a fabric which should excel every architectural attempt that the world had hitherto beheld. And, having received this revelation, David collected materials for the building,[25] for here the Almighty was pleased to

on Moriah was the temple, and, on Mount Calvary, Christ was crucified. But all these three were generally called by the name of Sion, whence it is, that though the temple was built on Moriah, yet the scripture speaketh of it commonly, as if it were on Mount Sion." (Godwyn. Moses and Aaron, B. ii. c. 10.)

[24] "The custom which prohibits persons polluted with blood to perform any offices of divine worship before they were purified, is so ancient and universal, that it may almost be esteemed a precept of natural religion, tending to inspire an uncommon dread and horror of bloodshed. In the case of David, it amounted to a disqualification, as it respected the building of the temple. And, with regard to some of the Israelites, it was the cause of the rejection of their prayers. (Isai. i. 15.) The Greeks were influenced by the same principles. Euripides represents Iphigena as arguing that it was impossible for human sacrifices to be acceptable to the gods, since they do not permit any defiled with blood, or even polluted with the touch of a dead body to come near their altars." (Burder. Orient. Cust. vol. ii. p. 168. See also Hom. Il. vi. 335. Vir. Æn. ii. 717.)

[25] "David gave orders for numbering the strangers in his dominions, who appeared to be about 180,000 of whom 100,000 were employed to carry materials for the building, and 80,000 to do the stone work; besides which, 35,000 were directed to act as overseers of the workmen. Vast numbers of cedar trees, the largest and best

declare that he would establish His sacred name and word, which should endure throughout all generations.

that could be got, were procured from Tyre and Sidon, and an immense quantity of iron and brass was brought together on the occasion. To his particular friends, David used to say, that these things were only procured in readiness, against the time his son might want them, which would forward the work, and save much time and labour." (Jos. Ant. Jud. B. vii. c. 10.)

LECTURE IX.

THE SUPPORT OF THE LODGE.

"A Mason's Lodge is supported by three Grand pillars. They are called Wisdom, Strength, and Beauty. Wisdom to contrive, Strength to support, and Beauty to adorn. Wisdom to direct us in all our undertakings, Strength to support us under all our difficulties, and Beauty to adorn the inward man."—HEMMING.

"The number three is frequently mentioned in the lectures of Masonry; and I find that the ancients, both Greek and Latins, professed a great veneration for that number. Whether this fancy owes its origin to the esteem the Pythagoreans and other philosophers had for the number three, on account of their Triad or Trinity, or to its aptness to signify the power of all the gods, who were divided into three classes, celestial, terrestrial, and infernal, I shall leave to be determined by others."—ANDERSON.

THE science of Freemasonry embraces every branch of moral duty, whether it be applied to God, our neighbour, or ourselves. "A Mason is obliged by his tenure to obey the moral law; and if he rightly understand the art, he will never be a stupid Atheist, nor an irreligious libertine."[1] This peculiarity in the system is expressly inculcated on every member of the Order at his first admission into a Lodge; so anxiously

[1] Anc. Ch. i. And, therefore, we find that Atheists and libertines, such as Paine and Carlisle, have always been its greatest enemies, because it exposes and condemns their principles.

has Freemasonry provided against any mistake as to its peculiar tenets.[2] No Brother can be ignorant of the great points of Masonic duty, although he may be unacquainted with the minuter details.[3] The traditions and peculiar doctrines which are included in the more abstruse portions of the Lectures, may have remained unexplored; but, of its moral and religious tendency, he cannot be uninformed.[4] The details of wisdom are

[2] The strictest attention to the duties of morality is inculcated in the first degree, as an apt preparation for what is to follow.

[3] There is one distinguishing feature of the present age, which displays an increasing regard for the interests of morality. And the most auspicious anticipations of the ultimate prevalence of right principles may be entertained from this source alone. Even in the absence of all the public institutions for the dissemination of useful knowledge with which the present age abounds, this alone would proclaim the rapid progress of civilization, which can only be sound and useful when found in connexion with the practice of virtue. I allude to the prevalence of an anxiety for the increase of religious edifices for the worship of the Creator, and of Masonic halls for the inculcation of morals.

[4] And, therefore, those Brethren who have found a pleasure in decrying the institution, have rested their hopes in invidious abuse. Thus, Southwick, an American seceding Brother, asserts, in a note to his oration delivered before the convention of seceding and expelled Masons, assembled to keep up the excitement about Morgan, that his speech will inflict a death blow on Masonry. "In Masonry," says he, "there are three distinct knocks given on certain occasions. In this oration, I shall have given the Order three distinct knocks, which will knock *them* down, [beautiful phraseology!] to rise no more for ever." And how, gentle reader, dost thou think this giant proposed to demolish the mighty fabric? Why, by the simple process of "calling hard names." Surely such epithets as the following, which are liberally dispersed throughout an oration of eighty-one closely printed pages (to say nothing of thirty pages, which he says were delivered, but not printed), like the ancient catapulta,

inscribed on its Tracing-Board, in broad and indelible characters, and its general principles are so plain, that he who runs may read.[5]

The motto which I have chosen to place at the head of this Lecture, calls our attention to an uniformity of arrangement in the details of King Solomon's temple, and a Lodge of Masons.[6] As the work of building

must have levelled her bulwarks to their foundation! Masonic Lodges are called,—"Dark dens of idolatry and superstition—temples of mummery and quackery," in which are found, "blasphemous rites, wily and treacherous machinations, foul and deadly plots, and dark, bloody, and abominable ceremonies." He terms the Order, "Black bannered—destitute of charity, benevolence, morality, and religion—the abomination of the earth—the mother of harlots—venomous and wily serpent—monstrous offspring of earth and hell," &c. While the Brethren are termed, "lawless and blood-thirsty villains—thieves and money changers—swindlers," &c. &c. Poor, vain-glorious boaster! The sun shines more brightly when it has been obscured by clouds, and Masonry became more brilliant after having silenced the slanders of its foes.

[5] From these considerations our Rev. Bro. Dakeyne, in his late sermon at Lincoln, fairly argues,—"I am to be told, it may be, that if these matters are so good, they ought not to be kept secret. Why, they are *not* kept secret; it *is only the terms and ceremonials of our Brotherhood that we conceal.* And why should we not? If the peculiar mysteries of Masonry were laid open to the world, it might be that their charm would cease to operate. We have no secrets which are not open to the ingenious and candid inquirer, if he seek them by the legitimate process, while they are carefully concealed from those who use them improperly, or convert them to purposes which would prove injurious to society. The good and worthy may come amongst us. Our doings are displayed before them, and it is too much to hear any complain of ignorance, or speak evil of a science which they want the inclination, or the capacity, or the qualification to understand."

[6] There are many peculiarities which identify a Freemason's Lodge

the temple was conducted by the wisdom of Solomon, the strength of Hiram, King of Tyre, and the beauty, or cunning workmanship of Hiram Abiff, the widow's son,[7] so the labours of the Lodge are supported by the wisdom, strength, and beauty of the three presiding officers, who occupy prominent stations in the East, West, and South;[8] thus locally forming a triangle,

with the city and temple of Jerusalem. The city was built on the high hills of Sion and Moriah, and near the deep valley of Jehosaphat; our Lodge is symbolically constructed on the highest of hills, or in the lowest of vallies. The temple was built due East and West; so is a Mason's Lodge. The temple was an oblong square, and its ground was holy; such are the form and ground of the Lodge. The cherubims of the mercy seat were surmounted by a crown of glory; and our Lodge, in like manner, is covered with a cloudy canopy.

[7] At the building of the temple, the number three was peculiarly exemplified. There were three Grand Masters, three places where the materials were prepared, and the edifice had three divisions. Amongst the workmen were,—Harodim, 300; Menatzchim, 3,300; Andoniram, 30,000; Master Masons, 3,600, &c. And the dimensions of the temple were in exact proportion with the three concords in music. The height was thirty cubits, and the length three times greater than the breadth. The harmony and symmetry of these three dimensions were as grateful to the eye as harmony in music is ravishing to the ear.

[8] "Wisdom," says Fellows, in his Astronomical Freemasonry, "as applicable to the true God, according to Pagan theology, resides in the immensity of space, is kept out of view, and Osiris, the sun, is substituted in its place. Strength, which is required for labour, at the opening of the day, which is applicable to the sun, is transferred to its close, when the men are called from labour. The Senior Warden properly personates Isis, indicating the productions of the earth in the fall, which ornaments and beautifies the creation. The Sun, Moon, and Orus, or Orion (which lies directly over the equator), form the Wisdom, Strength, and Beauty of the three

which is a sacred emblem, and unitedly constituting one chief governor,[9] by which the affairs of the Lodge are conducted, and without the presence of all three, no Lodge can be opened for the transaction of business, nor can any candidate be legally initiated therein.[10]

In the holy city and temple at Jerusalem,[11] we have

first degrees; and they also composed the vulgar trinity of the Egyptians." (P. 285.)

[9] These three officers, thus bearing rule, refer to the most sacred parts of the temple; viz., the Holy of Holies, the Holy Place, and the Holy Porch.

[10] There is no end to the fancies which are entertained by the uninitiated on the tendency of Freemasonry. Some modern writers identify it with Rosicrucianism. They say that Ashmole was the last of the Rosicrucians, or Alchymists, and he it was who moulded it into the form of Freemasonry. "It is true," they add, "Rosicrucianism is not Freemasonry; but the latter borrowed its form from the first. He that gives himself out for a Rosicrucian, without knowing the general ritual of Masonry, is unquestionably an impostor. Some peculiar sects there are which adopt certain follies and chimeras of the Rosicrucians (as gold making), and to these he may belong; but a legitimate Rosicrucian, in the original sense and spirit of the Order, he cannot be." (London Mag., 1824, p. 10.)

[11] It was said of the holy city of Jerusalem, "Very excellent things are spoken of thee, thou city of God." And well might excellent things be spoken of it; for it was not only placed in the centre of a fertile country, and abounded in magnificent buildings—it was not only the seat of government, and the residence of the kings of Judah—it was not only the joy of the whole earth, but it was the abode of Jehovah; it contained his glorious temple, where he was essentially present; where his altars burned with the purest sacrifices; where the High Priest was his chosen oracle; where the symbols of his glory were displayed, and where the Prince of Peace at length appeared in human form to work out the salvation of mankind.

a transcript of a Mason's 'Lodge. Like the city of God, our Lodge is founded on the mercies of Jehovah,[12] consecrated in his name, dedicated to his honour, and, from the foundation to the cope stone, it proclaims "glory to God in the highest, peace on earth, good will towards men."[13] The assemblies which are

[12] The arrangement of the Lodge-room displays symbols of his power, and mercy, and goodness in every quarter. In the East, West, and South, we discover tokens of his omnipotence in living emblems, which refer to the Wisdom, Strength, and Beauty displayed in the works of creation. The way to another and a better world is designated by a symbol which rests on the Holy Bible, the foundation of our faith, and veils its superior glories in the cloudy canopy; while the All-seeing Eye looks down upon us with complacency, as we are engaged in labours which purify the heart, and prepare it for a more exalted employment in the Grand Lodge above.

[13] On Mount Moriah, where the three great offerings were made which consecrate the floor of the Lodge, three temples were successively constructed, each being furnished by the union of as many principles and powers. The first by Solomon, and the two Hirams; the second was erected under the superintendence of Z., J., and H., who filled the three great offices of King, Priest, and Prophet; the third by Herod, Hillel, and Shammai, who officiated as the three principal officers of the Lodge. The length of Solomon's temple was three times its breadth; it contained three courts, and the body of the temple consisted of three parts,—the portico, the sanctuary, and the most holy place. There were three curtains, each of three colours; three orders of priests, and three keepers of the door. The golden candlestick had three branches on each side; and there were three stones in each row of the high priest's breastplate. The oxen, which supported the molten sea, were arranged in threes, each triad looking towards one of the cardinal points, and the vessel was made of sufficient capacity to contain three thousand baths. To this holy place the Jews were commanded to assemble three times a-year at the three grand festivals.

held within its walls, open their proceedings by invoking the name of the Most High, and after a course of mutual instruction in the morality which is most pleasing to him, solemnly close their labours with prayer and thanksgiving.

But, not to dwell upon these coincidences, which, I confess, might have been accidental, I will refer, as an unanswerable argument to prove the analogy between our Lodge-room and the temple of Solomon, to the triad references which are common to both.[14] The construction of the temple service embraced a multiplicity of ternary allusions,[15] which could only have

[14] Moses appointed, by divine authority, three cities of refuge, forbade the people to use the fruit of their newly-planted trees till after they were three years old, and made three witnesses necessary to establish a fact by which the life or property of any individual was brought into question. The form of benediction was tripartite, and was considered of sufficient importance to warrant its introduction into Christian baptism. In the remarkable history of Balaam, the ass spake after having been struck three times; and the prophet conferred on Israel three separate blessings. Samson thrice deceived Dalilah. Hannah, the mother of Samuel, offered a sacrifice of three bullocks, when she dedicated her son to the service of the tabernacle. Samuel gave a sign to Saul consisting of a combination of triads. David bowed thrice before Jonathan. He had three mighty men of valour; and placed the ark of the covenant in the house of Obed Edom for three months. When he had numbered the people, he was offered three alternatives, viz., three years famine, three months at the mercy of his foes, or three days pestilence. Solomon offered sacrifices three times a year, &c. &c. So prevalent was the use of this number amongst the Jews.

[15] The principal religious festivals were three; the feast of the Passover, of Pentecost, and of Tabernacles. The camp is said to have been three-fold. The tabernacle, with its precinct, was called "the camp of the Divine Majesty;" the next, "the camp of Levi,

qualifications of a candidate,[18] and his assent is required to three judicious requests; there are three traditional points,[19] and three perfect points of entrance. The signs are commonly three-fold;[20] the steps, the principal and inferior officers,[21] the moral duties,[22] the theological virtues,[23] the divine qualities inculcated in the points[24]—all partake of the same character. The pillars that support the Lodge,[25] equally with the chief Officers, are three in number and placed triangularly. We have three greater and three lesser lights, three working tools for our entered apprentices;[26] three qua-

libations were three-fold. He said that all things are governed by harmony, which is a system consisting of three concords,—the diatessaron, the diapente, and the diapason. And these consonances are constituent parts of the Tetractys, or sacred name of God. He reduced all beings to real ideas, and those to ideas of ideas. Hence his notion of three worlds,—the inferior, the superior, and the supreme; and Aristotle says he held that all things whatever are terminated by three.

[18] Birth, age, and morals.

[19] Oral communication, secrets and landmarks, types and allegories.

[20] Squares, angles, and perpendiculars.

[21] The Master and Wardens, the Deacons and Inner Guard.

[22] To God, our neighbour, and ourselves. Such also are the duties of Christianity. Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.

[23] Faith, hope, and charity.

[24] Chief point, principal point, and point within a circle. The first teaches us to be happy, and communicate happiness. The second includes Brotherly Love, Relief, and Truth. The third teaches us to circumscribe our actions within the limits of scriptural commands.

[25] Wisdom, strength, and beauty.

[26] The former are intended to serve as guides to our faith and practice, and the latter to light us to, at, and from labour. They

lifications for the servitude of an apprentice symbolized by chalk, charcoal, and clay; a ladder with three principal steps;[27] three ornaments;[28] three articles of furniture; three moveable, and three immoveable jewels; a delta or trowel, which, when *shaded*, was the symbol of darkness in the Hermesian hieroglyphics,[29] when *open*, of light,[30] three colours,[31] and

are situated in the East, West, and South, in allusion to the apparent course of the sun, which, rising in the East, gains its meridian in the South, and disappears in the West. These luminaries represent emblematically the sun, moon, and the Master of the Lodge.

[27] Referring to the three theological virtues, it rests on the Holy Bible, and reaches to the skies.

[28] The Mosaic pavement, the blazing star, and the tesselated border.

[29] In every spurious system of religion, the same veneration for this remarkable number will be found to prevail. It was not only considered to possess many mystical properties, but was esteemed divine. The Hermesian secrets were modelled on the number three, or the equilateral triangle, as an emblem of their reputed founder, who concealed the mysteries of religion under hieroglyphics and allegories, and exposed nothing to the eyes of the vulgar but the beauties of his morality; these mysteries were communicated only to those who had been solemnly initiated into his spurious Freemasonry. The potent instrument by which the Hierophants executed their cabalistical performances, was a magical rod, set with precious stones, and having three heads of silver. If any initiated person revealed the secrets of the Order, he was sure to die within three days. Such was the belief; and, therefore, it is probable they never were divulged till after the sacerdotal influence had ceased. It sufficiently proves, however, the great care with which their secrets were concealed. They believed that the secrets were first used by Adam, and came to them through Seth, and Hermes, or Enoch the triple. The candidate, at his initiation, appears to have been inclosed for a considerable time in a coffin or chest, while the Hierophant performed certain preliminary ceremonies. He then smote the lid

three degrees. The reports are threefold,[32] as are also the principal orders of architecture.[33] There are three grand offerings commemorated in the system of Freemasonry;[34] three things which made the Lodge regular;[35] the entered apprentices acquirements are threefold;[36] three places where the materials for the temple were prepared;[37] and three sources whence a knowledge of operative Masonry is derived;[38] three Grand Masters; three officiating fellow-crafts; three decorations to the pillars at the porch of the temple, emblematical of peace, unity, and plenty; three ornaments of a Master's Lodge; three different ways

of the coffin three times with his rod, and, after the aspirant had entered into the usual engagements, he was raised from a figurative state of death unto life, and received amongst "the wise and learned sons of science."

[30] In the Hebrew numerals, *light* and *darkness* equally made the number nine, or thrice three. Thus, to the Deity, darkness and light are said to be both alike.

[31] Blue, purple, and crimson.

[32] In allusion to the three classes of Jews at the building of the temple, who worked in divisions of 10,000 monthly.

[33] The Doric, the Ionic, and the Corinthian.

[34] The offering of Isaac on Mount Moriah, the sacrifice of David, and the offerings of Solomon, on the same mountain.

[35] The charter, the warrant, and the constitutions. The first contains the sanction of the law, the second the authority of the Grand Master, and the third the sanction of the Grand Lodge.

[36] Secrecy, morality, and good fellowship.

[37] The quarry, the forest, and the plain.

[38] First, from observation and experience, which are common to all mankind. Second, from judgment and reflection, with which God hath endowed his creatures in various proportions and degrees. And, third, from the traditions of the masters of wisdom and science in every age, whether oral or written.

of opening a Lodge; three ways of preparing a Brother; three obligations; three signs; three words; three tokens; and three ways to advance. We have also three primitive Lodges, three temples,[39] three principals,[40] as many sojourners; three working tools; a triple triangle and a delta sign; three greater and three lesser lights belonging to the R. A.[41] Indeed, the entire Order is founded on this significant emblem of the Deity. Then the three ineffable triads;[42] the sign Golgotha; the equilateral triangles,

[39] Solomon's, Zerubbabel's, and Herod's temples.

[40] Z., H., and J.

[41] The three great lights represent Wisdom, Truth, and Justice, and also that superior light shining forth in the gospel revelation, which includes the mystery of the Trinity; and the three lesser lights represent the names, &c., and also the moral and religious light, which is derived from the law, the prophets, and the psalms. The whole, taken together, are emblematical of the beauty and harmony which is visible in all the works of nature, where nothing is wanting, nor any thing superfluous.

[42] Hence we deduce the wisdom and utility of suffering this sublime doctrine, vague and unsatisfactory as it appears to have been, in the degenerate form which it subsequently assumed in the several branches of spurious Freemasonry existing in different nations, to constitute a part of all those systems of false worship which the pride, or ignorance, or folly of man's heart, induced him to establish and practice, in the vain hope of rendering a service acceptable to the Deity, or of propitiating those imaginary beings whom vanity had elevated to the doubtful station of mediators between God and man. Nothing could have better served the purpose of making the revelation of Christianity acceptable to both Jews and Gentiles. They possessed indistinct notions of a trinity in unity, and anxiously awaited the explication of a doctrine which had been equally sublime and incomprehensible. That which had been an impenetrable mystery was clearly explained at the incarnation of

and the triangular sconces of the encampment; with the three points, three columns, and three times three symbols of the Sacred Name in the Rose Croix, were all of the same character. In a word, wherever we turn our eyes, we discover the same reference to the triangle, that universal emblem of an Omnipotent Deity, characterized by infinite wisdom, strength, and beauty; and standing revealed to the free and accepted Mason in all his majesty and might.[43]

In every age, and amongst all people, whether their religion were true or false, this remarkable attachment to the number three has been found to prevail.[44] The

the Messiah; and the enlightened Gentile, as well as the pious Jew, at once saw and acknowledged the propriety of a doctrine which had formerly been to both a subject of confused theory and unsatisfactory speculation.

[43] "We have seen in the Masonic ceremonies a constant reiteration of the number three; sometimes thrice repeated, which is called giving the grand honours of Masonry. There must have been some reason for this custom, not unknown. And I will venture to say that its original intention was in honour and out of reverence to the ancient trinity. The practice seems to be kept up by the church of Rome, which goes to corroborate this opinion. One of the rules established by the reverend mother abbess of the Ursuline convent at Charlestown, as reported by Miss Reed, one of the novices in that institution, is, before entering the room, to give three knocks at the door, accompanied with some religious ejaculation, and wait until they are answered from within." (Fellows' Expos. of the Mys., p. 318.)

[44] "Odd numbers were ever esteemed more propitious than even ones, and hence were the conservators of greater virtues. They were sacred to the celestial deities, and represented the male sex, while even numbers were female, and appropriated to the subterranean gods. Hence the monad was esteemed the father of number, and the duad the mother; from whose union proceeded not only

early patriarchs included a triad of offices in their own person; for each was the king, priest, and prophet, of his family and tribe; an arrangement which has been perpetuated in the system of Freemasonry, and embodied in one of its most sublime degrees.

Even in things apparently indifferent, the same machinery was carefully maintained. Adam, Noah, and Saul had each three sons. There were three patriarchs particularly distinguished by the divine favour before the birth of the heads of the tribes.[45]

the triad but the sacred quaternary, which was the origin of the seven liberal sciences, and the maker and cause of all things. From the divine nature of number, Pythagoras considered it to be eternal in its substance; the most provident principle in the universe; and the root of human and divine beings; the monad being the cause, and the duad the effect. Thus the monad and duad were the phallus and kties of the Greeks, the lingam and yoni of the Hindoos, the woden and friga of the Goths, the yang and yin of the Chinese, and indeed, of the creative and destructive powers of every country under Heaven.

[45] The R. Manasseh ben Israel says, "the three patriarchs are likened to the heavenly bodies; Abraham to the Sun as rising in the East; Isaac to the Moon, as receiving his light from him; and Jacob to the Zodiac, from his sons constituting so many stars. Therefore, in Bamidmar Raba, these appellations are given to them. Descending from the heavens to the firmament, the seven planets came after the orbs. These correspond to the seven preeminent men until Jacob, i.e., Adam, Seth, Noah, Shem, Abraham, Isaac, and Jacob; or, according to others, commencing with Jacob, it will be, Levi, Kohath, Amram, Moses, Aaron, David, and Solomon; or, Abraham, Isaac, Jacob, Moses, Aaron, David, and Solomon. In either way this number is mystical; for as the sun has three planets above his orb, Mars, Jupiter, and Saturn, and three below it, the Moon, Venus, and Mercury; so Moses is compared to the sun from being in the centre of these last enumeration of patriarchs. Therefore, our sages say, the face of Moses shone like the sun."

Job had three friends. The just men, cited by Ezekiel, were three in number; three holy men were cast by Nebuchadnezzar into the furnace at Babylon; Jonah was three days and three nights in the whale's belly;[46] and at the transfiguration of Christ, the same number of holy men appeared in conversation with him. On one occasion our Saviour refers to the tetragrammaton by a triple allusion.[47] He remained three days in the tomb; and St. Paul, who mentions three heavens, and three states of the soul,[48] was blind for three days after the revelation of his mission. And to close these coincidences, the heavenly Jerusalem of the Apocalypse has three gates in each of its quarters. So universal was the use and application of the number three in the three dispensations of truth—the patriarchal, the Jewish, and the Christian.[49]

[46] This was evidently a type of Christ. Our Lord having, like Jonah, been voluntarily delivered up to death for the salvation of others, was confined in the heart of the earth. The term of his imprisonment there was the same with that of Jonah's continuance in the fish's belly. Yet he saw no corruption; and at the appointed time, he burst the bands of death and thus became a sign to the Jewish nation. (Simeon. Helps. vol. ii. p. 51.)

[47] "Many will say to me in that day, Lord, Lord, have we not prophesied *in thy name*, and in *thy name* have cast out devils; and in *thy name* done many wonderful works?" (Matt. vii. 22.) The Jewish symbols of the same name were tripartite.

[48] Corresponding with the comparative glory of the sun, moon, and stars.

[49] The Rabbins say there are three lights in God; the ancient, pure, and purified lights; and that the world was created by a threefold union of Wisdom, Goodness, and Power. The author of the Book of Zohar applies the word holy, which is there repeated in the vision of Isaiah, to the three persons in the deity, whom he elsewhere

The number three was a symbol of marriage, friendship, peace, and concord,[50] because it collects and unites, not similars, but contraries.[51] It was also an emblem

calls three suns or lights; the sovereigns, without beginning and without end. It is asserted in the Talmud that God has three keys, viz., of the rain, the womb, and the grave. They believe in three states of the soul, three worlds, and three temples of God. The mystical sense of scripture they consider to be of three kinds, corresponding with the three theological virtues—Faith, which was termed allegorical; Hope, tropological; and Charity, anagogical. For instance, of the word Jerusalem, which was the chief city in Judea; allegorically, it meant the church militant; tropologically, a true believer's rejoicing in hope; and anagogically, the church triumphant in heaven. Again, the word LIGHT in the first chapter of Genesis, means material light; but allegorically, it referred to the Messiah, who is hence called by Zechariah and St. Luke, ORIENS, or the East, from whence light springeth; in a tropological sense it signifies the divine grace; and anagogically, the glorious and eternal light in heaven. Even the roots of Hebrew words, with very few exceptions, are composed of three letters, forming the third person singular masculine, in allusion to the deity, whose eternal existence is all that we know of him; i.e., He is, He was, He will be, comprised in the three letters הוה.

[50] Goguet asserts, from M. Condamine, (Relat. de la Riviere des Amazones, p. 67), that the Yameos were incapable of counting further than three. Their ideas of greater numbers were expressed by circumlocution; and the word used to express the number three (Poctarrarorincourooc), would naturally suggest an idea of nine, because it is composed of so many syllables.

[51] The Greeks had a high veneration for odd numbers, because it was thought that *numero deus impare gaudet;* and for the number three in particular. They divided their deities into three classes; the celestial, the terrestrial, and the infernal. Triptolemus left behind him three primary laws—honour to parents—against bloody offerings, and against cruelty to animals. Democritus wrote a book

of wisdom and prudence, because men order the present, foresee the future, and learn experience by the past. Hence the number three was said to extend its influence to all nature, and to comprehend all terrestrial things, by embracing the birth, life, and death of men[52] and animals; the commencement, middle, and end of all earthly matters; and the past, present, and future of universal space.[53] The ancient mystics carried their veneration for this number so far as to reject the earth as an element for the purpose of introducing it, thereby making three elements only, viz., air, fire,

to prove that all things sprang from the number three, and called it Trilogenia. The same people used this number as a charm for the dead. Next to the happiness of being buried, was that of being buried in their own country. Thus, if a man died so far from home, that they could not come to the body, with solemn and frequent invocations, they gave a shout for the soul, which they thought would thus come to them if they named him thrice at each time. Pindar says that Phrixus, when he was dying at Colchis, desired Pelias to see this office performed for him. And so Ulysses, after he had lost three score and twelve of his company among the Cicones, made it his business to give a whoop for every one three times. Theocritus says the same thing of Hylas; and one in the Ranis of Aristophanes says concerning the dead—they are gone so far that you cannot reach them at thrice calling. (Archæol. Atticæ, p. 236.)

[52] Or youth, manhood, and old age. Erasmus says, very masonically, "the morning is the youth of the day; youth is vigorous till noon; then comes the age of man; to which succeeds the evening of old age; sunset follows the evening, or death of the day. Frugality is a great revenue, but nowhere greater than in this case."

[53] It constitutes the seal of the First Cause, who is truth itself, for his being alone is true, and not dependant on another cause. For this reason Truth is a moral virtue that ought to be esteemed, and will be esteemed by Masons as long as the system shall last.

and water, which were termed the mothers of nature.[54] Thus it was asserted that heaven was created from fire, and earth from water, the air being the medium of correspondence between them.[55] Again, they taught the doctrine of three primitive qualities—heat, cold, and moisture; that extreme heat proceeded from fire, and extreme cold from water; and it was only by the interposition of air that a proper temperature could be produced in the earth to render it fit for the habitation of man.[56] In the Hebrew language,[57] the sun had three

[54] The Celts and Goths had each their triads of Deity; and the Lithuanians possessed a private triad of their own, consisting of fire, wood, and snake; and the Druids of our own country found the Trinity in the misletoe, because its leaves and berries were formed in clusters of three united in one stalk; and also in the trefoil or shamrock leaf, which was in like manner an emblem of three in one. Religion was considered under a triple denomination, viz., mythological, civil, and philosophical. So universally did this principle display itself, that its tenets applied to every circumstance and situation in life. Their three fundamental articles were, reverence for the Deity, abstaining from evil, and courage in battle; and the rule for the preservation of health was a triad consisting of cheerfulness, temperance, and exercise.

[55] In the Chinese Triad Society, recently discovered in the Malaccas, these principles are differently modified. In the records of the association we find the following passage:—"Heaven first produced water; earth next produced fire; man holds a middle place. These are the three ruling principles called heaven, earth, man."

[56] In the human frame the same principles were enunciated. The head was fire, as being the region of thought; the body water, because it is material and corruptible; and the mind, air or spirit. They held that the universe contains three worlds, which are termed knowledge, wisdom, and perfection; corresponding with the earth, the firmament, or sideral world, and heaven, or the dwelling place of the Deity. In another sense these worlds are called angelic,

different names, referring to its orb, light, and flame.[57] The universe was divided into three zones, the earth, the air, and rest. The first was the zone of trial; the second was the zone of temporal punishment; and the third the zone of tranquillity, which was above

celestial, corruptible, and deemed correlative with the three principal functions of the human body, which are seated respectively in the brain, heart, and liver.

[57] The Jews had three readings of scripture: the text, the mishna, and the cabala, the two latter having been revealed to Moses on Mount Sinai. Thus the Talmudists say—"As Moses was 120 days in the mount, on three different occasions of 40 days each, it is highly probable that he learned them all during these three studies, dedicating 40 days to each; and as all beginnings are the most difficult, he was gradually prepared and rendered capable of attaining the highest contemplation of the cabala, in the same period of 40 days, as he had employed in mastering the lesser ones, from having been thus graciously instructed."

[58] The seat of the celestial deities, called Olympus, from the Greek ολολαμπος, *wholly lucid*, was erected on the number three, and its summit was unity; although the mountain with three peaks was usually esteemed most holy. And hence the solar sacrifices were placed on three contiguous piles of wood. The Druids of Britain and Gaul, like all other people, held this number sacred, and many of their peculiar customs, founded on this belief, still remain. Borlase says—"In the Isle of Skye, after drinking the water of a famous well there, they made three sun-turns round the well, as if some deity resided in it, to whom they were to pay proper respect before they left it. Weak and simple as these turns may seem, they have been used by the most ancient, and the most polite nations, in the same number as now practised by these uncultivated highlanders. They turn three times round their karns; round the persons they intend to bless three times; three turns they make round St. Barr's church, and three turns round the well; so that the number three was a necessary part of the ceremony." The British bards mention three fountains which ought to be venerated, viz., sea water, rain water, and fresh springs flowing from the rock.

the other two. Thus was the number three modified in the mystical cabala of antiquity.[59]

Now the universal predilection for the number three being applied to the Deity by the earliest inhabitants of the world, could not fail to bear a reference to the doctrine of a plurality of persons in the Godhead;[60]

[59] Thus we find the number three exemplified in physics throughout the whole ancient world, and particularly in the patriarchal and Jewish systems of religion, which were honoured by the Almighty with special manifestations of his will and pleasure. The question then arises, how are we to account for the universal use and application of this remarkable number? Having been venerated in the earliest ages of the world, it must have proceeded from the Creator himself. And, accordingly, the equilateral triangle has always been considered by every people as an indication of the Great Architect of the universe. It is indeed a symbol of perfection, and is hence made, by the continental Masons, to represent our mortal state, as consisting of birth, life, and death. And there appears much propriety in the arrangement, so far as it alludes to Freemasonry, which includes every thing that is valuable to man in his progress from this world to the next.

[60] Sir W. Jones thought it little short of blasphemy to refer the heathen triads to the Trinity of the patriarchal, Jewish, and Christian churches; but I think, with due deference to such a high authority, that it is not more profane to believe that a tradition of the *Trinity* was incorporated into the Spurious Freemasonry of ancient times, than that the same institution was a depository of the *unity;* and I agree with Bishops Horsley and Tomline, the indefatigable Cudworth, who terms the triplasian Mithras, "a trinity in the Persian theology, or three hypostases in one and the same deity," Sonnerat, Acosta, Le Compte, Forster, Maurice, Hutchinson, and many other wise and learned men, in believing that the origin of all the various triads which existed in the Gentile world, may be consistently traced to the primitive belief in a trinity of hypostases which constitute the Godhead; and the heathen triad is even denominated by Purchas, "an apish imitation of the trinity, brought in by the devil."

known probably at the creation, and transmitted to posterity by oral tradition, confirmed and strengthened by the ordinances of the Most High, which were usually, in their form and spirit, of a ternary nature. This doctrine was too profound for the apprehension of those persons whose ideas wandered amongst sensible objects, in their search after the essence of the Deity.[61] And hence it will be seen, from an accurate examination of the principles which constituted the triads of ancient nations,[62] that how imperceptible soever the

[61] In the mysteries of India, the doctrine of the trinity was clearly expressed, but its meaning was rather equivocal; and it is a question whether the first person in the triad was esteemed to be the true God, or only an emanation from the doctrine of an endless succession of worlds; and consequently a personification of Adam or Noah, who were equally worshipped under the common name of Brahm, or the creative power, because the parent of mankind; for Brahma was only a created being. In truth, Brahm appears to have been Adam or Noah, and the triad Brahma, Vishnu, Siva, expressed by the triliteral monosyllable A U M, was either Abel, Seth, Cain, or Shem, Japheth, Ham; for there exist considerable doubts, after all, whether this being, to whom the rites of Hindu adoration were so devoutly paid, was not a mere deified mortal. Still there is a difficulty in reconciling this conjecture with the uniform language of their sacred books, which ascribe infinite perfection to each member of the triad. Thus, in the concluding book of the Ramayuna, Vishnu is described as "the being of beings, one substance under three forms, without mode, without quality, without passion; immense, incomprehensible, infinite, indivisible, immutable, incorporeal, irresistible. His operations no mind can conceive, and his will moves all the inhabitants of the universe, as puppets are moved by strings." In remembrance of this triad they wore a sacred cord of three threads, called zennar, next their bodies; whence the number three has been holden by them in the most sacred veneration through every period of their existence as a nation.

[62] An ancient institution has been recently discovered in China,

shades of error might be, in its downward progress, by the innovations of successive hierophants and mystagogues,[63] the original purport of the doctrine became

which is called Tien-ti-huih, the Triad Society, or Peach Garden Association. "It has been called by the Chinese," according to Newbold and Wilson, "the three united, from being composed of the members of a sacred triad, viz., heaven, earth, man; to whom equal adoration is offered, being all considered of equal dignity and rank; but to man only after death, under the name of ancestors. Heaven and earth are worshipped as the father and mother of man; they are styled the three dominant powers, and supposed to exist in perfect harmony. There appears to be some mystical importance attached to the number three by the Chinese. Three is the number of the officials, or elder brethren; of the drops of blood which are shed during the inaugural rites; of their days of meeting during the month; and of the prescribed prostrations before the idol, viz., *pae*, *kwei*, and *kow*, bowing, kneeling, and placing their forehead in the dust; the last, in some ceremonies, is thrice repeated. The grand day is the ninth of the moon, equal to three times three; the secret manual signs are made with three fingers; the characters on some of the mystical seals are grouped in triads: one of them is in the form of a triangle; the symbol on another appears to have been selected for its triune character, resembling the trisula of the Hindoos; and three is generally the number of the personages forming the group in the picture worshipped by almost every Chinese." To the above very clear account of the use of the number three in China, we may add that the sacred books delivered to Chang Kiok by a messenger from heaven were three; and a passage in the oath of the society commences,—"Let us swear to be like the ancient and sacred society of the three surnames. Heaven is the father, earth is mother, ancestors are stems, children and grandchildren are leaves. Trees have a root, waters have a fountain. The stem, flowers, and fruit all spring from the root."

[63] The Druids ascribed the origin of all things to three principles, and therefore it was that during the initiations three hymns were chaunted to the deity, called Trigaranos, the triple crane. The first bards were called by the triad name of Plennyd, Alawn, Gwron, or

perverted in the spurious Freemasonry, until the true meaning was misunderstood, and applied to purposes altogether foreign to its primitive import.[64]

in other words, light, harmony, energy. The hierophant of the mysteries was Mâth, Mengw, Rhuddlwmgawr, or Eiddic, Gôr, Coll; and so on through a number of triads, to the amount of some hundreds. It was engraven on their coins in the form of a bird, a boat, and a man. The arrangement of classes, both in civil and religious polity, partook of the ternary form. Nothing could be transacted by the British Druids without a reference to this number. On solemn occasions the processions moved three times round the sacred enclosure; the invocations were thrice repeated: and their poetry was composed in triads. The ternary deiseal, or procession from east to west by the south, accompanied all their rites, whether civil or ecclesiastical; and nothing was accounted holy without the performance of this preliminary ceremony. In a word, the triad formed the spirit of religion amongst our forefathers in this island; it was introduced into their poetry; it pervaded their philosophy, politics, and morals; and, like the property for which the number three was venerated by all antiquity, it formed the beginning, middle, and end of all their policy, whether civil, military, or religious.

[64] The mysterious veneration which the ancients entertained for the number three was not only misapplied, but used in a most whimsical manner. The statue of Diana, in common with those of Serapis, Geryon, Chimœra, the Sphynx, the Indian dog of Yama, Trisiras, the American deity Bochica, and the Tricipitii of all nations, was sometimes represented with three heads, viz., of a horse, a dog, and a man; or a bull, a dog, and a lion, &c. Some such reference was intended by Homer in his description of the shield of Agamemnon, thus translated by Cowper:—

> There, dreadful ornament! the visage dark
> Of Gorgon scowl'd, border'd by Flight and Fear.
> The loop was silver, and a serpent form,
> Cerulean over all its surface twin'd—
> *Three heads erecting on one neck*, the heads
> Together wreath'd into a stately crown.

Thus it appears that the number three was venerated by all nations,[65] and used in all the systems both of religion and Freemasonry, whether true or spurious. It emanated most probably from the trinity of the former, and the holy triad of the latter,[66] which was accompanied by such striking marks of uniformity amongst tribes separated from each other by impassable barriers, as to render it clear that the idea must

[65] The hieroglyphical device, says a modern writer, styled Vesica Piscis, which constituted the sign of recognition amongst the Epopts, appertained to the Platonic system. Plato and Proclus refer repeatedly to this figure, which they had seen and heard interpreted in Egypt. It often appears on the temples, and especially on the throne of Osiris. Being a triple symbol, it referred to the doctrine of the Egyptian priests on the subject of their trinity, and represented geometrically the birth of Horus (the sun, or Monad of the world), from the wedding of Osiris and Isis. It constituted the chief element of the figure seen on the thrones of the Pharaohs, especially Memnon, the Colossus of the Theban plain, which appears there to represent materially a knot of love, but scientifically, the birth of harmony out of the contending elements of discord. The Vesica Piscis entered into the design of the structure of the central room in the great pyramid, and was connected with the entire train of Egyptian masonry, which that pyramid, internally and externally, embodied and comprised.

[66] When the Greeks took an oath they sacrificed one of these three beasts, viz., a boar, a ram, or a goat; thinking that by this practice they did honour to the god in whose name the oath was recorded. Sometimes they killed all the three, as an offering to the triad of deity; and at others three of one of the sorts, as Adrastus was recommended to do in behalf of the Argives. The Romans used to sacrifice three pigs at the confirmation of leagues and truces. Amongst the Greeks these animals were sacrificed during the initiations, because Jupiter, they say, being nursed by a sow, was concealed from observation by the noise of its grunting. The Grecian Dionusus was styled Trigonos, thrice born; and Triphues, of three natures.

have been derived from some remote tradition of a similar doctrine,[67] which was prevalent and well understood when mankind dwelt together as one family.[68]

[67] Being known to Noah and his family, this doctrine would spread with every migration of their posterity; and as it certainly formed a part of that original system of light, which is now termed Freemasonry, so it was introduced into every perversion of that system, until the doctrine of a divine triad resolving itself into a monad was universally disseminated in every nation, and admitted by every people in the world. Its invention was ascribed to Chronus, another name for Noah, or perhaps Ham, for the identity is uncertain. In the oracles of the first Zoroaster, which are of an unknown antiquity, we find the principle enunciated. "A triad of deity shines throughout the world, of which a monad is the head." In successive ages the true purport was misunderstood, but the principle remained, though its application ceased to be made to the true God and Father of all, and was generally transferred to the three sons of Noah, as a triplication of the mortal father of the human race.

[68] Bishop Tomline says, in his Elements of Theology, that "nearly all the pagan nations of antiquity, in their various theological systems, acknowledged a kind of trinity in the divine nature, as has been fully evinced by those learned men who have made the heathen mythology the subject of their elaborate inquiries. The almost universal prevalence of this doctrine in the Gentile kingdoms must be considered as a strong argument in favour of its truth. The doctrine itself bears such striking internal marks of a divine original, and is so very unlikely to have been the invention of mere human reason, that there is no way of accounting for the general adoption of so singular a belief, but by supposing that it was revealed by God to the early patriarchs, and that it was transmitted by them to their posterity. In its progress, indeed, to remote countries, and to distant generations, this belief became depraved and corrupted in the highest degree; and He alone who brought life and immortality to light, could restore it to its original simplicity and purity. The discovery of the existence of this doctrine in the early ages, among the nations whose records have been the best preserved, has been of great service to the cause of christianity, and completely refutes the asser-

And this could be nothing but the doctrine of a trinity in unity.[69] In process of time, the most absurd fancies

tion of infidels and sceptics, that the sublime and mysterious doctrine of the trinity owes its origin to the philosophers of Greece. If we extend our eye through the remote regions of antiquity, we shall find this very doctrine, which the primitive Christians are said to have borrowed from the Platonic school, universally and immemorially flourishing in all those countries where history and tradition have united to fix those virtuous ancestors of the human race, who, for their distinguished attainments in piety, were admitted to a familiar intercourse with Jehovah, and the angels, the divine heralds of his commands."

[69] Indeed, how could it have been possible for all this uniformity to have arisen, except from some ancient tradition, which was universally received before the separation of the great family of mankind? The coincidence so widely disseminated could not be the effect of accident; and reason would never have discovered a doctrine so abstruse and difficult of comprehension, that the wisest philosophers were divided in opinion, whether to consider the triad as three separate deities, three hypostases, or merely three simple qualities of the same divine being. The correct knowledge which the ancient philosophers and sages possessed was, however, admitted to be *derived*, and not *discovered*. And this is a most important distinction, which ought never to be lost sight of. Plato himself—the divine Plato, as his admirers styled him—speaks so very confusedly on this subject, that his followers were not agreed whether he admitted three or more hypostases into his theory of the divinity. And the style of reasoning adopted by his disciples abounds with such subtleties, that it is difficult to gather from their writings whether they themselves understood their own arguments. In one place Plato says, that the divine essence may extend itself to three hypostases; in another he says, "we must not consider the supreme divinity as one of these hypostases." Whence Parmenidas does not confine the hypostases to any specific number; and Plotinus asserts that the trinity consists of more than three hypostases. Porphyry confines the triad to its legitimate number Aurelius makes the

respecting its use and application became engrafted on the naked doctrine,[70] until it puzzled the wisest philosophers,[71] who confounded the properties ascribed to the various persons, attributing them indiscriminately to either of the three forms of the sacred triad; and the true meaning was lost amidst the darkness and

trinity to consist of three *equal* persons; while Jamblichus, and a few of the later Platonists, would exalt the first person to a rank superior to the other two.

[70] The perversion of the primitive doctrine of the trinity before the coming of Christ, was so complete, that the philosophers of the East unanimously confessed that the sun was the emblem or representative of the three great deities jointly and individually; that is, of Brahm, or the supreme ONE, who alone exists really and absolutely; the three small divinities being only Maya, or illusion. (Asiat. Res. vol. iii. p. 144.) In another point of view, the triad being referred, as we have already seen, to the triple offspring of Noah, was dramatised in the Spurious Freemasonry, by the funereal ceremony of initiation; which was divided into three degrees or steps—preparation, initiation, autopsia; and for the same reason the infernal regions consisted of three parts—elysium, purgatory, tartarus. The preparation was also threefold; so careful was the hierophant that a veneration for this sacred number should be inculcated in all the ceremonies of initiation. The candidate was placed in the pastos, or preparing room, on the evening of the first day; remained an entire day enclosed, or dead in the language of the Spurious Freemasonry, and was liberated for initiation, or in other words, restored to life on the third. This ceremony produced a series of triad references.

[71] Virgil has given a curious illustration of the number three in his description of the materials which the Cyclops used to form the thunderbolts of Jove.—

> Tres imbris torti radios, tres nubis aquosæ
> Addiderant; rutili tres ignis, et alitis Austri;
> Fulgores nunc terrificos, sonitumque metumque
> Miscebant operi, flammisque sequacibus iras.

difficulty which surrounded the interpretation. The notion, however, of a triad resolving itself into a monad,[72] how obscure soever it might be, was undoubtedly propagated; that being familiarised to the mind by the direction of an overruling Providence,[73]

[72] This doctrine produced the tetrad, which was either *four*, or by combination *ten*. It is illustrated in the construction of the decalogue, which consists of *ten* commandments, the first *four* of which relate exclusively to the divine Giver. In Freemasonry, it is exemplified in the ten mathematical characters which constituted the mark of Hiram Abiff; and it constituted the oath of Pythagoras, which was administered in the following form:—

> By that pure, holy, *four letter name* on high,
> Nature's eternal fountain and supply,
> The parent of all souls that living be,
> By Him, with faithful oath, I swear to thee.

Lucian ridicules both the doctrine and the practice when he says, "Do you not observe that what you take to be *four* is in reality *ten*, being *the sacred triangle* on which we confirm our vows?" And again, in the Philopatris, if he wrote it, he ridicules the trinity, by terming it an arithmetical oath. "You teach me numbers," says Critias, "one three—three one. I do not understand it." The Jewish cabalists entertained the idea of ten sephiroth, or sovereign lights, which emanate from the First Cause, and are therefore rays of his divinity; and as God is immutable, when he acts *mercifully*, it is said he acts by the sephira called mercy; when *rigorously just*, he acts by the sephira called might. (See Signs and Symbols, p. 151.) They also believed that there are ten orders of the celestial hierarchy, and named them thus:—1. Holy Beings; 2. Wheels; 3. Supremes; 4. Spiritual Essences; 5. Seraphim; 6. Angels; 7. Powers; 8. Offspring of Powers; 9. Cherubim; 10. Souls. And they had ten names of God:—1. Eel; 2. Elohim; 3. Elohe; 4. Sabaoth; 5. Helion; 6. Eheie; 7. Adonai; 8. Shaddai; 9. Jah; 10. Jehovah.

[73] Mr. Maurice traces the idea in the Gentile world to a perversion of Jewish hieroglyphics. He says—"The illuminated heads, the

mankind might be prepared to receive the true doctrine, when it should be propounded to them by authority in that glorious dispensation, which, in God's good time, will constitute the universal religion of the whole habitable globe.

innumerable eyes, and the extended wings of the cherubic beings, which, in the Jewish hieroglyphics, ever accompanied that refulgent symbol, were doubtless intended to represent the guardian vigilance of the Supreme Providence, as well as the celerity of the motions of that celestial light and spirit which pervades and animates all nature. The innocent and expressive emblem which devotion had originally formed, was caught up and debased in the pagan world. The fire, light, and spirit, which, among the former were only typical of the Supreme Being and his attributes, were by them mistaken for the Supreme Being, and were accordingly venerated in the place of that Being. These three principles became inextricably involved in their theology, and inseparably incorporated in all their systems of philosophy. They called elementary fire Ptha, Vulcan, Agnee; the solar light they denominated Osiris or Mithra, Surya, Apollo; and the pervading air or spirit, Cneph, Marayen, Zeus or Jupiter. Under those and other names they paid their divine homage, and thus having by degrees, from some dark, ill-understood notions of a real trinity in the divine nature, united to that mysterious doctrine, their own romantic speculations in the vast field of physics, they produced a degraded trinity, the sole fabrication of their fancy, and instead of the God of nature, nature itself, and the various elements of nature, became the objects of their blind and infatuated devotion.

LECTURE X.

THE COVERING OF THE LODGE.

"Coming to a desert plain, and the sun being gone down, he was obliged to take up his abode there for the night, where he had the cold earth for his bed, a stone for his pillow, and the canopy of heaven for his covering; and as he slumbered, in a vision he saw a ladder, the bottom of which rested upon the earth, and the top reached to heaven, whereon the angels of God were ascending and descending; those who were ascending were going to receive the divine commands, and those descending were commissioned to put the divine laws into execution."—ASHE.

"Charity is regarded as one of the great pillars of our Order. We are taught by it to feed the hungry, clothe the naked, and bind up the wounds of the afflicted. Ours is essentially a charitable institution. Charity is a principle of action which pervades every degree, from that of an Entered Apprentice, and should never be lost sight of. There is no institution whose laws more strongly enforce, or whose precepts more earnestly inculcate the virtue of charity, than that of Masonry. It is among the first lessons we are taught when we pass the threshold of the mystic temple.—TANNEHILL.

AMONGST all the various opinions which exist on the antiquity of our Order, and their name is Legion, there is one point on which Masons cannot differ—and that is the antiquity of the Landmarks. The numerous references which our Lectures contain to events that occurred in the very first ages of the world, are of

themselves sufficient to stamp an importance on the system, and confer upon it dignity and worth in the estimation of all true and sincere Brothers.[1] The study of the Landmarks carries us back to the most remote antiquity.[2] It makes us conversant with the habits and customs of those holy men who worshipped God in spirit and in truth, and practised the divine precepts which were first delivered to Adam after he had sinned, to prevent him from listening to the suggestions of the tempter who had betrayed him, and to make him capable of renewing the happiness after death, of which he had already enjoyed a foretaste in Paradise.[3] The same precepts were renewed to Noah,

[1] The Landmarks of Masonry constitute the foundation of our faith in the system, and it is this coincident which stamps the Order as the handmaiden of religion. "We look for a house," eloquently exclaims our Rev. Bro. Roberts, "not built with hands, eternal in the heavens. We journey towards a city, whose builder and founder is God. We aspire to enter that great temple, never to be dissolved, which the great Architect of the Universe himself has framed for the reception of all who, having done their work, shall be assembled to receive their due."

[2] The study of Freemasonry is the study of man as a candidate for a blessed eternity. It furnishes examples of holy living, and displays the conduct which is pleasing and acceptable to God. The doctrine and examples which distinguish the Order are obvious, and suited to every capacity. It is impossible for the most fastidious Mason to misunderstand, however he may slight or neglect them. It is impossible for the most superficial Brother to say that he is unable to comprehend the plain precepts, and the unanswerable arguments which are furnished by Freemasonry.

[3] Thus it is in Masonry as practised at the present day. "A cheerful compliance with the established religion of the country in which they live, is earnestly recommended in the assemblies of Masons; and this universal conformity, notwithstanding private

and transmitted to his posterity; and were preserved amongst the pious patriarchs, from whom our Landmarks were derived. In the contemplation, therefore, of this immoveable basis of our system, we find ourselves in the company of Adam, Seth,[4] Enoch, Methuseleh, and Noah, in the old world; we participate in their virtues, and lament over the apostacy of their children and descendants.[5] We join in the celestial

sentiment and opinion, is the art practised by them, which effects the laudable purpose of conciliating true friendship among men of every persuasion, while it proves the cement of general union." (Preston. Illustr. p. 110.)

[4] Seth was especially favoured by the Almighty, and he is named, in our ancient traditions, as the proprietor of the Stone of Foundation, so famous in the illustrations of Masonry. He spent his life in acts of piety and devotion; offering sacrifices upon it, according to the divine command, to perpetuate the great doctrine of truth, communicated at the fall, that salvation was to be effected, and moral and ceremonial pollution cleansed by blood. It may be observed here, that the Mahometans have a holy stone, called Hagiar Alasuad, which is of a *cubical* form. Their traditions of the place where it is fixed, as a sacred talisman, are curious, but too long for insertion here.

[5] The Jewish traditions say, "The descendants of Seth continued in the practice of virtue till the 40th year of Jared, when 100 of them hearing the noise of the music and the riotous mirth of the Cainites, agreed to go down to them from the holy mountain. On their arrival in the plain, they were immediately captivated by the beauty of the women; and this is what is meant by the intermarriage of the sons of God with the daughters of men. The example of these apostate sons of Seth was soon followed by others; and from time to time great numbers continued to descend from the mountain, who in like manner took wives from the abandoned race of Cain. From these marriages sprung the giants, who being as remarkable for their impiety as for their strength of body, tyrannized in a cruel manner, and polluted the earth with wickedness of every kind. This defection became at

anthems of the holy race on Mount Moriah; we penetrate into the bowels of the earth with Enoch, the beloved of God, we listen to the preaching of Noah, and witness the excellence of Operative Masonry in the construction of the ark. We behold the great convulsion of nature, which the wrath of a justly incensed God brought upon the earth and its polluted inhabitants;[6] we hear the contention of the angry elements, mixed with the shrieks, and moans, and wailings of sinners in the agonies of death—repentant when it is too late; we contemplate with awe and reverence the dead silence which succeeds when the roar of the tempest ceases, and the whole globe is immersed in its coating of deep water; and when it subsides we see the holy family quit their prison, and emerge into the balmy air, expressing their gratitude by an evening sacrifice.

We then behold a tower, whose top was intended to

last so universal, that none were left in the holy mountain, except Noah, his wife, his three sons, and their wives."

[6] When Noah and his family floated in safety over the ruins of the antediluvian world, the Masonic stone of foundation formed his anchor of Hope; and when at length the ark rested on Mount Ararat, and himself and family finally quitted it—reborn as it were, into a new and purified world, Noah offered his first sacrifice upon it as the basement of an altar of sods, when the Lord smelled a sweet savour, and he promised not to curse the ground any more for man's sake, nor to smite every thing living as he had then done And he added, "while the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night, shall not cease. And God said, this is the token of the covenant which I make between me and you and every living creature that is with you for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." (Gen. viii. 21, 22; ix. 12, 13.)

reach to heaven, as a medium of preservation from the effects of another watery visitation, and the consequent dispersion of mankind to the four winds of heaven.[7] We live with Abraham; we see him cast into a fiery furnace[8] for attempting to reform the religion of his country; we follow him in his wanderings, and see how he was favoured by his Creator; we almost envy the simple pastoral life which was such a source of happiness to him;[9] and we participate in his distress

[7] The transactions on the plains of Shinar disgusted Noah and drove him eastward, where he established the empires of China and India. Here the Almighty confounded the universal language of mankind, and split it into dialects; and expelled the multitudes which crowded these extensive plains, in separate companies, according to the several tongues which were now imparted to them, to people the distant quarters of the globe. Each leader of a tribe, being settled on a chosen spot, founded his system of religion, laws, and jurisprudence, on the plan which was in general use before mankind were separated; and hence the similarity of religious worship, its mysteries, and all the usages thereto attached, which are found to exist in every part of the habitable globe.

[8] The Persians have other fables concerning Abraham. They believe that he was once in the power of the devil, who exposed him to the flames, but the fire did not hurt him; from which they infer the great unreasonableness of destroying that element, which was so averse from hurting their friend, and the founder of their nation.

[9] On his journey through Mesopotamia, our traditions say that he made a pilgrimage to Ararat, for his pious feelings as well as his curiosity led him to visit the remains of the Ark of Noah, which still existed on the summit of the mountain. After inspecting the ruins of that remarkable vessel, Abraham was particularly struck with the appearance of our stone of foundation, which had been left there by Noah, and the mysterious characters which were engraven thereon, he resolved to remove it, and is said to have used it as the basis of several altars for sacrifice. On these occasions it pleased the Lord to

when commanded to offer up his only son in sacrifice. We are astonished at the profaneness of Esau; and follow Jacob in his journey to Padanaram, when he was despatched by his mother in search of a wife. These are grateful subjects of contemplation, and tend to purify our hearts, and raise them in devotion to the source of all good.

When Jacob fled to his uncle Laban in Mesopotamia,[10] to avoid the resentment of Esau, the servants were directed by his mother to bear the Masonic stone of foundation[11] along with him,[12] in the hope that its

make sundry revelations to the holy patriarch, at Haran, at Sichem in the plain of Moreh, and between Bethel and Hai. It appears probable that he left the stone in the latter place underneath an altar of earth, when he went down into Egypt on account of the famine; because when he returned into the land of Canaan, his first object was to seek out this altar; and having found it, he subsequently removed to the plain of Mamre in Hebron with the stone in his possession; where it again constituted the foundation of an altar for sacrifice—so say the traditions of Masonry—and here it was that the Lord covenanted with him, and promised to give his posterity the land of Canaan, and make them a great and mighty nation.

[10] "And Isaac called Jacob, and blessed him, and charged him, and said unto him, thou shalt not take a wife of the daughters of Canaan. Arise, go to Padanaram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother." (Gen. xxviii. 1, 2.)

[11] Much will be said, in these notes on the Masonic Stone of Foundation, because it is a tradition which ought not to be overlooked. I may however observe, that the authorities on which the evidences rest, are exceedingly doubtful; whence the increasing intelligence of the times in which we have the happiness to live, has contributed to throw a portion of discredit on the authenticity of the facts, which it would indeed be a work of supererogation to defend. The traditions respecting it, along with many others, were collected

virtues might prove a talisman of protection in that long and perilous journey. It would be absurd to conceive that Jacob was happy at this period, or even calm and collected. He must be conscious of having acted unfairly, and perhaps treacherously towards his brother, although he proceeded by the advice and encouragement of his mother. It is true, she took the consequences on herself; and heavily they fell, for she saw her favourite son no more. Still Jacob must have felt that his share in the transaction was neither innocent nor honourable. He had deceived his blind father—he had cruelly injured his brother, and excited his hatred—and he felt that if punishment should overtake him in the lonely and dangerous road he

by the Rabbi Judah, a grave and learned man, who was president of the Sanhedrim about the second century of Christianity, or 150 years after Christ, and by him embodied in the Mishna, whence they have been extracted by Buxtorf, and others, at different periods, and put in an accessible form. I shall therefore introduce the traditions of Masonry as they occur, without imposing on myself the trouble of vouching for their truth. The brethren may estimate them according to their apparent value.

[12] Should the difficulty of bearing about the stone of foundation, and of finding oil in this solitary place, be offered as an objection to the above account, it may be observed that in these times it was a custom for such travellers as were piously inclined, to provide themselves, before they set out on a journey, with those things which might enable them to praise and honour God in a proper manner during the time their journey continued; and the sacrifice of libation being the most easily performed, they were always careful to carry with them a certain quantity of oil, in order to pour it out before the Lord, and to offer it to him, either as an acknowledgment of his Almighty power, to thank him for some blessing, or to implore one at his hands. (Picart. p. 338.)

was travelling, it would not be unmerited.[13] These cogitations preyed upon his mind, and reduced him to a state of sadness and despair. Above he saw an offended God;—behind, he feared his brother's anger would pursue him;—before, in every point of view the prospect was uninviting; and he felt the consequences of his sin in all their bitterness and strength.

In this state of mind, being weary and benighted at Luz, he ordered his attendants to leave him to his meditations. Here, after offering up his prayers to Jehovah, he laid himself down upon the cold ground to rest, taking the stone of foundation for his pillow,[14] and the cloudy canopy of heaven for a covering. He slept. And in this lonely situation, it pleased the

[13] His sin was threefold. He had personated his brother—he had deceived his father—and he had obtained by such fraud the blessing which belonged of right to the first-born. He was therefore justly afraid of the divine indignation; and sincerely repented that he should have thus been induced to forfeit the blessings which he had been led to believe were reserved for him in the councils of the Almighty.

[14] This stone, being considered as a talisman of protection from danger, was invaluable in such a long journey through countries infested with wild beasts and half civilized inhabitants. The people of these early ages were superstitiously addicted to the use of talismans. They were laid in the foundations of edifices; and they were set upon towers and pyramids. Sometimes they were secretly placed in private temples. The Scriptures relate that the brazen serpent of Moses was subsequently considered as a talisman; and that the Jews offered incense to it till the time of Hezekiah, who, for that reason destroyed it. The Palladium of Troy was a talisman; and there were few ancient cities but had something peculiar attached to them, on which their fate was believed to depend.

Almighty to favour him with a celestial vision.[15] Angels hovered over him—a ladder[16] of communi-

[15] Some Rabbinical commentators of eminence have given us the following ingenious explanation of this glorious vision. The ladder represents Divine Providence, which governs all things, and particularly now directed Jacob on his journey; every step wherein was under the divine direction. Its being placed upon the earth signified the stedfastness of Providence, which nothing is able to shake. The top of it reaching to Heaven, shows us that it extends itself all the world over, to every thing great or small, high or low. The several steps in the ladder signify the various motions of the divine power and wisdom; the angels going up and down, are the great ministers of God's providence, by whom he manages all things here below, and who are never idle, but always in motion to succour and assist the servants of God. Their ascending shows their going to receive the divine orders and commands; and their descending, the execution of them; or, to speak more particularly of Jacob's present condition, one signified their safe conduct of him in his journey to Padanaram, and the other their bringing of him home again. Above the whole appeared the Almighty, as the immoveable director of all events, from whom all things proceed as the first cause, and return at the last end.

[16] "There is a real visible ladder," says Hume, "besides that visionary one of Jacob, whose foot, though placed on the earth among the lowest of the creation, yet, leads us by steps, in contemplation of created things, up to God, the invisible Creator of all things." Southey, in describing Mount Calasay, or the highest heaven of the Hindoos, says,

"Behold the Silver Mountain! round about
Seven ladders stand, so high, the aching eye,
Seeking their tops in vain amid the sky,
Might deem they led from earth to highest heaven.
Ages would pass away
And worlds with age decay,
Ere one whose patient feet from ring to ring,
Must win their upward way,
Could reach the summit of Mount Calasay." (Kehama xix.)

cation pierced the firmament — the holy COVERING of the Lodge,[17] uniting earth with heaven[18] — and the divinity appeared at its summit[19] to assure him of His favour and protection; and to predict the future grandeur and power of his posterity. He told him that he was chosen to be the father of a great and mighty nation; that he loved him and hated Esau;[20]

[17] This ladder, though containing staves or rounds innumerable, is principally confined to three, which are emblems of Faith, Hope, and Charity.

[18] It was a type of the ministration of angels. And we find an illustrious example of this intervention in the life of Christ. "In his conversation with Nathaniel, he tells the young convert, that he should one day see that realized in him which had been shadowed forth in Jacob's vision. Accordingly we find that as, from the first conception of Christ in the womb to that very hour, the angels had deeply interested themselves in everything that related to him, so they continued on all occasions to wait upon him to sooth his sorrows, and to animate his courage; to fulfil his will and to bear testimony on his behalf. More than twelve legions of them would have come to his succour if he had desired their aid. Here then is a correspondence between the type and antitype. Jesus was a man of sorrows, and cast out by his brethren, who said this is the heir, come, let us kill him, and the inheritance shall be ours; but God would not leave his beloved Son without witness, or without support; and therefore opened a communication between heaven and earth, that the angels might have continued access to him, while he himself stood as it were at the top of the ladder to direct their operations." (Simeon. Helps. vol. ii. p. 152.)

[19] The Koran (c. 70.) speaks of these steps, but says that it takes 50,000 years for an ascent from the lowest part of creation to the throne of God. "And this agrees with what is said elsewhere, (if the ascent of the angels be meant,) that the length of the day whereon they ascend is 1000 years; which is the time of their ascent from earth to the lower heaven, including also the time of their descent."

[20] Mal. i. 2, 3; Rom. ix. 13.

because he was a profane person, and parted with his birth-right for a morsel of meat;[21] that it was His gracious intention to continue the promised blessing in his family, and that therefore he pardoned the subtilty which had outwitted his brother, although it was doubtless a great sin. A choir of angels[22] then rapidly ascended to the throne of grace, their bright wings glistening in the beamy light;[23] and having

[21] "The first born seemed in a manner peculiarly sacred to God, and were the first and chief heirs of their parents, and by a natural right had a prerogative and pre-eminence above their brethren. Whence under the law the first-born was to have a double portion out of his father's inheritance, which came to as much as any two of his brethren. Hence we read that the dignity royal was devolved from Reuben the first-born of Jacob unto Judah, passing by also Simeon and Levi, who were older than Judah; because all these had defiled themselves with wickedness. Reuben because he had gone up to his father's bed: and the rest because they had stained their hands with the murder of the Shechemites, and had made themselves incapable of that dignity. If therefore, Esau were filthy and profane, because he sold his birthright for a morsel of meat, how much more are they filthy, profane and wicked, who being chosen and adopted for the sons of God in Christ, do esteem so basely of their rights in heaven, which God through his infinite mercy hath conferred upon them, that they countervalue them with fornications, gluttonies, and other base pleasures and sins?" (Lushington. Expiat. of a Sinner, p. 304.)

[22] Ross tells us that the Jews believe there is a good and bad angel always attending the synagogue, to observe who prays with most ardour and attention. These angels take care of the habitations of those who have everything clean and neat about them, and retire therein with great pleasure.

[23] "A seraph wing'd; six wings he wore to shade
His lineaments divine; the pair that clad
Each shoulder broad, came mantling o'er his breast
With regal ornament; the middle pair

received their commissions, hastened to descend the ladder,[24] and spread the glad tidings throughout the world. Here Jehovah entered into a solemn covenant with Jacob, that if he would abide by his laws and fulfil his commands, he would not only bring him back to his father's house in peace, but would make him a great and mighty people;[25] and as in process of time, Joseph, by Pharaoh's appointment, became the second man in command in Egypt, so the Israelites became the most prosperous nation under heaven.[26] Over-

> Girt like a starry zone his waist, and round
> Skirted his loins and thighs with downy gold
> And colours dipt in heaven; the third his feet
> Shadowed from either heel with feathered mail
> Sky-tinctured grain." (Milton. Par. Lost. B. v. v. 277.)

[24] "The Creator," says Bro. Aarons, (F. Q. R. vol. iv. p. 20.) "had shown to Jacob in a vision a symbolical ladder which reached to the heavens, at the top of which was the Almighty and the angels of the Lord ascending and descending thereon. We might here conclude that angels should descend before they ascended, but in the Hebrew it has no reference to angels, as the word מלאכים viz., messengers, alludes to ourselves, and intimates that if we abide by his laws, and keep his commandments, as the Almighty had told Jacob, we may then be enabled to ascend to an ethereal mansion above."

[25] How frequently has the Almighty been a very present help in time of trouble. When Hagar was perishing of thirst, the Lord pointed out a spring of water, and the life of Ishmael was preserved. When the Israelites were wandering in the barren wilderness, the same divine power furnished them with bread from heaven and water from a dry rock. And there is no person living who entertains a proper sense of God's goodness and power, but has had the same experience of his interposition, when all human aid appeared to be unavailable.

[26] The following table of the birth of Jacob's children has been furnished by Dr Hales. (Anal. of Chron. vol. ii. p. 137.)

powered with this effulgence of glory, Jacob awoke.[27] Darkness was over the face of the earth; and filled

1. Reuben at		78 years	1915 B. C.
2. Simeon		80	1913
3. Levi	Leah	82	1911
4. Judah		83	1910
5. Dan		84	1909
6. Naphthali	Bilhah	85	1908
7. Gad	Zilpah	86	1907
8. Asher		87	1906
9. Issachar		88	1905
10. Zebulun	Leah	89	1904
11. Dinah		90	1903
12. Joseph		91	1902
13. Benjamin	Rachel	104	1889

[27] Josephus gives the following account of this vision: "Jacob imagined that he saw a ladder placed on the earth, the top of which reached to the skies; and that a number of figures, resembling in form the human race, but far exceeding them in size, and in the lustre of their appearance, were continually passing and repassing up and down the rounds thereof; the Almighty appearing in person at the top, and speaking to him in these words:—'You, Jacob, who are descended from Isaac and Abraham, men deservedly famous for their faith and virtue, instead of desponding of my care and protection, under any degree of affliction whatever, ought rather to submit cheerfully to your present troubles, with a firm reliance on me to extricate you from your difficulties. Place your trust in me, and be assured you shall experience happier days. It was I who brought Abraham out of Mesopotamia when he was driven from his possessions by his own family; it was I who showered down blessings on your father, through the whole course of his life; and I am determined, if you will render yourself deserving of my favour, to transfer to you those blessings which I formerly conferred on your ancestors. The business which is the object of your present journey shall succeed to your wish; you shall become the father of dutiful children, and your

with reverence and godly fear, he exclaimed—"How dreadful is this place! This is none other but the House of God, and this is the gate of heaven."[28] And when daylight appeared, he arose and set up the stone[29] for a pillar,[30] and poured oil upon it, and

progeny shall be without number. To them and their posterity will I give this land as an inheritance; and they shall plant colonies throughout the whole earth, and the islands, as far as the sun extends its influence. Let nothing therefore discourage you; but place an implicit confidence in my protection, not only on the present occasion, but in all cases in future.'" (Ant. Jud. B. i., c. 19.)

[28] Gen. xxviii. 17.

[29] It should appear that the stone of foundation was left at Bethel for a testimony of the remarkable favour of Jehovah towards the descendant of Abraham and Isaac; because, many years afterwards, when Jacob had fled from Laban accompanied by his wives and children and cattle, and all his substance, God commanded him to take up his residence at Bethel, and rebuild his family altar for sacrifice and worship; and tradition does not furnish the slightest hint, that I have been able to discover, of any use being made of the stone at Pandanarum.

[30] From this event arose the worship of rude stone idols. The custom was introduced into Arabia by Ishmael or his sons, who were contemporary with Jacob and nearly related to him. Sale says of his descendants, the Arabians—"Several of their idols, as Manah in particular, were no more than large rude stones, the worship of which the posterity of Ishmael first introduced; for as they multiplied, and the territory of Mecca grew too strait for them, great numbers were obliged to seek new abodes; and on such migrations it was usual for them to take with them some of the stones of that reputed holy land, and set them up in the places where they fixed; and these stones they at first only compassed out of devotion, as they were accustomed to do in the Caaba. But this at last ended in rank idolatry, the Ishmaelites forgetting the religion left them by their father, so far as to pay divine worship to any fine stone they met with." (Prel. Disc. p. 27.)

changed the name of the place from Luz to Bethel, or the House of God.[21]

Jacob was favoured with another celestial vision at Mahanaim;[22] and at Peniel he wrestled with an

[21] Mr. Morier in his "Second Journey through Persia," notices a custom which seems to illustrate this act of Jacob. In travelling through Persia, he observed that the guide occasionally placed a stone on a conspicuous piece of rock, or two stones one upon another, at the same time uttering some words which were understood to be a prayer for the safe return of the party. This explained to Mr. Morier what he had frequently observed before in the East, and particularly on high roads leading to great towns, at a point where the towns are first seen, and where the Oriental traveller sets up a stone, accompanied by a devout exclamation in token of his safe arrival. Mr. Morier adds—"nothing is so natural, in a journey over a dreary country, as for a solitary traveller to set himself down fatigued, and to make the vow that Jacob did; 'If God be with me, and keep me in the way that I go, and will give me bread to eat and raiment to put on, so that I may reach my father's house in peace, &c., then will I give so much in charity;' or again, that on first seeing the place which he has so longed toiled to reach, the traveller should sit down and make a thanksgiving; in both cases *setting up a stone for a memorial.*"

[22] Notwithstanding all these instances of divine favour, Jacob truly said to Pharoah, "few and evil have been the days of the years of my pilgrimage." "He was forced to engage in a tedious and thankless servitude of seven years with Laban; at first for his daughter Rachel, who retaliated upon him the imposition he had practised upon his own father, and substituted Leah whom he hated, for Rachel whom he loved; and thereby compelled him to serve seven years more; and changed his wages several times during the remainder of his whole servitude of twenty years, in the course of which, as he pathetically complained, the drought consumed him by day, and the frost by night; and at last he was forced to steal away; and was only protected from Laban's vengeance by divine interposition. Add to these his domestic troubles and misfortunes; the impatience of his favourite wife—give me children or I die!—her

angel, and obtained a blessing for himself and his posterity.[33] Many opinions have been promulgated respecting the holy personage with whom he had this extraordinary conflict;[34] some pronouncing him to be Gabriel, and others Raphael or Michael the archangels; but I am inclined to believe that he was a more divine spirit than either—even the Logos of God.[35] When

death in bearing her second son Benjamin; the rape of his daughter Dinah; the perfidy and cruelty of her brothers Simeon and Levi, to the Shechemites; the misbehaviour of Reuben; the supposed death of Joseph, his favourite and most deserving son; were, all together, sufficient to have brought down his grey heirs with sorrow to the grave, had he not been divinely supported and encouraged throughout the whole of his pilgrimage." (Hale's Chron. vol. ii. p. 135.)

[33] The account is preserved in Masonry, in a degree called the Wrestle.

[34] This event is thus described by Shuckford. (Con. vol. ii. p. 159.) "Here God was pleased to put an end to his fears by giving him an extraordinary sign or token, to assure him that he should get through all his difficulties. There came an angel in the shape and appearance of a man, and wrestled with him. It was the same divine person, according to Hosea, that appeared to him at Bethel They struggled together, but the angel did not overcome him; and at parting, when the angel blessed him, he told him the design of the contest with him; that it was to instruct him, that as he had not been conquered in the contest, so neither should he be overcome by the difficulties that threatened him."

[35] I am confirmed in this opinion by some very high authorities. Tenison says, "This is the opinion of Novatianus, declared once and again in his book of the Trinity; and it is the opinion of many of the Fathers. It may suffice to bring forth that plain one of St. Cyril, of Alexandria, in his Thesaurus. An angel is said to have striven with the patriarch Jacob, and this divine writ testifies; but the holy man retaining him said, 'I will not let thee go unless thou bless me.' Now this angel was God, which the words of the patriarch show, whilst he saith, 'I have seen God face to face.' Him (appearing to him as an angel) he desireth to bless the children. And awhile after

he returned to Bethel with his wives, children, and substance, Jacob erected an altar, on the stone which he had formerly placed there, and God renewed his gracious promises.[36] After which he proceeded to the city of Arbah in Hebron, and arrived in time to close his father's eyes; who died at the age of 180 years, and was buried by his two sons Esau and Jacob.

The untoward events which befel the beloved son of Jacob, show how easily the Grand Architect of the Universe can produce effects, which human reason would pronounce impossible. Joseph was brought into Egypt a stranger, an outcast, and a slave.[37] His

he thus discourseth. When Esau, his brother, designed against him, he did not invoke an angel, but God, saying, 'Take me, O Lord, out of the hands of my brother Esau, for I stand in fear of him.'" (Ten. Idol. p. 242.)

[36] "And God said unto him, 'I am God Almighty, be fruitful and multiply; a nation, and a company of nations, shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.'" (Gen. xxxv. 11, 12.)

[37] The Koran says that Joseph had been guilty of theft when a child. "The occasion of this suspicion, it is said, was, that Joseph having been brought up by his father's sister, she became so fond of him, that when he grew up, and Jacob designed to take him from her, she contrived the following stratagem to keep him: having a girdle which had once belonged to Abraham, she girt it about the child, and then pretending she had lost it, caused strict search to be made for it, and it being at length found on Joseph, he was adjudged, according to the law of the family, to be delivered to her as her property. Some, however, say, that Joseph actually stole an idol of gold, which belonged to his mother's father, and destroyed it; a story probably taken from Rachel's stealing the images of Laban; and others tell us that he once stole a goat or a hen, to give to a poor man." (Sale, vol. ii. p. 26.)

character was traduced by an odious charge, and he was imprisoned as a felon on accusations of the basest nature. But he had within his bosom a principle which no human persecution could destroy;[38] a spirit of piety, and virtue, and confidence in the promises of his heavenly Father. In a word, he was a Freemason,[39] which preserved his integrity unshaken, elevated him to the chief rank in one of the greatest kingdoms upon earth,[40] and conferred on him the deathless honour of preserving his father and his brethren from destruction during a long and cheerless period of famine. Being providentially saved by the wisdom of his long lost son, the patriarch Jacob passed, with all his household, into Egypt. When he arrived at Beersheba he offered a sacrifice, and was comforted by a promise of the divine protection for himself and his posterity.

[38] "He possessed the real secret of Freemasonry, which consists in the exercise of every social and moral virtue, not only in the ostensible actions of our conduct, but also in private life; our latent springs are science and truth; our craft is reason and good sense; our cunning is justice and humanity; our plots and contrivances are sincerity and benevolence; our revenge against our enemies is, by labouring to convert them into friends." (F. Q. R. vol. i. p. 380.)

[39] Our continental Brethren sum up the duty of a Mason in one brief sentence.—"Aimez-vous les uns les autres: instruisez-vous, secourez-vous: voilà tout notre livre, toute notre loi, toute notre science."

[40] "He married Asaneth, the daughter of Potiphera, the high priest of Heliopolis, and this match was effected by the mediation of the king himself. By her he had two children, previous to the famine, the eldest of whom he named Manasses, which signifies *oblivion*, because the present prosperity of Joseph had caused him to forget his former misfortunes; and the younger was called Ephraim, or *restitution*, on account of his being restored to the liberty enjoyed by his forefathers." (Jos. Ant. Jud. B. ii. c. 6.)

Joseph met the aged patriarch at his entrance into the land of Egypt, and welcomed him with the kindest tokens of filial love and reverence. With the permission of Pharaoh he placed him in the province of Goshen, and nourished him with the best fruits of the country during the remainder of his life. The piety of Joseph met with its reward; for at the death of Jacob the patriarch invested his two sons with a peculiar blessing, preferring the youngest before the eldest, as God had preferred him to his brother Esau.[41] Joseph embalmed the body of his father with princely magnificence,[42] after the manner of the Egyptians, and

[41] "Here we have two instances of a preference of the younger son over the elder, or rather, we have two instances combined; for not only does Jacob give to Joseph, his youngest son but one, the double portion of the elder son, through Ephraim and Manasseh, but also, of these two, prefers the younger to the elder. The fact seems to be, that although there was a general understanding as to the prior claims of the first born, the father retained the absolute power of making whatever distribution of the inheritance seemed proper to himself. This frequent preference which is exhibited for the younger son obviously leads to the remark, that such a preference became a principle of inheritance among some nations. We have some trace of this in the old Saxon tenure, called Borough English, which Sir William Blackstone conjectures may be traced to the Tartars, among whom the elder sons, as they grew up to manhood, migrated from their paternal tents with a certain allowance of cattle; while the younger son continued at home, and became heir to the remaining possessions of his father." (Pict. Bibl. vol. i. p. 126.)

[42] "At the embalming of a body," says Diodorus Siculus, "proper persons were employed to perform their respective operations. The first seems to have been that of the scribe, whose duty it was to mark out how the dissection was to be made on the left side of the body. This was executed with a sharp Ethiopian stone, by a man called the Dissector, whose office, however, was considered so vile and degrading,

removing it to the land of Canaan, he buried it in the cave at Machpelah, the tomb of Abraham and Isaac.

as to oblige him immediately to betake himself to flight, as if he had committed a crime, to escape the pursuit, and, if caught, a severe punishment from the bystanders. At the disappearance of the wretched dissector, the embalmers came forward; they were people held in high respect, considered as sacred persons, permitted to have a free access to the temples, and to associate with the priests. Their office consisted in removing from the corpse every part which was susceptible of decay, and washing the rest with palm wine and spices; after this immediate operation, they for more than thirty days applied various kinds of resin, to preserve the body; and after having impregnated the whole with myrrh and cinnamon, to give it an agreeable smell, they returned it to the relations so perfectly preserved in every part, that even the hairs of the eyelids and the eyebrows remained undisturbed."

[43] He refused to be buried in Egypt, because he would not participate in the idolatrous ceremonies practised on such occasions. "The common place of burial was beyond the lake Acherjsia, from which the poets have imagined the fabulous lake of *Acheron*. On the borders of this lake sat a tribunal, composed of forty-two judges, whose office, previous to the dead being permitted to be carried to the cemetery beyond the lake, was to inquire into the whole conduct of his life. If he had lived wickedly, they ordered that he should be deprived of solemn burial, and the body was thrown into a large ditch made for the purpose, which they called Tartar, on account of the lamentations of his surviving friends. This is the origin of the fabulous *Tartarus*, in which the poets have transferred the lamentations made by the living to the dead who were thrown into it. If no accuser appeared, or if the accusation had proved groundless, the judges decreed that the deceased was entitled to his burial, and his eulogium was pronounced amongst the applauses of the bystanders. To carry the corpse to the cemetery it was necessary to cross the lake, and this was done by means of a boat, in which no one could be admitted without the express order of the judges, and without paying a small sum for the conveyance. Such is the origin of the poetical *Charon*. (Spineto. Lect. 4.)

And there they mourned seven days with a great and very sore lamentation. And when the inhabitants of the land saw the mourning in the floor of Atad, they said, this is a grievous mourning to the Egyptians; wherefore the name of it was called Abelmizraim, which is beyond Jordan.

Freemasons are accustomed to esteem Joseph as one of their greatest lights, because of his numerous practical virtues. He forgave his brethren freely when he possessed the power of punishing them for their inhumanity towards him;[44] he succoured his aged father in his distresses; and by his superior wisdom and discernment, he saved a whole people from destruction. These are all Masonic virtues of the first class; and having been beautifully illustrated in the character and conduct of Joseph, his example is recommended to our consideration, as an useful lesson more powerful than precept, and more efficacious than admonition.

[44] "It is related that Joseph, having invited his brethren to an entertainment, ordered them to be placed two and two together, by which means Benjamin, the eleventh, was obliged to sit alone, and bursting into tears said, 'If my brother Joseph were alive, he would have sat with me;' whereupon Joseph ordered him to be seated at the same table with himself; and when the entertainment was over, dismissed the rest, ordering that they should be lodged two and two in a house; but kept Benjamin in his own apartment, where he passed the night. The next day Joseph asked him whether he would accept of himself for his brother, in the room of him whom he had lost; to which Benjamin replied, 'who can find a brother comparable unto thee? yet thou art not the son of Jacob and Rachel.' And upon this Joseph discovered himself unto him." (Sale, vol. ii. p. 45.)

At the time of his death he predicted the return of Israel into the land of Canaan, and commanded that his bones should be removed to Shechem at their departure from Egypt. And he exacted a solemn oath of his brethren, that they would communicate this command to their descendants, that it might be transmitted to posterity, invested with the sanction of a positive duty. His body was therefore embalmed and deposited in a coffin.[45] Hence there was no difficulty in transmitting the knowledge of this injunction down to the period of the great deliverance, under the direction of Moses and Aaron.

[45] "This is certainly mentioned here as a distinction. (Gen. i. 26.) Coffins have never been much used in the East, although great personages have occasionally been deposited in marble sarcophagi. The custom was and is to wrap the body up closely in wrappers, or to swathe it with bandages, and so bury it, or deposit it in the excavated sepulchre. In Egypt coffins were more in use than anywhere else; but still the common people were obliged to dispense with them. On the other hand, persons of wealth or distinction had two, three, or even four coffins, one within the other." (Pict. Bibl. vol. i. p. 131.)

LECTURE XI.

THE TWELVE GRAND POINTS IN MASONRY.

"There are in Freemasonry twelve original points, which form the basis of the system, and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Mason must go through all these twelve forms and ceremonies, not only in the first degree, but in every subsequent one."

OLD LECTURES (now obsolete).

"Answer me, if you please, in mystical and obscure terms, for perhaps there are persons present who are not initiated in the mysteries."—THEODORET, Bishop of Cyzicus.

IN the series of lectures which are comprehended within the general plan that I have marked out for explanation in the present work, it will be seen that I am desirous of being as communicative on all points connected with Freemasonry, whether as now practised,[1] or used according to the ancient creed of our

[1] I am prepared to admit that innovations have been made on the continent in the ancient and simple ritual; but they have now a real and sensible existence, and therefore must be noticed. The American system has in many instances been modelled on the continental plan; and the *haut grades* were practised there and elsewhere under charters from the Supreme Grand Council of France. The organization com-

forefathers in the science, as the nature of the inquiry will allow, in strict conformity with the terms of my obligation. The subject of the present lecture will be new to many Brethren who have been initiated since the union of ancient and modern Masonry, in 1813, when a revised system was agreed on, and promulgated by the united Grand Lodge, in which the Twelve Grand Points[2] were for ever consigned to oblivion, although, previously to that period, they formed a constituent and interesting portion of the lectures, which was impressed on my mind by my Masonic instructor, as an essential appendage to genuine Freemasonry. As they are now finally rejected, there will

prises four orders, and forty-three degrees.—1. The three first degrees, called symbolical or blue Masonry, governed by Grand Lodge. 2. Four additional degrees, comprising R. A. Masonry, governed by Chapters and Grand Chapters, and presided over by a most excellent General Grand High Priest, to whom all look up as the head. 3. The Encampment of Knights Templars of the 13th degree, governed by a General Grand Encampment. 4. The fourth and highest rank is comprised in the Supreme Council of Princes of the Royal Secret, and the Sovereign Grand Consistory, which go as high as forty-three degrees. The members of this Order are styled, "Royal and Most Illustrious Princes of High Masonry." And the presiding officer has the title of "Most Powerful Sovereign Grand Commander, and Sovereign Grand Inspector General of the 33rd degree."

[2] In the lecture of Master *ad vitam*, the following passage occurs: —How many signs have you in this degree of Grand Pontiff, which is Grand Master of all Lodges? Twelve. Name them. 1. The sign of the earth, or E. A. P.; 2, of water, or F. C.; 3, of terror, or M. M.; 4, of fire; 5, of air; 6, of the point in view; 7, of the sun; 8, of astonishment; 9, of horror; 10, of stench, or strong smell; 11, of admiration; 12, of consternation.

be no impropriety in entering on a detailed explanation of them.[3]

They referred to the Twelve Tribes of Israel, after their wanderings in the wilderness, and ultimate settlement in the Land of Promise. After the death of Moses and Aaron, when none of the disobedient generation remained except Caleb and Joshua, the regal authority over the Israelites devolved upon the latter; and he accordingly prepared for the invasion of the land of Canaan, under a divine promise of success.[4]

[3] It is rather unfortunate for Freemasonry that the lectures should be so fluctuating and uncertain. It is an evil which has a baneful effect on the Order; and has been severely felt under every one of its systems. In 1842 the Grand Master of Tennessee observed in his charge to the Grand Lodge: "The want of uniformity in the lectures on the various degrees which cannot be committed to writing, and in the mode of administering our rites and ceremonies, is not confined to our own State, but pervades the other States of the Union. Grand Lodges far more ancient than ours, complain of this want of uniformity, as you will find by recurring to their proceedings, and the charges of their grand officers. The correction of this evil was one of the great objects of the National Convention recently held in the city of Washington, at which, however, only ten out of the twenty-six Grand Lodges were represented. In the investigation of this subject by a committee appointed for the purpose, it was ascertained that practices had obtained in many of the subordinate Lodges, calculated to do great injury to the Craft; and perhaps we shall find it to be the case in this State, when the subject comes to be freely discussed, as I trust it will be, at this meeting. As to the mode proposed for producing uniformity throughout the United States, I refer you to the proceedings of the convention, and invite your particular attention to the plan recommended. It is one which, if adopted by the several Grand Lodges, and carried out, cannot fail of producing, in a short time, the desired result."

[4] "Every place that the sole of your foot shall tread upon, saith the Lord, that have I given unto you, as I said unto Moses. From

The prescribed term of forty years, which they were doomed to wander in the wilderness[5] being completed, Joshua led the people towards Jordan, and issued his commands to the priests and Levites, that with bare feet[6] they should precede the host of Israel, under the

the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee nor forsake thee. Be strong and of a good courage; for unto this people thou shalt divide for an inheritance the land which I swear unto their fathers to give them." (Josh. i. 3—6.)

[5] A festival was instituted in commemoration of these wanderings, called the feast of tabernacles, when the Israelites dwelt seven days in booths or arbours constructed of green boughs. "Plutarch making mention of this festivity saith, 'that these booths were made principally of ivy boughs; but the scripture reckoneth up four distinct kinds, which are thought to be, the citron, the palm, the myrtle, and the willow. The Rabbins teach, that every man brought every morning his burden of the boughs of these four trees, otherwise he fasted that day. And this burden they termed *Hosanna;* in allusion unto this, the people cutting down branches from the trees, and strewing them in the way when our Saviour did ride into Jerusalem, cried saying, Hosanna to the Son of David.' Plutarch, scoffing the Jews, compares this feast with that drunken festival in honour of Bacchus, in which the Bacchides ran up and down with certain javelins in their hands wrapped about with ivy, called Thyrsis; and in this respect he termeth this feast of the Jews, a bearing about of the Thyrsi." (Godwyn. Moses and Aaron l. iii. c. 6.)

[6] This custom, which proceeded from the especial command of God, was soon converted by heathen nations to the most absurd and senseless superstition. The Romans used to clear their gardens from the caterpillars and other insects which destroy the fruits of the earth, by the magical aid of women who walked barefoot round the trees. Sorceresses likewise, in all their incantations cast off their shoes, as

protection of the ark of the covenant; and that the people should follow them according to their tribes, with this proviso, that the tribe of Judah, which led the van, should preserve a distance of two thousand cubits, or more than half a mile from the holy company who had charge of the sacred utensils. Thus were they arranged, and before the word was given to proceed, the priests were directed, when they came into the centre of the river, to remain stationary with the ark till all the host had passed over. The river, at that time, was broad, deep, and rapid; for in the season of harvest it always overflowed its banks.[7]

is evident from several passages of Ovid, Horace, and Virgil. Even the ancient Christians observed it in their solemn processions, of which we have many instances in ecclesiastical history. The Emperor Theodosius the Younger, and the Patriarch Proclus, humbled themselves in this manner, when they assisted at the processions made at that time on account of several earthquakes. Heraclius went farther, for he resolved to carry the cross upon his back, and bear the weight of that sacred burden during a long procession, though he was almost overwhelmed with the weight of his imperial robes, But preferring the humble weight of the cross to all the pomp and grandeur of a throne, he cast off not only his royal vestments, *but his shoes also*, to accomplish with more alacrity, his journey to Mount Calvary. The Indians of Peru observe the custom of being barefooted as the most incontestible proof they could possibly give of their unfeigned humiliation. They never entered the famous and magnificent temple of the Sun till they had first put off their shoes in the porch of the temple.

[7] "Jordan overfloweth all his banks all the time of harvest, which was in the first month when the Israelites entered Canaan. Maundrell observes that upon this flow of Jordan, the waters had anciently covered a large strand, and washed up to an outer bank about a furlong from the common channel. At this time there could be no passing it, and therefore the Israelites being now able to get over was

Here the hand of Jehovah was again manifested in opening for his people an unobstructed passage into the promised land.[8] So soon as the feet of the priests

very extraordinary; and it is no wonder, that when the Kings of the Amorites on the west side of Jordan, and all the Kings of the Canaanites by the sea, heard how the waters were dried up from before the children of Israel, their hearts melted and there was no spirit in them; because, whatever might have been attempted when the river ran in its ordinary channel, the passage of the Israelites was at the time of a known annual flood, when the waters flowed to a great height, and an attempt to get over them was, naturally speaking, impossible." (Shuckford. Con. vol. iii. p. 353.)

[8] It may be observed here, that the land belonged of right to the Israelites; as it had been given to, and actually occupied by their ancestors Abraham, Isaac, and Jacob. "The latter," says Michaelis, (Law of Moses, vol. i. p. 161.), "went down into Egypt with a conviction that his descendants should return to Palestine; nor would he allow himself to be buried anywhere else than in his own hereditary sepulchre in that country, exacting from his son Joseph an oath for that purpose. And his burial was conducted with such solemnity, that the people in Palestine could not possibly entertain a doubt of the intention of the Israelites to return thither at some future period. But were the matter considered still as somewhat doubtful, because Moses does not expressly mention this as the reason of Jacob's desire to be carried thither; on the occasion of the death of Joseph, it is placed in the clearest light. For he testifies to his brethren his certain hope that God would reconduct their posterity into Palestine, and therefore he desired not to be buried in Egypt, but begged that his body might, after the ancient Egyptian manner, remain uninterred while they continued there, and be carried with the people at their general return into the promised land, and laid in the sepulchre of his fathers. Such was his anxiety on these points that he made his brethren swear that they would attend to them; and accordingly we find, that when he died, they did not bury him, but, as was not unusual among the Egyptians, let him remain embalmed in his coffin, until their descendants, at their departure, carried his remains along with them. Could a people have given a stronger proof of their

touched the waters of Jordan, they receded to the right and left; those on the right hand gathered themselves together on a heap and remained immoveable; while those on the left ran down the channel and were exhausted in the Dead sea.[9] Thus the bottom of the river, for a considerable extent, was left dry; and the priests remained in the centre of the stream till the people had all passed over in safety.

In commemoration of this astonishing miracle, Joshua commanded twelve men, one being selected from each tribe, to take as many stones out of the midst of Jordan, where the ark of the covenant stood during the passage of the Israelites, and bearing them

animus revertendi, and that they had not for ever abandoned their native country."

[9] The Masonic version of this event is thus related. When Joshua, the great leader and captain of the Jews, was conducting them towards the promised land, one of the many great miracles that were wrought in favour of this peculiar people was made manifest at the passing of the river Jordan. As the priests with the ark, approached the foot of the bridge that crossed the river, and were preparing to go over it, the waters instantaneously separated, in a most miraculous manner, to the right and left, leaving the ground entirely dry for the passage of themselves, with their wives, children, cattle, and substance. In commemoration of the exercise of this divine and miraculous power in their favour, Joshua commanded that twelve of the largest stones from the foundation of the north side of the bridge, that could be safely removed, should be brought out of the river, and laid as a foundation of a pillar in Gilgal, on the opposite side of the river; and twelve stones from the field of corn on the banks of the river, should be taken and placed near the spot from whence the other twelve were removed, to form the foundation of another pillar, that both might remain as perpetual memorials of God's power and protection to the Jews. These two pillars Joshua commanded to be solemnly dedicated to Elelohe Israel, or the God of Israel.

on their shoulders to Gilgal, constructed a commemorative pillar.[10] He then took twelve other stones from *a field of corn* on the opposite banks of the river, and built another pillar in the midst of Jordan on the spot where the feet of the priests who bore the ark stood.[11]

[10] "The inhabitants of Palestine had their altars of unhewn stone, their conical heaps of stones, and their circles of stones, in common with the patriarchs. But besides these, the Phœnician settlers in Britain had other structures of massy stones not noticed in the sacred history of patriarchal times; of these are, the Cromlech, the Logan stone, and the Tolmen; the circles of stone have their prototype in the Gilgal of Joshua; for we read, that, on the passing of the Israelites through the river Jordan, dry shod, Joshua, their leader, commanded that one man of each tribe should bring a stone from the bottom of the river; and that these stones should be pitched on the spot where the ark was to rest that night. This was done,—and that *they were arranged in a circle* is evident from the name given to this group, viz., *Gil*, or *Gal-gal*. *Gal*, in the Hebrew tongue, means a circle or wheel; the reduplication gives importance, as much as to say, *the circle*, by way of distinction. Joshua, no doubt, alluded to this wheel-like arrangement when he said,—this day hath the Lord *rolled* away your reproach." (Stackhouse, in the Graphic Illustrator, p. 113.)

[11] From these instances of commemorative pillars being erected by the chosen people of God, the heathen adopted pillar worship which was carried to a great extent in our own country. "Thus Semiramus is said to have erected an obelisk 125 feet high, and five feet wide. All the world knows, and still admires, the workmanship of the Egyptian obelisks; which were generally dedicated to the sun and worshipped. The Paphians worshipped their Venus under the form of a white pyramid; and the Brahmins worshipped the great God under the figure of a little column of stone. The symbol of Jupiter Ammon was a conical stone in his Egyptian temple; and in Africa, Apollo's image was a kind of erect stone like a pyramid. A square stone was the image of Mercury, as a pillar was that of Bacchus. The Jews also were carried away by this strong current

These two pillars, are said to have remained till the final destruction of the Jewish polity.[12] The current of the river was restrained until all these works were completed; and when the priests, with the ark of the covenant, had quitted the stream, and arrived in safety on the other side, the waters returned to their place, and the river resumed its usual appearance.[13] At the

of idolatry, and they set up pillars on every high hill, and under every green tree; so that this idolatry of worshipping rude stones erect may be reckoned to have infected much the greatest part of the world." (Borlase. Ant Corn. p. 162.)

[12] There are some doubts about the accuracy of this statement. The commentators on the passage in the Pictorial Bible think that "in the command given to Joshua, there is nothing said concerning these twelve stones to be set up in the midst of Jordan. It is also difficult to discover what purpose they could answer under the water. Some commentators suppose that the stones were placed one above another, so as to form a heap that appeared above water, or was at least visible through the water when the river was low; but if so, it would seem that a heap thus loosely set up must soon be swept away by the rapidity of the stream. The Arabic has not the verse, and the Syriac reads it so as to make it refer to the stones taken out of Jordan, making it a continuation of the description of the manner in which the Lord's commands were fulfilled, as,—Thus Joshua set up the twelve stones which they had taken from the midst of Jordan, &c. This is the reading followed by Kennicott. Boothroyd translates as in our version, but puts it in brackets, as of doubtful authority. It is very possible, however, that the text is correct, though we do not very clearly understand it. It may be that the stones were not intended to be visible, and that they were set up to replace those that had been taken out, in order to give an idea of completeness to the transaction. The stones of Gilgal, if set apart in an orderly manner and conspicuous situation, would seem likely to convey a more distinct reference to the twelve tribes than if united in one pillar."

[13] In reference to the above monument of twelve stones, we have

celebration of the Passover on the 14th day of the first month after they had crossed the river, the Israelites ate of the corn of Canaan, for it was the time of harvest, and the land was very productive.[14]

The Israelites being now fairly embarked in the enterprize, and regularly armed, marshalled, and arrayed under their princes, leaders, captains of thousands, of hundreds, fifties, and tens,[15] after the manner of Egyptian warfare, were prepared to assert their title

already seen that some antiquaries are of opinion that it was not a pillar, but a circular temple like those erected by the Druids of Britain; and Stukeley believes that these stones were placed in a circular form; that there might be in Gilgal a mutual relation and agreement between the name and figure of the monument. The custom of placing judges on such stones on solemn occasions was very ancient. It is mentioned in the Iliad (xviii. 504.) and was used by every nation in the world.

[14] From that day the supply of manna ceased, which fell from heaven every night during their forty years pilgrimage to sustain them in the barren wilderness; because they were now come to the land of plenty, which was their own inheritance by the gift of Jehovah to their forefathers.

[15] "The constitution of Israel may be considered as in some measure resembling that of Switzerland, where thirteen cantons, of which each has a government of its own, and exercises the right of war, are all united in one great republic. All the twelve tribes had at least one common weal. They had general diets; and were bound to take the field against a common enemy; and the tribe of Ephraim took it as a serious injury, that, without waiting for their assistance the tribes beyond Jordan had gone to war with the Ammonites. They frequently had general judges, and afterwards general sovereigns. And even in times when they had no common head, any particular tribe that refused the administration of justice, might be accused before the other tribes, who were authorized to carry on war against it as a punishment." (Michaelis. Law of Moses. vol. i. p. 235 &c.)

to the land on the authority of the divine promise. The inhabitants had been gradually ripening for destruction, by the practice of all those abominable idolatries and sins which were offensive to God. And Moses had bestowed great pains to impress upon the people that it was not for their superior righteousness that Jehovah gave them the land of Canaan, but for the wickedness of the ancient inhabitants,[16] that he had determined on their destruction.[17] Those that

[16] The abominations of the Canaanites were not peculiar to them, but extended to all the descendants of Ham. "Politeness was never introduced into a country but by means of letters. The most brutal vices, and most prejudicial to humanity, are the portion of gross and ignorant nations. Philosophy had not yet enlightened Greece at the time of the war of Troy. Thus, the conduct of its inhabitants, at that time, presents to us a most dismal and hideous picture. The history of the heroic ages affords usurpations, murders, and unheard of crimes. It was at this epoch that all those famous criminals appeared, whose names have come down to us. There we see Theseus, Atreus, Eteocles, Alcmeon, Orestes, Eryphile, Phædra, and Clytemnestra. Almost all the princes who went before Troy were betrayed by their wives. The kingdom of Mycenæ alone presents the most signal catastrophes. The scene each moment is imbrued with blood. The history of Pelops and his descendants is a continued series of crimes and horrors. In a word, the heroic ages are the times the most fruitful in incests and parricides spoken of in history." (Goguet. Origin of Nations, vol. ii. p. 392.)

[17] The contemplation of this subject forcibly presents to our minds the consequences attending the curse of Noah, after his son Ham, or his grandson Canaan, or perhaps both, had endeavoured to subject their aged parent to ridicule and disgrace. "Cursed be Canaan," said the patriarch, "a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem, and Canaan shall be *his servant*." The effects of this curse were not visible until the *invasion* of the Israelites. The descendants of Ham were always a

escaped were suffered to dwell among the Israelites. If they retained their possessions they became tributary;[18] and if they were destitute, they were condemned to the servile employment of hewers of wood and drawers of water. But their retention proved a snare to entice the Israelites from their allegiance, and incite them to worship the false deities of Canaan.

This extermination of the Canaanites to make room for the children of Israel, must not be considered in the light of a common invasion,[19] by which an erratic

wicked people, as is evidenced in Nimrod and his associates; in the inhabitants of Sodom and Gomorrah; and in the defilements of other nations, who worshipped stocks and stones as the greatest deities. Wherever this race fixed themselves at the general dispersion from Shinar, their residence was characterized by rebellion against God, and the commission of every unnatural sin. The apostacy of the Canaanites in particular was so offensive to the Almighty, that he promised to give their land to the posterity of Abraham when their iniquity should be full, and every abomination which the Lord hateth should be done to their gods. Thus, when they burned their children in the fire, as a religious ceremony; when they were guilty of every unlawful lust; when adultery, incest, sodomy, bestiality, and the like monstrous crimes were common amongst them, then were they expelled, and their country given to the Israelites.

[18] "Enimvero illud hinc efficitur, deletas propterea eas gentes esse, quia belli fortunam tentare, quàm conficere pacem in Israelitarum leges maluerunt. Quod si fecialibus aut cultàssent, utique jam salus eorum neutiquam in dubio fuisset." (Cunæus de Repub. Heb. l. ii. c. 20.)

[19] "When thou comest nigh unto a city," (these were the directions of Moses,) "to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make not peace with thee, but will make war against thee, then thou shalt

people subdued a country by an unjust exertion of physical force, and cut off its ancient inhabitants merely to provide a resting place for themselves,[20] because the Israelites were the weaker people, and altogether unable to cope with the warlike inhabitants of Canaan on equal terms; but as a great judicial measure,[21] planned by divine wisdom, and executed by the intervention of the divine power, for the signal punishment of a nation of wicked idolaters, and as a beacon

besiege it; and when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword; but the women and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these people (the Canaanites), *thou shalt save alive nothing that breatheth*, but thou shalt utterly destroy them." (Deut. xx. 10—17.)

[20] "There were two special reasons," says Michaelis (vol. i. p. 111), "for the extirpation of the Canaanites. In the first place Moses represents them as a people enormously wicked, much in the same way as the Romans did the Canaanitish colony, Carthage; and he was anxious to guard against the Israelites being infected by the vices of such detestable fellow-citizens; and in the next place, the great object of his policy was, to maintain among his people the service of one only God; and idolatry was then so contagious, that he could not but fear lest the Israelites should learn it from the Canaanites, if they continued."

[21] In this general destruction of the Canaanites, it was commanded that the children as well as the parents should be destroyed; for God's general visitations make no exceptions of either sex or age. The storms and earthquakes which so frequently happen, are alike destructive to young and old, rich and poor, strong and feeble; and upon the same principle, the ruin of the Canaanites would necessarily involve all that appertained to them, even their innocent children.

and a warning to other nations,[22] by which they might profit to their present and eternal good.[23]

Thus the sword was the agent that planted them in the land of Canaan; and as they became disobedient in after ages, and forgot the power which had befriended them, so the same agent was employed to punish their transgressions. With all the advantages they enjoyed, they soon forsook the God who had placed them in a fruitful country, abounding in corn, and oil, and wine;[24] and, like the ancient inha-

[22] To the Israelites themselves this example was expected particularly to apply. It was, indeed, an awful admonition; and being enforced by the precept of Moses, we wonder that it was not more effectual. "Thou shalt remember the Lord thy God," said the lawgiver; "for it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them and worship them, I testify against you this day, that you shall utterly perish As the nations which the Lord destroyeth before your face, so shall ye perish, because ye would not be obedient unto the voice of the Lord your God." (Deut. viii. 18—20.)

[23] "It was thy will," said the wise man, "to destroy by the hands of our fathers, both those old inhabitants of thy holy land, whom thou hatedst for doing most odious works of witchcrafts and wicked sacrifices; and also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood, with their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help; that the land, which thou esteemedst above all other, might receive a worthy colony of God's children." (Wisd. xii. 3—7.)

[24] Michaelis says, "As long as Palestine was properly cultivated, an acre near Jerusalem, from its produce in wine and oil, must naturally have been more profitable than as a corn field. We need only call to mind the Mount of Olives, which lay to the east of the city. An acre planted with olives or vines, however rocky and arid the soil

bitants, bowed themselves before their idols,[25] and purified their sons and their daughters by fire before the altar and image of Moloch;[26] a disgusting rite, of

may be, will very easily be made worth ten times as much as an acre of the richest corn land. The account given by Abulfeda, in his description of Syria, confirms this statement; for he says, that the country about Jerusalem is one of the most fertile in Palestine." (On the Law of Moses, vol. iii. p. 138.)

[25] "This idolatry began under the judges Othniel and Ehud; and at the last it became so common in Israel, that they had peculiar priests, whom they termed prophets of the grove, and idols of the grove, that is, peculiar idols unto whom their groves were consecrated. As Christians in the consecration of their churches make special choice of some peculiar saints, by whose names they call them, as St. Peter's church, St. Paul's, St. Andrew's, so they consecrated their groves unto particular idols; whence, in profane authors, we read of Diana Nemorensis, Diana Arduenna, Albunea Dea, all receiving their names from the groves in which they were worshipped. Yea, the idol itself is sometimes called by the name of a grove. Thus, Josiah is said to have brought out the grove from the house of the Lord. It is probable that in this idol was pourtrayed the form and similitude of a grove, and thence it was called a grove; as those silver similitudes of Diana's temple, made by Demetrius, were termed temples of Diana." (Godwyn, Moses and Aaron, l. ii. c. 5.)

[26] The law prohibiting this practice was very severe. "Whatever Israelite, or stranger dwelling among you, gives one of his children to Moloch, shall die, his neighbours shall stone him to death. These are not the terms in which Moses usually speaks of the punishment of stoning judicially inflicted: but, all the people shall stone him; the hand of the witnesses shall be the first upon him. Besides, what follows a little after does not appear to me as indicative of anything like a matter of judicial procedure. If the neighbours shut their eyes, and will not see him giving his children to Moloch, nor put him to death, God himself will be the avenger of his crime. I am therefore of opinion, that in regard to this most extraordinary and most unnatural crime, which, however, could not be perpetrated in perfect secrecy, Moses meant to give an extraordinary injunction,

which Hiram Abiff, the widow's son, is said to have purged the idolatrous worship of Tyre.[27]

Moses had commanded the Israelites when they had passed the river Jordan, that they should set up great stones or pillars at Mount Ebal, and covering them over with plaster, should write upon them the records of the law;[28] and set up an altar, on which no iron tool

and to let it be understood, that whenever a parent was about to sacrifice his child, the first persons who observed him were to hasten to its help, and the people around were instantly to meet, and to stone the unnatural monster to death. In fact, no crime so justly authorizes extra judicial vengeance as this horrible cruelty perpetrated on a helpless child, in the discovery of which we are always sure to have either the lifeless victim as a proof, or else the living testimony of a witness, who is beyond all suspicion; and where the mania of human sacrifices prevailed to such a pitch as amongst the Canaanites, and got so much the better of all the feelings of nature, it was necessary to counteract its effects by a measure equally extraordinary and summary." (Michaelis on the Law of Moses, vol. iv. p. 27.)

[27] An old Masonic tradition says, "To such an extent were these sacrifices often carried, that when the Canaanites and Phœnicians were desirous to avert any great calamity, such persons as had no children, purchased them from the poor for that purpose, Sometimes they were cast into a furnace of fire; at others into a hollow statue of Moloch which was burning with fire. Hiram Abiff got so much of this law revoked, as made it penal to purchase children for the purpose of sacrifice."

[28] "The Jewish writers abound in fiction on this point. Some of them say that Joshua inscribed on these pillars the whole five books of Moses; nay, they add, that he did it 70 times over, in 70 different languages, in order to leave monuments, such as might instruct all the nations upon earth in the law, and that in their own tongue. And thus these writers were so far from seeing any difficulty in the query, which to others has seemed considerable; viz., whether Joshua could find either stones enough to contain, or had time

had been used, for burnt offerings. This was accordingly done; and the consequences of their obedience were, that everything flourished which they undertook. They subdued all the country in their progress. The kings of the plains, and the inhabitants of the hills and of the vallies, gigantic in person though they were,[29] thirty-one in number, fell before their arms; and then they rested from their warlike toils, to settle the esta-

enough to inscribe so large a transcript, as a copy of the five books of Moses; that they show evidently that nothing can be so marvellous, but that their imagination can surmount it. If 700 or 7000 had been as favourite a number with them as 70, they would have had no scruple of multiplying the copies up to their humour; but 70 being the number of the elders of Israel chosen by Moses, and appointed by God to assist in the government of his people; they hence imagined that there were originally from the dispersion of mankind but 70 nations, and 70 different languages in the world." (Shuckford. Con. vol. iii. p. 368.)

[29] In Le Clerc's Notes to the first book of Grotius we find the following observations. "Josephus says, there remain to this day some of the race of giants, who by reason of their bulk and the figure of their bodies are wonderful to see or hear of. Their bones are now shown, far exceeding the belief of the vulgar. Gabinius affirms that the bones of Antenus, when joined together, were 60 cubits long. Trallianus speaks of digging up a human head which was three times as big as that of an ordinary woman; and adds that there were many bodies found in Dalmatia, whose arms exceeded 16 cubits or 24 feet. He further says, that there were found in the Cimmerian Bosphorus, a heap of human bodies 24 cubits or 36 feet in length." Le Clerc disbelieves these assertions. It is said, however, in more modern times, that Ferragus, who was slain by Orlando, nephew of Charlemagne, was 18 feet high. Rioland, a celebrated anatomist, who wrote in 1614, says, that some years before there was to be seen in the suburbs of St. Germain the tomb of one Isoret who was 20 feet high. There are numerous other evidences in existence of human bones being found of immense dimensions.

blished religion by setting up the tabernacle at Shilo in the tribe of Ephraim; and there it remained 300 years. This important business being disposed of, the land was surveyed, and divided by lots; and each tribe marched off east, west, north, and south, to take possession of its inheritance.

Under the Theocracy, the tribes of Israel appear to have assumed the character of so many septs, each under its patriarchal head, who was the sovereign of his clan, and so far as his own individual interests were concerned, levied war and made peace; administered justice amongst his subjects and performed all the acts of regal power.[30] But in matters where the interests of the Jewish nation were involved, every patriarch submitted to the authority of any temporary judge whom God might appoint to rule over them for the general benefit of the whole community.[31]

[30] Selden tells us, that civil society, beginning first in particular families, under economic rule, representing what is now a commonwealth, had, in its state, the husband, father, and master, as king, priest, and prophet. And in Abraham's treaty with the sons of Heth, for a burying place for Sarah, they style him a mighty prince, as indeed he was. In a word, not only Adam, but all the succeeding patriarchs, as well before as after the flood, had, by the law of nature, kingly power over their respective families.

[31] To render this view of the case more clear I quote a passage from Dr. Russel's Connection of Sacred and Profane History. "The clans of Scottish highlanders bore a great resemblance to the tribes of the Hebrews. Each consisted of a certain number of families, more or less closely united as blood relations, and all acknowledging one common father; whose son or representative became the hereditary chief, throughout all their generations. In war the descendant of their honoured progenitor discharged the duties of general; in peace he administered the simple laws which regulated their intercourse,

After the death of Joshua, the twelve tribes being at rest, each under its own vine and fig-tree; I now proceed to explain the Masonic references with which they are connected; because they have been adopted amongst Masons as representatives of the twelve grand points in Masonry, according to the old lectures.[32] Reuben

and determined their mutual rights. Nor were their treaties with other clans held valid without his concurrence and formal sanction. With reference again to the general government of the country, they acknowledge themselves bound to perform a certain homage, and even to render military service to the monarch on the throne; but they denied his authority, and resisted his power in all matters which concerned the internal arrangements of their own community, and particularly their right to wage war and make peace with the ancient enemies of their name. The hereditary feuds which subsisted between some of the larger clans, occasioned from time to time, scenes of the most barbarous violence and cruelty; laid waste whole valleys; and depopulated the surrounding mountains and islands; and, in some instances, to use the expressive words of the widow of Tekoah, finally quenched the coal, and left neither name nor remainder of the family upon the earth." (Russ. Con. vol. ii. p. 133.)

[32] In speaking of the ancient lectures, it may be necessary to be explicit. There are considerable doubts whether the lectures now used in Blue Masonry are not the construction of comparatively modern times. An intelligent correspondent is of opinion that anciently the lectures were confined to the only Masonic Order then in existence which was purely speculative; i.e., the Royal Order of H. R. D. M., established at Kilwinning by Robert Bruce in 1314; and that for reasons which he states, "the lectures were wisely not entrusted even to the Master Masons of Operative Lodges. About the beginning of that century, the Royal Order was in great repute in London; and a few hints were most improperly communicated from its lectures to some Master Mason; and a ritual or lecture founded on them was got up under the direction of the Grand Lodge in London; and the improvement of this ritual is now countenanced by the Masonic authorities as the genuine lectures of Masonry. Now

symbolizes the opening of the Lodge,[33] because he was the first-born of his father; the door, as it were, by which the tribes of Israel entered the world.[34] Simeon

the result of my investigation is against this system; and I am persuaded that even Preston did not intend that these lectures should be given in Blue Lodges. He instituted, in imitation of the Royal Order, of which he had heard, but of which he was not a member, a Chapter of Harodim, in which these lectures should be given as part of *their* secrets, and they had private modes of recognition besides; but no such lectures ought to be given in a common Lodge."

[33] The opening of the Lodge is a ceremony of great solemnity and importance. Even Stone, amidst all his bitterness, was compelled in common fairness to admit that it was very impressive. "Every thing," he says, "was conducted in such a manner as to inculcate respect for those in authority, with solemn reverence and adoration of the Deity, whose blessing and direction on our labours, was invoked—not in a light and thoughtless manner, as some may perhaps infer, but with the gravity and decency of a well regulated church. The charge on opening a Lodge is in the words of the 133rd Psalm. Behold how good and pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down into the beard, even Aaron's beard, and went down to the skirts of his clothing, as the dew of Hermon that descended upon the mountains of Zion, for there the Lord promised a blessing, even life for evermore. Such a charge, being appropriately pronounced to an audience apparently feeling the force of every word, was certainly well calculated to arrest the attention; and to soften the asperities of temper, to chasten the mind and the heart, and in all respects to make a favourable impression, even upon those whose temperament and habits were not of a decidedly religious character." (Letters on Masonry, p. 18.)

[34] "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power." As the first-born he was entitled to certain high privileges, which he forfeited by iniquity. His father said, "unstable as water, thou shalt not excel; because thou wentest up to thy father's bed." (Gen. xlix. 3, 4.) The sovereignty was therefore transferred to

was an emblem of preparing the candidate,[35] because he prepared the instruments of destruction for the slaughter of the Shechemites, which excited the heavy displeasure of his parent;[36] and therefore to perpetuate

Judah, the priesthood to Levi, and the temporals to the children of Joseph. This tribe was the first which was carried into captivity.

[35] The preparation of the candidate was always considered a matter of great importance; and therefore, even in the spurious Freemasonry, it was solemnized with an abundance of rites, attended with tests of great severity. Thus in some countries the candidate was prepared by numerous lustrations performed with water, fire, and honey. It is said by some that the aspirant went through forty degrees of probation, by others eighty, which ended with a fast of fifty days continuance. These intense and protracted trials were inflicted in the gloomy recesses of a subterranean cavern, where he was condemned to perpetual silence; secluded from society, and confined amidst cold and nakedness, hunger and thirst, accompanied by an extreme degree of refined and brutal torture. The severity of these trials was sometimes fatal; and sometimes the candidate suffered a partial derangement of intellect. But the few, whose robust nerves and steady fortitude enabled them to undergo the extreme sufferings of such a severe preparation, became eligible to the highest honours and dignities; and were received amongst the people, with a degree of veneration equal to that which was paid to the celestial deities. But the unhappy novice, who suffered his courage to forsake him, and petitioned to be relieved from any further infliction of fatigue or torture, was rejected with the strongest indications of contempt; and for ever accounted profane, and excluded from the privileges of initiation. (See the Hist. of Init. N. Ed. p. 98. et passim.)

[36] Jacob inflicted his curse upon this tribe, from the effects of which it never recovered. "Cursed be their anger, for it was fierce; and their wroth, for it was cruel. I will divide them in Jacob, and scatter them in Israel." (Gen. xlix. 7.) The descendants of Simeon had a very inferior allotment in the promised land, and were obliged to form colonies amongst the neighbouring nations, as chance or the fortune of war directed. Some of the Jewish writers say that the

our abhorrence of such cruelty, we prepare our candidates by depriving them of all weapons,[37] both offensive and defensive. Levi was referred to the report; in commemoration of the signal or report which he is supposed to have given to his brother Simeon when they assailed the men of Shechem at a time when they were incapable of defending themselves; and put them all to the sword, because of the affront which Dinah their sister had received from Shechem the son of Hamor.[38]

Judah symbolized the entrance of the candidate into the Lodge,[39] because this tribe first crossed Jordan

Simeonites were so unprovided for, that they were obliged to seek a living by wandering amongst the other tribes and acting as scribes and schoolmasters.

[37] The probation of a candidate in ancient times embraced many important particulars; but principally his fortitude and constancy were severely tried by the infliction—sometimes with an iron instrument heated red hot; at others with the point of a sword or other sharp weapon; whilst he himself was deprived of all means of defence and protection.

[38] Jacob said, "Simeon and Levi are brethren. Instruments of cruelty are in their habitation." (Gen. xlix. 5.) And therefore he placed them under his malediction. They were divided in Jacob and scattered in Israel. The tribe of Levi had no fixed residence—no inheritance amongst the people; and its members lived solely by giving religious instruction to their brethren of the other tribes.

[39] In America "after the Lodge has been regularly opened in the third degree, the work is introduced on *the entrance of the candidate*, by the reading of that beautiful and exquisitely touching portion of the penitential hymn of King Solomon, called the Ecclesiastes, (xii. 1—7.) Remember now thy Creator in the days of thy youth, &c. In the course of the ceremonies there is a prayer of deep devotion and pathos, composed of some of the most sublime and affecting passages of that splendid sacred drama of Araby, the Book of Job. This prayer includes a portion of the funeral service of the

and entered the promised land;[40] a region of light and happiness, after they had traversed the barren wilderness by many dangerous and wearisome journeys. Zebulun was an apt representation of the prayer,[41]

Protestant Episcopal Church, and is full of tenderness and beauty." (Stone, Letters on Masonry, p. 23.)

[40] The tribe of Judah, in every instance, took the lead of all the other tribes. It bore the principal banner in the wilderness—it had the most honourable station in the camp assigned to it—it was appointed, after the death of Joshua, in preference to all others, to expel the Canaanites. David, the first potent king; and Jesus, the divine king, priest, and prophet of the Christian dispensation, sprang from this tribe. It had the richest part of the country assigned for its portion—a land of vineyards, and oliveyards, and prolific pasture land.

[41] I transcribe a beautiful passage, in illustration of the text, from Bro. Inwood's Sermons, (p. 210.) "The Master who is without religion, must talk a language foreign to his heart; the pedestal, in a Mason's Lodge, is always unfurnished without that book of books, of which God is its only author; and the jewels, both moveable and immoveable, have no significant reference, but as they refer to him who is the author of all things, who is the giver of every good and perfect gift; whose hands are open to supply your every want; and who alone is the source of every Mason's hope. Do we look into an English Lodge, from the surface to the centre? High as the heavens, we behold him who manageth all creation, in the exercise of his wisdom and power. Deeper than hell, we see him carrying on redemption, beyond the narrow limits of all human philanthropy, saving not only a part, but the whole, saying unto death, I will be thy plague, and unto hell, I will be thy destruction; breaking all its massy doors, and setting its desparing prisoners free. Look we from the north to the south, or from east to west, we see the seasons roll their usual round of uninterrupted variety. Forth comes smiling spring in all her tender softness; the fostering sun, the moistening shower, and all the pleasing promises of plenty. Next shoots the summer's sun with full perfection, to bless the ripening year; which autumn, with her full fed fatness, showers upon the earth for man's

because the prayer and blessing[42] of his father Jacob was conferred on him in preference to his brother Issachar.[43] The point within a circle, referring to the

enjoyment; and even when surly winter blows, we lose its essence of intention, if, even in that inclement moment, we ever lose sight of a God of love. Thus stands, and thus is furnished, a Mason's Lodge. The God of creation, of providence, and of grace, rises in the east, to shine upon her with glory; retires into the west, and blesses her with his presence. He stretches his arms of love from north to south, and calls her his own beloved. And in all his dispensations; in the exercise of all his perfections; and in the manifestation of all his graces; gives to every inquiring individual, an experimental knowledge of himself."

[42] There was a sect sprang up in Spain about the year 1575; the brethren of which were called Almabrados, or Illuminates. They entertained opinions somewhat resembling the Brethren of the Rosy Cross. They thought that by means of a sublime manner of prayer which they had attained to, they were absolutely perfect, and that they might commit even the vilest actions without sin. This species of refined piety is still in existence. There are persons who cannot discern the difference between venial and deadly sin; between stealing a pin, and committing incest, adultery, or murder.

[43] Zebulun was a maritime tribe, about which Moses said, "they shall suck of the abundance of the seas, and of treasures hid in the sand." (Deut. xxxiii. verse 19.) The abundance of the seas is understood by some to refer to commerce. It is, however, difficult to discover that this or any other tribe did actually engage in maritime commerce; but both Zebulun and Issachar were doubtless advantaged by their immediate vicinity to the commercial Phœnicians. The abundance of the seas, thus understood, they might receive from them and dispose of advantageously to the other tribes. Might not the abundance of the seas partly mean sea fish? The paraphrase of Jonathan is curious and interesting. "They shall dwell near the Great Sea, and feast on the tunny fish, and catch the murex, with whose blood they will dye of a purple colour the threads of their cloths; and from the sand they will make looking-glasses and other utensils of glass." The latter part of this citation explains the

circumambulation of the candidate,[44] under the conduct of the Junior Deacon, was represented by the tribe of Issachar; because, as an indolent and thriftless tribe, they required a guide to advance them to a moral elevation of character equal with the other tribes.[45]

The tribe of Dan typified the ceremony of advancing to the pedestal, that the candidate might be taught, by contrast, to advance in the way of truth and holiness

treasures hid in the sand; and it is certainly a remarkable fact, in connexion with this text and with the particular situation of the tribes that the Tyrians or Phœnicians had, in after times, famous manufacturers of glass made from the sands of the rivers Belus and Kishon, which discharge themselves into the bay of Acre; and this fixes the seat of the manufacture on the immediate borders of Zebulun and Issachar. (Pict. Bibl. vol. i. p. 525.)

[44] In the Spurious Freemasonry the Zodiac was called "the circle of the signs;" and some authorities are of opinion that Stonehenge and Abury were planispheres or orreries. They were certainly illustrations of that universal emblem, the point within a circle, and illustrative of the practice of circumambulation during the initiations. To show the universality of this ceremony, we are told by Callimachus, (Hymn. v. 249.) that a body of priests who were deputed to consecrate the temple of Apollo at Delos for the purpose of religious rites, amongst other imposing ceremonies moved in procession round the whole island seven times, chanting a hymn, the burden of which was, "We copy the example of the sun, and follow his benevolent course."

[45] Jacob, in his designation of the character of the tribes, had said, "Issachar is a strong ass, crouching down between two burdens." (Gen. xlix. 14.) On this Buffon remarks that, "although Issachar was a strong ass able to refuse a load as well as to bear it; yet, like the passive drudge which symbolized him, he preferred inglorious ease to the resolute vindication of his liberty, a burden of tribute to the gains of a just and well regulated freedom, and a yoke of bondage to the doubtful issue of war."

as rapidly as this tribe advanced to idolatry;[46] for the first golden apis, as an object of worship, was set up in the midst of this people. Gad is an emblem of the obligation,[47] because of the oath of Jephtha when he destroyed the Ammonites, enemies of Gad, which consigned his daughter to death, or at the least to perpetual virginity, a state which the daughters of Israel

[46] It appears from the sentence of Jacob, "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." (Gen. xlix. 17.) "That the tribe should be a dangerous tempter to others, and so much the more sedulously to be guarded against. The Hebrew *shephiphon* appears to be the *coluber cerastes* of Linnæus; grows to the length of eighteen inches, or two feet, and is distinguished by a small prominence or horn above each eye. Nicander cites the horned viper as remarkable for lurking among the sand and in the wheel tracks, and from its retreat it bites the heels of the passing horses, whose hinder legs become almost immediately torpid from the activity of the poison Accordingly this tribe was not noted more for its boldness than for its stratagems and craft; such as the doings of Samson, who was of this tribe; and their sending spies to discover what part of the unconquered country was weakest, and then surprising the careless and secure inhabitants, as at Laish, &c." (Pict. Bibl. vol. i. p. 128.)

[47] "All mankind are brethren," says Inwood; "but in the character of Masons you have other obligations—obligations voluntarily entered into, when your minds were at full maturity to consider, when they had full liberty to have refused. Thus you may be said, with a full maturity of understanding, to have given yourselves wholly to the Brethren, and that with the most serious asseverations of constancy and fraternal affection. If, therefore, you are convicted of failing in the performance of so sacred and so deliberately engaged obligations, in what instance, I beseech you, shall we possibly hope to find you faithful in the performance of any promise?" (Sermons, p. 33.)

esteemed to be little superior to death.[48] When the candidate was *intrusted*, he represented Asher, for he was then presented with the glorious fruit of Masonic knowledge, as Asher was represented by fatness and royal dainties.[49] The *investment*[50] of the candidate,[51] referred to Naphtali, and by this ceremony he was

[48] This subject will be discussed below, in Lecture XIX.

[49] According, "the lot of Asher corresponds with his name, which signifies *happiness*. The territory of the tribe of Asher was very fertile in corn, wine, and oil. The word *shemen*, rendered *fat*, equally signifies *oil*, and as it is well observed by the author of the Universal History, that the blessing spoken to Asher is capable of a double sense, viz., either that his country should be the most fertile, and produce the noblest corn in Palestine, which it actually did, or else that it should abound with the finest and most delicious oil, which his portion was also remarkable for, insomuch that its oil was the most famed in all Canaan. In the parallel blessing of Moses, (Deut. xxxiii. 24,) it is said that Asher shall dip his feet in oil."

[50] "Every candidate, at his initiation, is presented with a lambskin, or white leather apron. The lamb has in all ages been deemed an emblem of innocence; he therefore who wears the lambskin as a badge of Masonry, is thereby continually reminded of that purity of life and conduct, which is essentially necessary to his gaining admission into the celestial Lodge above, where the supreme Architect of the Universe presides." (Webb, Freemanson's Monitor, p. 38.)

[51] Amongst the primitive Masons this badge received a characteristic distinction from its peculiar colour and material, and was, indeed, an unequivocal mark of superior dignity. The investiture of the apron formed an essential part of the ceremony of initiation, and was attended with rites equally significant and impressive. With the Essenian Masons it was accomplished by a process bearing a similar tendency, and accompanied by illustrations not less imposing and satisfactory to the newly initiated inquirer. He was clothed in a long WHITE robe, which reached to the ground, bordered with a fringe of blue ribbon, to incite personal holiness, and fastened tightly round the waist with a girdle, to separate the upper from the lower

two allotments in the land of Canaan. And as this situation is a place denoting the most superficial part of masonry, so Ephraim and Manassah, though heads of their respective tribes, were accounted more superficial than the rest, inasmuch as they were only the grandsons of the patriarch Jacob. Benjamin represented the *closing* of the Lodge,[57] because he was the last and youngest of Jacob's sons, and the closing of his father's strength. Thus the tribe of Benjamin continued to be incorporated with Judah, after the other tribes were dispersed, and remained in existence to the final closing of the Jewish polity.

[57] Of this essential ceremony, Stone the American, though an opponent, thus candidly speaks:—"The ceremony of closing the Lodge, the utmost solemnity and order being preserved, is striking and agreeable. The beautiful words of the closing prayer—'may the blessing of Heaven rest upon us, and all regular Masons; may brotherly love prevail, and every moral and social duty cement us;' with the universal response of AMEN, falls upon the ears most impressively." (Letters on Masonry, p. 17.) "A Mason's Lodge," says Inwood (Sermons, p. 165), "I mean a company of Masons, should see the rising and the setting of the sun with piety, with gratitude, and with devotion. It should be an assembly where the ignorant are taught that wisdom which cometh from above, where the wanton are taught that sobriety which becometh godliness, and where the unruly are influenced to perform all the important duties of religious obedience. As the sun riseth in the east to enlighten the day, so the Master should stand in the east to enlighten, with true wisdom, his Masonic companions, and guide all his Fellow-craftsmen to work out their salvation with fear and trembling. As the sun setteth in the west to close the day, so the Wardens of the Lodge should stand in the west to close the labours of the Lodge, and to see that none go away, not only not dissatisfied, but also to see that none go away unimproved in moral virtue, in religious knowledge, and in pious resolutions."



Cavern Temple — Ancient Initiation

LECTURE XII.

THE HIGHEST OF HILLS AND THE LOWEST OF VALLEYS.

"Before we had the convenience of such well-formed Lodges, the Brethren used to meet on the highest of hills and in the lowest of valleys. And if they were asked why they met so high, so low, and so very secret, they replied—the better to see and observe all that might ascend or descend; and in case a cowan should appear, the Tyler might give timely notice to the W. M., by which means the Lodge might be closed, the jewels put by, thereby preventing any unlawful intrusion."—OLD YORK LECTURES.

"We place the spiritual Lodge in the vale of Jehoshaphat, implying thereby, that the principles of Masonry are derived from the knowledge of God, and are established in the judgment of the Lord; the literal translation of the word Jehoshaphat, from the Hebrew tongue, being no other than those express words. The highest hills and the lowest valleys were from the earliest times esteemed sacred, and it was supposed that the spirit of God was peculiarly diffusive in those places."—HUTCHINSON.

IT is remarkable that a very great similarity of rites and ceremonies, as well as of traditions, facts, and legends, exists between the true and spurious Freemasonry; or, in other words, between our sublime institution and the mysteries of idolatry. This admitted coincidence has induced some few learned writers to believe that Freemasonry, as it is now prac-

tised, is a scion taken from the heathen superstitions,[1] and applied to Christianity in some such manner as the Gnostics infused the Platonic philosophy into the Christian religion.[2] These authors, however, are not Masons,[3] and therefore, being imperfectly acquainted with the secrets of the Order,[4] were altogether incompetent to pronounce an opinion on its origin, its practices, or its tendency.[5]

[1] This was the opinion of Reinhold, a mystic of the last century; but his theory was admirably exposed and refuted by Eichorn.

[2] Volney, in his Ruins, derives not only Freemasonry, but the entire system of Christianity, from the Mithratic and Eleusinian mysteries. On this perversion of truth, Mr. Maurice thus remarks: —"In the pure and primitive theology, derived from the venerable patriarchs, there were certain grand and mysterious truths, the object of their fixed belief, which all the depravations brought into it by succeeding superstitions were never able entirely to efface from the human mind. These truths, together with many of the symbols of that pure theology, were propagated and diffused by them in their various peregrinations through the higher Asia, where they have immemorially flourished; affording a most sublime and honourable testimony of such a refined and patriarchal religion having actually existed in the earliest ages of the world."

[3] It is true, a few seceding Brethren in America, during the Morgan excitement, adopted the theory; but, their motives being questionable, little attention was paid to the arguments which they adduced in proof of the proposition.

[4] Professor Robison, and the Abbé Barruel, have both publicly avowed the same belief. But their professed object was to denounce Freemasonry as something dangerous to the interests of civil society, and therefore they have advanced charges so wild and improbable as to defeat themselves.

[5] Hear what our R. W. Brother the Earl of Durham, D. G. M., said, in an address to the Brethren of that county in P. G. Lodge assembled, Jan 21, 1834.—"I have ever felt it my duty," says he, "to support and encourage its principles and practice, because it

Amongst other observances which were common to both the true and spurious Freemasonry,[6] we find the practice of performing commemorative rites *on the highest of hills, and in the lowest of valleys.*[7] This

powerfully developes all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for the purpose of moral instruction, or social intercourse."

[6] A writer in the London Magazine (Jan. 1824), says there was no resemblance between them.—"In the earlier records of Greece we meet with nothing which bears any resemblance to the Masonic institution but the Orphic Elusinian mysteries. Here, however, the word *mysteries* implied not any occult problem or science sought for, but simply sensuous and dramatic representations of religious ideas, which could not otherwise be communicated to the people in the existing state of intellectual culture. In the Grecian mysteries there were degrees of initiation amongst the members; but with purposes wholly distinct from those of the Masonic degrees. The Grecian mysteries were not to be profaned; but that was on religious accounts. The Grecian mysteries were a part of the popular religion, acknowledged and authorized by the state. The whole resemblance, in short, rests upon nothing, and serves only to prove an utter ignorance of Grecian antiquities in those who have alleged it."

[7] The latter was the most usual place of meeting in the spurious Freemasonry, because the system required a vast machinery, which could not be so well disposed elsewhere. And sound might be conveniently made to reveberate by means of mechanical contrivances. Swinburne describes an extraordinary cave at Syracuse, in which, he says, "the excavation that appears most worthy of notice, and gives name to the whole place, is that on the north-west corner, called the Ear of Dionysius. It is 18 feet wide and 58 high, and runs into the heart of the hill, in the form of an S; the sides are chiselled, and the roof coved, gradually narrowing almost to a Gothic arch. Along this point runs a groove or channel, which served to collect the sounds that rose from below, and convey them to a pipe in a small

practice was in high esteem amongst all the inhabitants of the ancient world, from a fixed persuasion that the summit of mountains made a nearer approach to the celestial deities; and the valley, or holy cavern, to the infernal and submarine gods,[8] than the level country; and that, therefore, the prayers of mortals were more likely to be heard in such situations.[9] And this belief might be derived from the record of facts which actually took place among the Jews. The Deity appeared in communion with Abraham on the high peak of Moriah; in a flame of fire on mount Horeb; and amidst thunderings and lightnings and noises at

double cell above, where they were heard with the greatest distinctness. The echo at the mouth of the grotto is very loud; the tearing of a piece of paper made as great a noise as a smart blow of a cudgel on a board would have done; a gun gave a report like thunder, that reverberated for some seconds; but farther in, these extraordinary effects ceased."

[8] In such deep and dark caverns were the mysteries of the spurious Freemasonry solemnized; and the chief agent employed in the initiations was terror. With some traces of primitive truth, fictions the most alarming were incorporated; and the universal presence of the Deity was converted into an engine to excite the most intense feelings of superstitious awe. This veneration, which amounted to the last extremity of religious dread, caused the circulation and belief of many superstitions, in which were involved the preternatural agency of invisible beings. Hence the traditions which are still prevalent in some parts of this kingdom, that secluded caverns are haunted by phantoms and apparitions.

[9] St. Cyril informs us, in his fourth book against Julian the Apostate, that the phrases, *the highest of hills*, and *to heaven*, are synonimous in the sacred writings. These places enjoyed the advantage of privacy, and an exemption from the intrusion of profane and unholy persons.

Sinai; all of which mountains were declared holy.[10] But after the custom had been carried to an idolatrous excess by heathen nations,[11] and was used as a snare to seduce Israel to sin by copying their example, the Deity condemned the practice of assembling on hills or high places for sacrifice or worship; and it was formally denounced in the Jewish law.[12] In the face

[10] The three celebrated Grand Lodges of Freemasonry which were opened on the highest of hills or in the lowest of valleys, were called the Holy Lodge, the Sacred Lodge, and the Grand and Royal Lodge. The first was opened on mount Sinai, where the holy law was delivered, and the pattern of the tabernacle revealed; the second in the bowels of mount Moriah, the original transcript of the sacred valley; and the third on the same mountain, after the breaking up of the captivity of Babylon. Hence we hear of the Essenian Jews assembling in similar places, to hold their lodges or secret conclaves, for fear of the intrusion of cowans, who might convey an evil report to their enemies, and involve them in trouble and ruin.

[11] The mountains of Horeb and Sinai, though honoured with the temporary presence of the Deity, were far inferior in holiness to Sion or Moriah, from which the consecration of our Lodges dates its origin, and appears to have been the chosen seat of the divine presence from the mission of Abraham, A. A. C., 1985, till the destruction of the temple by Nebuchadnezzar, when the Shekinah was withdrawn, A. A. C., 586; or, perhaps, on account of the re-edification of the temple by Zerubbabel, and the continuation of its services, till the reappearance of the Shekinah in the person of Christ, a period of more than 2000 years. Nay, it may be carried 360 years further, if the testimony of various Christian and heathen authors may be credited, that the Shekinah displayed itself in fire, to frustrate the impious attempt of Julian to rebuild the temple in defiance of the voice of prophesy.

[12] Here the novice received his credentials, and the profane his sentence of exclusion; here the prosperous, with ostentatious profusion, made his expensive and prodigal sacrifices—the unfortunate offered up his lonely supplications; here dissipated libertines of both

of this prohibition, the Israelites continued to use the same abomination, even to the moment when the divine threatenings, frequently rehearsed, and as frequently disregarded, were finally inflicted on them, in the destruction of their city and temple by Nebuchadnezzar, and the captivity of their tribes.

In imitation of the primitive practice, but with a much more innocent purpose than the worship of idols, before Freemasons possessed the convenience of well-formed Lodges,[13] our ancient Brethren used to assemble on the highest of hills or in the lowest of valleys, because such situations afforded the means of security from unlawful intrusion.[14] The practice was adopted

sexes gratified their unhallowed lust and passions, for which the umbrageous grove lent its most secret shades; and here the deluder lurked in ambush to catch souls. So slight was the hold that morality had on those who adhered to the rites of a false religion, that even the highest of hills, though esteemed peculiarly holy, were thus made the scene of pollutions of the grossest character, under an impression that they were acceptable to the gods.

[13] Speaking on the beauties of the system adopted in our Lodges, a living Mason says,—"Knowing the force of example, I am confident that were the Masters and Officers of Lodges to discharge their duties with freedom, fervency, and zeal, the Craft would make a giant stride in the affections of the moral world; that all societies would hail a Mason as an invaluable member; that to have a son a Mason would be a mother's joy; and to have a husband from the Masonic body, would be to our fair sisters an assurance of felicity. Then would a man's initiation be the prelude to the discharge of every moral and religious virtue, to which he would be encouraged not only by the hope of an eternity of bliss hereafter, but by the happiness which he would have so many opportunities of seeing it produce even in this world." (F. Q. R. vol i. N. S. p. 21.)

[14] Such valleys were chosen by heathen nations as the site of their spurious Freemasonry: but not always on the principle which our

in order that the Tyler might be prepared, if on a hill, to note and report the ascent of a cowan, and if the Lodge were opened in a valley, he might, in like manner, have an early intimation of such unauthorized approach, by observing him on his descent. In either case, he would, in the punctual discharge of his duty, give immediate notice to the Master, through the proper officer, that the Lodge might be closed, the jewels put by, and all vestiges of Masonic business obliterated.[15] Both these sources of security were doubtless in operation at certain periods in the history of the true as well as the spurious Freemasonry;[16] but

noble science teaches—that they might escape the notice and interruption of profane persons. This is a principle not only innocent but laudable, for secrecy was never justly deemed a crime, on the contrary, the most pious men have ever considered it to be an art of inestimable value, and peculiarly agreeable to the Deity, from the example which he gives us of concealing from mankind the secret mysteries of his providence. The followers of the spurious Freemasonry considered pleasant valleys to be agreeable to the gods, because of their delightful situation, being generally enriched with springs of the purest water, which was the medium of regeneration. And this belief was universal.

[15] In these situations the Kasideans are said to have held their Lodges, during the persecutions of Antiochus Epiphanes, when they were obliged to flee to secret hiding places, that they might enjoy in peace the privilege of practising their civil and religious observances, according to the institutes of their Order, and of preserving unstained the peaceful and benevolent duties of their system of morality.

[16] There is no lack of evidence to prove that the spurious Freemasonry was practised in these most secret valleys. It received the name of "the Mysteries," as well because the initiated were enjoined to keep the doctrines and ceremonies which were perpetrated in the secret cell sacred from the profane, as because the former were taught and the latter celebrated in darkness and the dead silence of night.

the origin or type of the landmark must be sought in very different observances. The veneration for hills or secret caverns,[17] induced the construction of temples for divine worship in such situations. Hill and cavern temples[18] were common in every nation of the ancient

This profound darkness, this midnight silence, they imagined threw a kind of sacred horror over their rites, which they thought to be a securer defence against intrusion than the subterranean caverns of India and Egypt, or the lofty walls that encircled the superb temple of Ceres at Eleusis.

[17] All our best authorities are agreed on this point. The learned Faber says, that "rocky cavities were esteemed peculiarly sacred by the ancient idolaters, and they were constantly used in the celebration of their secret rites. The same idea prevailed amongst the druidical priests of Britain; and was also the cause of those immense artificial excavations which abound in Persia and Hindostan. In places of such a nature the Helioarkite gods were worshipped, under the titles of *Dii patroi*, and *Dii petrei*, appellations equally borne by the Penates or Cabiri, and by Neptune, Jupiter, Apollo, Diana, Vesta, Aglibaal, and Melechbaal." And Bryant gives the same testimony. He says, "when these places were of a great depth or extent, they were looked upon with a kind of religious horror. A cavern of this sort was at Lacedæmon, which was called *Caiadas*, the house of death; *Cai* signified a cavern, *Adas* was the deity to whom it was sacred, esteemed the god of the infernal regions. The den of Cacus was properly a sacred cave, where Chus was worshipped, and the rites of fire practised; but this term does not relate merely to a cavern, but to temples founded near such places; oftentimes the cave itself was a temple. Caicta, in Italy, was so denominated on this account; it was a cave in the rock, abounding with variety of subterranes, cut out into various apartments. These were of old inhabited by the Armenian priests, and seem to have been a wonderful work. There were large openings in the earth, exhibiting caverns of great extent, which afforded very ample and superb apartments."

[18] There is an extraordinary eminence at Mourgaub, which contains on its summit, as we are informed by Sir R. Ker Porter, the

world, and these were the primitive places where the rites of divine worship were performed.[19]

Before the flood, as we are informed by tradition, mountains and hills were held in very high estimation. The posterity of Seth—those sons of light who practised our sublime art in its infancy[20]—are reputed to

remains of a very singular structure, which is called "the Lodge or Court of the Dives," which were the infernal deities of the Persians. This forms a singular instance of these deities being worshipped on a hill; and credible writers assert, that in the caverns contained in some of these sacred hills, the sounds of initiatory hymns, and other ceremonies of their spurious Freemasonry, were often heard by casual passengers, and excited a high degree of superstitious dread, from the apprehension of a summary and dreadful punishment if they should be detected within hearing of these sacred rites.

[19] The custom was imitated in the early ages of Christianity; for our ancient churches are usually erected on hills, either natural or artificial, and beneath the foundations of those which are cathedral or collegiate, crypts were usually constructed for private devotion, and other secret purposes.

[20] Every true antiquary will be delighted with the following illustration of this beautiful science, which is taken from a Masonic sermon preached by our Rev. Bro. Fosbroke, the author of "British Monachism," and many other antiquarian works:—"One benevolent tear is of more worth than the diamonds of India, for with these the recording angel writes our names in the book of life. Spirit of the meek soul! under thy plastic guidance arose the genius of Masonry. In the Lodge nature guards that vestal fire which cannot be extinguished. Religion rears the altar, and a beam from the throne of God wraps it in flame. We unloose the chains of the captive—we raise the drooping head of the orphan—we present a cupful of the ambrosia of hope to the weeping children of sorrow. Hand in hand we stand around the blazing altar, and chaunt the hymn of charity. We bow in awful adoration—a scroll of woven light is unfolded by an unseen hand, on which is written in letters of glowing radiance—GLORY TO GOD, AND LOVE TO MAN."

have conversed with angels on the summit of holy mountains, in secret conclaves, from which the apostate race were carefully excluded.[21] After the flood, the ark of Noah having rested on Ararat, gave a new impulse to the feeling; because, after a year's confinement and consequent danger, the mountain, by the divine ordinance, proved a place of safety, consecrated by an intercourse with the Deity.[22] Hence the first sacrifice was offered there, and a promise of divine protection vouchsafed to the solitary family who were destined to repeople the purified earth.[23]

[21] Unfortunately the latter seduced them from their allegiance by the blandishments of female beauty; and contaminated their principles by intermarriages, which admitted the descendants of Cain to the sacred abodes, polluting them by the introduction of their own abominations, both in religion and morals; and then the divine communication was withdrawn.

[22] The Cuthites of Shinar preserved the custom, although the reasons for it were greatly obscured; and being destitute of the religious advantages supposed to be afforded by the lofty mountain in the flat level of those extensive plains, they endeavoured to form by art a transcript of the holy elevation, on which they might be preserved from the effects of another deluge. And this idea shows that the true interpretation of the symbol of protection which the Almighty vouchsafed to Noah, when he placed his bow in the clouds, was lost, even at this early period. In the upper apartments of this gigantic edifice, were conveniences for celebrating the mysterious rites of their religion. This was on the highest of hills; and in the vaults beneath the foundations—or the lowest of valleys—were ranges of caverns for the convenience of initiation into their spurious Freemasonry.

[23] This promise was confirmed by the symbol of a rainbow, displayed in the sky as a bright vision of peace, and granted to the suppliants on the highest of hills. It impressed them with an awful sense of the presence of God, as a celestial phenomenon of great

The custom of sacrificing and celebrating the rites of worship on the highest of hills, was used by the patriarchs[24] until the period when a house or tabernacle was formally consecrated to his service;—and even this was placed upon a hill,—and the homage appears to have been acceptable to the Deity, because he condescended to manifest himself more particularly in such situations. He appeared to Abraham on a mountain at Bethel, where the patriarch had erected an altar pursuant to the universal practice of these early times. And he displayed his glory to Moses, Aaron, Nadab, and Abihu, and the seventy elders of Israel on Mount Sinai. Here they saw the God of Israel; and there was under his feet, as it were, a paved work of a sapphire stone; and as it were the body of heaven in its clearness.[25] And here Jehovah communicated personally

beauty which they had never before seen; and was transmitted to the posterity of the three sons of Noah as a symbol of protection. Accordingly we find amongst every people, nation, and language, whether practising the true or spurious Freemasonry, that this emblem was preserved with care and regarded with reverence.

[24] The Noachidæ met on the summit of high hills, to practice their simple devotions, which were commemorative of their preservation amidst the destruction of mankind by the universal deluge, and of the promise that the world should never again be subjected to a similar judgment; of which promise the rainbow was the type or symbol.

[25] Willet, in his Hexapla, thus comments on this extraordinary circumstance. And I quote his remarks because they singularly apply to the subject before us. "Beda draweth this place (Exod. xxiv. 12.) unto a mystical sense. Moses is called up to the mountain, that by the height of the place, he should gather how high, and removed from human charity, the law was which he was to receive. As our blessed Saviour in the gospel, called his apostles into the

and repeatedly with the Jewish lawgiver; whence it was called "the Mount of God," as Mount Horeb[26] had been also styled when the Deity appeared to Moses in the burning bush.[27] The Almighty gave

mountain, and after his resurrection, appeared in the mountain when he gave commission to his apostles to go and preach the gospel to all the world. But here is the difference—because the law which Moses was to receive, was but given unto one people, therefore Moses only was called up; but the gospel being appointed to be preached to all the world, Christ called all his apostles to him up into the mountain. Rupertus maketh this ascending up of Moses into the mount, a figure of Christs ascending up unto God. Ferus doth thus moralize it; that he which will behold God, and give himself to contemplation, must despise these inferior and terrene things, as Moses, leaving the camp below, ascended up into the mount. How fanciful soever some of these illustrations may appear, they clearly show that in the general opinion of mankind, all lofty situations were endowed, either literally a figuratively, with a reference to the everlasting hills of a heavenly paradise."

[26] Now it will be observed that Horeb and Sinai were two distinct peaks of the same mountain which was remarkable for seven extraordinary manifestations of the Almighty power of God, by which the whole lofty precinct was sanctified, and a veneration created in the people for the highest of hills. These were,—1. The fire without heat at the bush. 2. The production of water from the dry rock by the agency of Moses' rod. 3. The elevation of his hands which accompanied the destruction of Amalek. 4. The awful revelation of the Jewish law. 5. The miraculous abstinence of Moses. 6. The destruction of the Decalogue. 7. The vision of Elijah.

[27] I would remark here, that although the elders were allowed to see God on this high place as a glorious light resting upon a pavement equally glorious, he did not condescend to allow them to be present during his private conferences with Moses in the Lodge—as we Masons would say—girt about and concealed by a cloudy canopy, and the door tyled by Joshua. Bishop Patrick says, "Joshua went with him till he entered into the cloud; and then he staid, as it were, at the door waiting his return.

a further token of his approval of the highest of hills for sacred purposes, by conferring on Moses a supernatural power when he offered up his prayers with the ROD OF GOD in his hand from the top of the hill, when the Amalekites were defeated.[28]

Now it would not need an overstrained credulity to acquire, from these facts, a high and confirmed respect for the presumed sanctity of such localities as the highest of hills.[29] The habits and instincts of human

[28] Moses removed the public tent or tabernacle of the congregation to the same holy hill, after the glory of the Lord had departed from them on account of the idolatry of Aaron's molten calf. Here the Shekinah again made its appearance; and here God vouchsafed his communication until the tabernacle was completed.

[29] It was felt in every nation under heaven; and practised in every religion as well in Palestine as in Greece and India, Egypt and China, Britain, Mexico, and the remote regions of northern Europe. And where hills did not exist, they were constructed artificially—first as mounds over the ashes of the dead, and afterwards used as places of public sacrifice. They abounded all over the Eastern world, (Il. vi.) and are frequently mentioned in holy writ. (Gen. xxxv. 19, 20. Josh. viii. 29—vii. 24—26. 2 Sam. xviii. 17, et passim.) They are also noticed by Homer, (Il. ii. 604. Od. xiv. 369.) Herodotus, (l. i.) Diodorus, (l. ii. 4.) Pausanias, (in Phoc. c. v.) and Xenophon, (Cyrop. l. vii.) amongst the Greeks; and Justin, (l. xii. 12.) Quintus Curtius, (l. x. c. 4.) Virgil, (En. l. v. 760. xi. 207.) and others amongst the Latins. King (Mun. Ant. vol. i. p. 279.) informs us from Strahlenberg, (Descr. of Europe and Asia, pp. 325, 330, 364.) and Bell, (Journey to Pekin. vol. i. p. 209.) that in Tartary are vast numbers of tunnuli erected contiguously on a spacious plain, which are denominated "The Sepulchres of the Kings," and were esteemed ancient in the time of Darius; and guarded with the utmost jealousy by the inhabitants; so that when Darius demanded of the retreating Scythians why they fled before him, they answered that it was because, "having neither towns nor cultivated lands they possessed nothing which they were afraid of

nature would not be able to resist the impression of a series of evidences which appeared at once decisive, uniform, and unobjectionable. How indeed could the Israelites avoid the conclusion, when they saw with their own eyes the symbols of the Deity manifested on mountains and hills;—when they heard the supernatural voice which sounded like many thunders speaking from the visible Shekinah—that the scene of these remarkable and unusual transactions was designed to be for ever afterwards considered as peculiarly holy?[30] The impression was never effaced. It was communicated to their children, and from them passed to posterity; and the feeling was so powerful that it contributed to confirm their apostacy.[31]

Before their admission into the promised land,—

losing; but that they had the sepulchres of their fathers, which, if he should discover, and attempt to violate, he would then know whether they could fight or not."

[30] We are accordingly assured that such a conclusion was actually formed in their minds, and confirmed during the excitement which accompanied the appearance of these signs and wonders, when the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel; and they cried out to Moses in the extremity of their fear, "speak thou with us and we will hear; but let not God speak with us, lest we die."

[31] They succeeded in persuading themselves that the sanctity was in the mountain, and that prayers and offerings there would be efficacious to propitiate the particular divinity to whom it was dedicated: for they were intimately acquainted with the fanciful mythology of Egypt, and do not appear to have considered Jehovah as being superior to any of the Egyptian deities, whose power they had so frequently heard extolled both by the priests and people of that country. The mountain was therefore very soon converted to the purposes of superstition.

and perhaps before the tabernacle of Moses was constructed, they are accused, not merely of bearing about the tabernacle of Moloch, and worshipping the star of Remphan;[32] but of hallowing, and planting groves on the tops of hills for the secret practice of the spurious Freemasonry of the surrounding nations,[33] as the Noachidæ and the Patriarch Abraham had already done in honour of the true God. And in the obscure

[32] "There is no direct evidence," says Hales, (Chron. vol. ii. p. 415.) "that the Israelites worshipped the dog-star in the wilderness, except this passage; but the indirect is very strong, drawn from the general prohibition of the worship of the sun, moon, and stars, to which they must have been prone. And this was peculiarly an Egyptian idolatry, where the dog-star was worshipped, as notifying by his heliacal rising, or emersion from the sun's rays, the regular commencement of the periodical inundation of the Nile. And the Israelite sculptures at the cemetery of Kibroth Hataavah, or graves of lust, in the neighbourhood of Sinai, remarkably abound in hieroglyphics of the dog-star, represented as a human figure with a dog's head. That they afterwards sacrificed to the dog-star there is express evidence in Josiah's description of idolatry, where the Syriac Mazaloth (improperly rendered planets,) denotes the dog-star; in Arabic Mazaroth."

[33] It is clear that all nations were fully persuaded that their prayers would be more efficacious, and their vows more acceptable when performed in these elevated situations; for the present deity, supposed to be inherent in the sacred mountain, was a safeguard and protection to the holy precinct; and would punish, with summary vengeance, any unauthorized intrusion, by a profane or uninitiated person. I am not inclined to believe that the initiations were celebrated on hills in the open air, but it is undoubtedly true that no votary was allowed to approach such consecrated places, unless he had gone through that preliminary ceremony. Thus they were considered a holy locality, where the initiated were privileged to offer their vows; and from which the profane were excluded by the terrible *procul, O procul este profani.*

shelter of these groves,[34] they solemnized its rites with impunity under the presumed protection of the deity which presided over that particular locality. In these groves the filthy orgies of Baal Peor[35] were celebrated in company with the Moabitish and Midianitish women,[36] where the same scenes of debauchery and

[34] So universal did this custom become, that Servius, on the Eneid, (l. ix.) says, *nunquam est Lucus sine religione.* Abraham had planted a grove on the summit of a hill, in the centre of which he built an altar, and inclosed it with a high fence, as a place of private devotion. These groves were generally of oak, because this tree was considered holy, from the oak of Abraham at Mamre, which was in existence, and retained its sacred character in the reign of Constantine, when it was visited annually for religious purposes by Jews, Christians, and Gentiles. (Euseb. in vit. Const. l. iii. c. 53.)

[35] We have already seen that mountain worship was common amongst the antediluvian patriarchs; and that the example was followed by Noah on the high mountains where the ark rested, and where the parents of mankind resided after their deliverance from danger;—by Abraham, who performed an act of worship on Mount Moriah at the express command of God;—and by Moses on the mountains of Horeb and Sinai. This custom was soon imitated by the idolatrous nations with which the Israelites were surrounded. The Moabites instituted rites to Baal of the most disgusting kind, on the summit of Mount Peor; which deity was thence denominated Baal Peor; and his worship became famous throughout the world, as the very lowest and most debased superstition that ever polluted reasonable beings. These were the customs by which the Israelites in the wilderness were contaminated, under the counsels of Balaam.

[36] The figures of this deity are found every where. "At Portici is a Priapus, only a finger long, an exquisite anatomical figure, which holds down the lower eyelid with the fore-finger of the right hand, supported upon the cheek bone, whilst his head leans upon the same side. It was a gesture of the ancient pantomimes, meaning, *take care of yourself, that man is a rogue:* with his left hand he makes the *fig*, the thumb thrust out between the first and second fingers. This was an amulet against fascination. It was a

obscenity were enacted, which subsequently distinguished the Bacchanalia of Greece.[37]

This prostitution of principle did not wholly supersede a predilection for the highest of hills[38] amongst God's chosen people, although the idolatrous hill assemblies were prohibited in the strongest terms;[39] for the Lord appeared to Moses after this law had been promulgated on Pisgah, which is the highest summit of Mount Nebo, and thus consecrated another

gesture of indecency and insult; probably the *verpus* of Catullus, and the *digitus medianus*, in the laws of the Bori, Werini, &c.; and mentioned by Bede when he says, impudicum e regione compones. The bust of this figure had indelicate appendages round the neck; brides rode upon a priapus, ending like a lion; sometimes they end in two small legs, upon which a female is mounted. We have further figures of this god pierced with an arrow; or entering a shell with a star below. Some infidels worshipped him so late as the twelfth century." (Fosbr. Enc. Ant. vol. i. p. 178.)

[37] See the History of Initiation, p. 148, 149. Ed. 1841.

[38] "Because all nations flocked to high places, there to shed the blood of the victims into a trench, and to converse with a dead person, by keeping off others by the sight of a sword, it is, that scripture so often, and in or express a manner, forbids the Israelites to assemble upon high places, or, (which was frequently the same thing) to hold their assembly near the blood, or to eat sitting round any pit sprinkled with the blood of the victims. The seventy interpreters, knowing perfectly that this was what drew the people to the high places, having very well translated this passage of Leviticus xix. 26, and other the like by these words,—'Ye shall not go and eat upon the mountains.'" (La Pluche. Hist. du Ciel.)

[39] "Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, *upon the high mountains, and upon the hills, and under every green tree.* And you shall overthrow their altars, and break their pillars, and burn their groves with fire; and you shall hew down the graven images of their gods, and destroy the names of them out of that place." (Deut. xii. 2, 3.)

hill by his presence; a circumstance which would confirm their belief in the sanctity of the highest of hills.[40] Again, Joshua was commanded to build an altar on Mount Ebal; and Samuel issued his predictions from the summit of a hill where he resided in holy seclusion. The prophets dwelt in a similar situation. Solomon, the chosen of God, offered sacrifices on a hill at Gibeon; and here God appeared to him in token of his approval, and confirmed the promises which he had made to David his father. Elijah sat on the top of a hill when he was miraculously protected from the soldiers of Ahaziah. And the place where he resided in his latter days, was a cave in Mount Carmel,[41] and he was supposed to have secluded him-

[40] The Samaritans, as Hottinges in his Smegma Orientale, testifies, thus described the parting interview on this mountain between Moses and Joshua, Eleazer the high priest, and the elders. They accompanied him in his ascent to Pisgah, and "were so overwhelmed with grief and apprehension when he took leave of them, that they could not be induced to quit the spot; upon which the Shekinah came down from heaven in a pillar of fire and separated them."

[41] From a tradition of the above customs, or from the cave of Elijah it is probable that the idolaters took their practice of excavating caverns of initiation on the summit, or in the heart of the highest mountains; thus combining the advantage of hill and valley in one form, and securing the means of access both to the celestial and infernal deities. Thus Strabo, speaking of the holy mountain of Parnassus, says that it contained many *caverns and valleys* which were highly reverenced. And Pausanias adds, that on the top of the promontory at Fœnarus stands *a temple which has the appearance of a cavern*. In the mountain of Chusistan were excavated a series of stupendous cavern temples in which the mysteries of Mithras were celebrated. They were of vast extent, and contained every requisite for initiation. Like a Mason's Lodge they were an emblem of the universe; and being constructed astronomically, the

self in a hill or valley when he was translated to heaven. In like manner the holy place of Elisha was the apex of a mountain. Mount Sion was denominated "the place of the name of the Lord;[42] and the city of Jerusalem was peculiarly designated "the holy mountain."[43]

The grounds of this partiality for the highest of hills,[44] as a place acceptable to the Deity, will more clearly appear from a remarkable prophecy of Micah, which plainly declares that when the Lord comes down from heaven, he will appear *upon the high*

length, breadth, depth, and height, were emblematically considered illimitable.

[42] The highest of hills are only to be esteemed holy when consecrated by the presence, or to the service of God; and they retained their sanctity no longer than while they continued to be the scene of sacred ceremonies. Thus our Christian churches are very commonly situated on the highest of hills, and the consecrated precinct is esteemed holy; but if the sacred edifice were removed, and every vestige of its divine appropriation annihilated and gone, the site would be used for common purposes and its original sanctity be forgotten, as is evinced in every part of England where churches and monasteries were suffered to dilapidate and decay after the Reformation.

[43] Thus the Almighty denounced judgments against the heathen, because they boasted, during the Babylonish captivity, that the possession of the holy mountains and ancient high places of Israel, was an undeniable proof that the Chaldean deities were more powerful than Jehovah; and he promises that the mountains shall be again restored, and flourish in holiness as heretofore.

[44] In philosophical Masonry, heaven, or more correctly speaking, *the third heaven*, is denominated Mount Gabaon, which is feigned to be accessible only by the seven degrees that compose the winding staircase. These are the degrees terminating in the Royal Arch.

places of the earth.[45] While the kingdom of the Branch, or the new Jerusalem—the place of eternal happiness promised to all just and faithful men, is called by Isaiah, a holy mountain.[46] These authorities are capable of great extension; but I refrain from producing any further evidences in proof of the fact that the patriarchs, and the Jews under the Mosaic dispensation, held their most sacred assemblies on the highest of hills,[47] under the sanction of the Most High, because it will now be sufficiently evident. And its necessity had become so deeply engrafted in the minds of the Israelites, that when Jeroboam instituted his spurious system at Dan and Bethel, he copied the example, and ordained a hierarchy to conduct the worship of his golden calves in the same lofty situation,

[45] The ancients supposed that the top of Mount Olympus penetrated the heavens; and therefore considered it the residence of the gods and the court of Jupiter.

[46] This metaphor is borne out in the Apocalypse. St. John describes this happy place of rest as "a great and high mountain," on the summit of which is the throne of the Lamb, being a situation of surpassing holiness. The Redeemer of mankind almost always retired to the summit of a mountain to pray; and Mount Tabor, the place of his transfiguration, where the Deity manifested himself in the presence of the three favoured disciples, was pronounced holy. The last appearance of Jesus Christ amongst his followers was, by his own especial appointment, on the mount of Olives, and from thence he ascended into heaven.

[47] In the forest of Lebanon the Lodges were opened on the highest of hills, and the rites were protected by the umbrageous secrecy of the cedar grove, symbolical of mercy, piety, and immortality; although it ought to be remarked, that the Mason-lodge, wherever it may be opened, is an allegorical transcript of the holy hill of Moriah, consecrated by the united piety of Abraham, David, and Solomon.

who were denominated "Priests of the high places,"[48] because he believed it would render his sacrifices acceptable to the Deity. He knew that it would be popular among his subjects; for there existed in their minds an hereditary impression that the gods of the hills were more powerful than the gods of the plain country.[49]

The above facts, which occurred in the earliest ages,

[48] The high places so frequently mentioned in the Jewish historical books, were more commonly artificial than natural hills; although our Grand Master, King Solomon, in his dotage, preferred the latter for the celebration of his spurious Freemasonry, addressed to the unnatural triad, Ashtoreth, Milcom, Chemosh; and I think it highly probable that he threw up artificial mounds on the summit of each of the three peaks of mount Olivet for that purpose.

[49] But it will be observed, in explanation of this universal feeling, that the mountain itself was nothing but an inert mass of matter; even Sinai, and Horeb, and Moriah, were composed only of common earth, and had no more intrinsic holiness than any other locality, whether it were mountain, or valley, or plain. It was the presence of the Deity alone that made them holy. And although St. Paul, in his reference to mount Sinai, quotes the ordinance, that if a man, or even a beast, touched the mountain, he should either be stoned, or thrust through with a dart; yet it is clear that beasts of every description did touch, and trample, and graze upon it at other times, and were esteemed harmless, because it was not more protected than any other place. This prohibition might be one reason why profane persons, or persons not qualified to be present at the solemnization of sacred mysteries, carefully abstained from intruding near a hill or high place on such interesting occasions; for superstition was the Tyler which kept the cowan at a respectful distance. But at that particular period, when Moses met the Lord on mount Sinai, the divine presence rendered it very terrible. The Shekinah gleamed fearfully amidst blackness, and darkness, and tempest, and the mountain itself quaked so exceedingly, that even Moses trembled and shook with fear.

will satisfactorily account for the veneration with which the highest of hills were regarded by the faithful followers of the true God.[50] They were acquainted with the simple but important fact, that when the Deity vouchsafed to communicate with man, the revelation was usually made on the summit of a hill;[51] and Moses had predicted that God's house should occupy such a situation. From these circumstances they show this evident deduction, that when they were desirous of appealing to Jehovah, if they entertained the expectation of his presence and favour, they must choose such a locality as he, by his example, had induced them to expect would be most propitious.

The traditional meetings of the fraternity of Free

[50] From these facts it is evident that such situations were associated with the religious feelings of the people, and here they held their most secret assemblies, because in these places the Divinity was considered in an especial manner present. Thus Hesiod says, "The gods dwell on the snowy summit of Olympus, and are not excluded from the dark caverns of the earth."

[51] The same custom prevailed in Greece. Sophocles says, "Every mountain was consecrated to Jupiter, or called by his name, because, as the divinity chooses to reside in a high place, so we ought to sacrifice to him in a similar situation." The idea of the superior sanctity of hills and valleys was carried to an extravagant length among this people. The celestial deities were feigned to inhabit mount Olympus, which was the heathen Horeb, or at least to hold all their sacred councils there; while the infernal gods were located in the valley of Tartarus. Mount Citheron was the abode of the Muses, who were worshipped as divinities; and they were connected also with the mountains Helicon and Parnassus. The latter was dedicated to Apollo; and it was the sacred hill on which the ark of Deucalion was said to have rested after the deluge. The people were taught to believe that whoever slept on one of its highest peaks would be inspired by the deity with the genius of poetry.

and Accepted Masons in the lowest of valleys,[52] or sacred crypts in these holy hills,[53] originated from an ancient belief, derived from patriarchal observance, and common with all nations, that valleys were holy places.[54]

[52] Porphyry, in his famous essay on the Cave of the Nymphs, affords much information on this point; and from him we receive the positive assurance that the spurious Freemasonry was practised in caves or retired valleys, as places of secrecy throughout the universe; and here the most revolting practices were used to propitiate the avenging deities, even to the immolation of their children.

[53] In the mount of Olives, adjoining the valley of Jehosaphat, is an ancient excavation, called the Sepulchre of the Kings. "The entrance," says Wittman, "is an opening cut out of the solid rock, which led into a spacious court of about 40 paces square, cut down in the rock with which it is encompassed, instead of walls. On the south side of this court is a portico, nine paces long and about four broad, in like manner hewn out of the natural rock. It has a kind of architrave running along the front, although time has certainly deprived it of some of its beauties, yet it still exhibits the remains of excellent sculpture of flowers, fruit, &c. On the left hand, within the portico, is a small aperture, the entrance of which is difficult, on account of the accumulation of rubbish collected at its mouth. This leads to a large square chamber, cut with great neatness and exactness out of the solid rock. Beyond this chamber is a second, which led to some more—five or six in all, one within another—nearly of the same description."

[54] From this belief it doubtless was that the temples of the Deity were frequently erected near deep valleys or fissures in the earth; and no places were esteemed so sacred as those which were established in such situations. Even the adytum of the temple was frequently called a cavern. Benjamin Tudelensis, who wrote more than 600 years ago, informs us that in some of the islands of the East, the solar rites were performed in valleys; and the novices were instructed to leap through fires, as a process of regeneration. Such customs were not restricted to those parts, for we have already seen that they were used in every quarter of the globe. And our own scriptures assert that similar ceremonies were practised by the apostate Jews

Moses erected an altar to Jehovah in the valley beneath the hill of Sinai, where he offered his burnt offerings and peace offerings before he was permitted to appear in the divine presence;[55] and when Balaam retired for a space from Balak and the princes of Moab, to consult the will and pleasure of the Deity, it is supposed by our best commentators that he went into a valley for that purpose, and not to the summit of another hill.[56] These instances, together with the mention of the valley of vision as a holy place by Isaiah, may have been the prototypes of the custom pursued by our ancient Brethren, of holding their occasional Lodges in the lowest of valleys.[57] And our traditions further

in the valley of Hinnom, where fires were lighted, and offerings made to Moloch for the purification of their children, preparatory to their initiation into the spurious Freemasonry of that horrid deity, whence the valley was denominated "the Valley of Slaughter."

[55] This practice originated the custom which pervaded all the idolatrous nations, of celebrating their secret rites in caverns, grottos, or concealed places within the bowels of rocks and mountains. The veneration which the people entertained for such places was confirmed by a belief that they were emblematical of the world, a sort of visible microcosm, animated by a present and superintending deity. Thus Mithras, Jupiter, Proserpine, and other deities, were feigned to proceed from a cave.

[56] The true reading of the passage is expressed in the margin of our Bibles, "he went solitary," or into a solitary place, apart from the company he had left. Thus he went from the high hill, where he had just offered a public sacrifice to the true God, and sought the seclusion of the nearest valley, where he might commune with the Divinity in secret, and unrestricted by the fear of interruption.

[57] Maurice says—"The gloomy cavern bore witness to the earliest devotions of mankind. The solemn silence, the profound solitude of such places inspired the contemplative soul with a kind of holy horror, and cherished in it the seeds of virtue and religion. The

inform us, that Lodges were regularly opened by the Brethren employed to prepare the materials for the temple of Solomon in the deep quarries of Tyre.[58]

In speaking of the traditional hill and valley, or cavern,[59] it may be remarked, as connected in some

same circumstances were found equally favourable to the propagation of science, and tended to impress upon the minds of the hearers the awful dictates of truth and wisdom. The Brahmins of Asia and the Druids of Europe were, therefore, constantly to be found in the recesses of the sacred grotto. Here undisturbed they chaunted forth their devout orisons to their Creator; here they practised the severities of bodily mortification; here they taught mankind the vanity of wealth, the folly of power, and the madness of ambition. All Asia beside cannot boast such august and admirable monuments of antiquity as the caverns of Salsette and Elephanta, and the sculptures that adorn them. I consider them not only as stupendous subterraneous temples of the Deity, but as occasionally used by the Brahmins for inculcating the profoundest arcana of those sciences for which they were so widely celebrated throughout the East."

[58] The ancient stone quarries of the East, whence the materials were taken for cities and temples, were not open, like the quarries of this country, but partook more nearly the character of mines. They were subterranean, the roofs being supported by pillars, and furnished with secret adyta of considerable magnitude and extent, which served as apartments for various purposes, with shafts or chimneys to facilitate the escape of the mephitic gas. In these apartments, which were the primitive "lowest of valleys" of Freemasonry, the Lodges of Tyre were opened, whether of entered Apprentices, Fellow-crafts, or Masters.

[59] Fosbroke says—"The catacombs and crypts of the first Christians, at Rome, were originally excavations for finding puzzolana, supposed to form the best and most lasting cement. They followed the direction of the vein of sand, and were abandoned when they were exhausted, and oftentimes totally forgotten. Such lone unfrequented caverns afforded a most commodious retreat to the Christians, during the persecutions of the three first emperors. In them,

degree with our subject, that our Saviour was born in one of these consecrated subterranean grottos.[60] A belief was also prevalent amongst the Christian Masons,[61] that his second advent would occur in the year 1000 of our era;[62] and that the valley of Jeho-

therefore, they held their assemblies, celebrated their holy mysteries, and deposited the remains of their martyred brethren." (Foreign Topog. xvi.)

[60] This cavern is thus described by the Rev. Vere Monro, who visited it in 1833:—"Against the eastern wall of the garden is a small building, in which is a descending staircase, and halfway down a chamber, where is shown a manger of ordinary white marble, in which our Lord was cradled. Below this the passage leads to a souterrain, that extends entirely under the garden; it is upheld by a vast quantity of columns, of the common dirty-looking marble of the country; the Turks say they are 4000 in number, and there are holes in different parts of the garden, through which lights are conveyed below." (Summer Ramble in Syria, vol. i. p. 181.)

[61] We have just seen that the early Christians, during the hot persecutions to which they were frequently subjected, retired to these caves and recesses of the mountains. It was in obedience to their Master's advice—"Let them that be in Judea flee to the mountains;" and here they celebrated their rites in secrecy and seclusion.

[62] The Order of Templars originated about this period. We find it asserted in a manifesto, issued A. D. 1802, by the Sovereign Grand Inspectors General in Supreme Council, addressed to all the fraternity throughout the two hemispheres, that 27,000 Masons accompanied the Christian princes in the crusades, to recover the Holy Land from the infidels. "While in Palestine they discovered several important Masonic manuscripts among the descendants of the ancient Jews, which enriched our archives with authentic written records, on which some of our degrees are founded. In the year 5308 and 5315 some very extraordinary discoveries were made, and occurrences took place, which renders the Masonic history of that period of the highest importance, a period dear to the Mason's heart, who is zealous in the cause of his Order, his country, and his God."

saphat,[63] a deep ravine without the city of Jerusalem, was to be the scene of the final judgment.[64]

[63] Maundrell, describing the valley of Jehosaphat, says—"It runs across the mouth of the valley of Hinnon. Along the bottom of the former valley runs the brook Kedron, a brook in winter time, but without the least drop of water in it all the time we were at Jerusalem. In the valley of Jehosaphat, the first thing you are carried to is the well of Nehemiah, so called, because reputed to be the same place from which that restorer of Israel recovered the fire of the altar after the Babylonish captivity. A little higher in the valley on the left hand, you come to a tree, supposed to mark out the place where the evangelical prophet was sawn asunder. About 100 paces higher, on the same side, is the pool of Siloam. It was anciently dignified with a church built over it; but when we were there, a tanner made no scruple to dress his hides in it. Going about a furlong farther, on the same side, you come to the fountain of the Blessed Virgin, so called, because she was wont, as is reported, to resort hither for water; but at what time, and upon what occasions, it is not yet agreed. Over against the fountain, on the other side of the valley, is a village called Siloe, in which Solomon is said to have kept his strange wives; and above the village is a hill, called the Mountain of Offence, because there Solomon built the high places, mentioned 1 Kings xi. 7, his wives having perverted his wise heart to follow their idolatrous abominations in his declining years. On the same side, and not far distant from Siloe, they show another aceldama, or field of blood; so called because there it was that Judas, by the just judgment of God, met with his compounded death. A little farther, on the same side of the valley, they showed us several Jewish monuments; amongst the rest there are two noble antiquities, which they call the sepulchre of Zachary, and the pillar of Absalom. Close by the latter is the sepulchre of Jehosaphat, from which the whole valley takes its name." (Ed. 1810, p. 13.)

[64] Hence pilgrimages from every part of Christendom became so very prevalent about that period, as to make some kind of institutions necessary for the protection of these pious devotees—at a period when travellers were exposed to all sorts of dangers. This was the origin of the knightly orders. Hospitals were established for the

Is it contended that the circumstances which rendered such precautions necessary would operate unfavourably to the spread of truth?[65] The fact is freely admitted. They would have a tendency to operate unfavourably. In a dark and superstitious age secrets and mystery were objects of suspicion;[66] and the

entertainment of the pilgrims in health, and for their relief in sickness. In the above valley the first and principal house was erected, and its benevolent inmates are reputed to have been (how truly there will be some difficulty in ascertaining), not only valiant knights, but also worthy Freemasons.

[65] The Temple Masons were bolder; they met on the summit of mount Moriah. These knights, says the "Encyclopedia Metropolitana," were much connected with the Masons, and are supposed to have been frequently initiated among the Syrian fraternity. On the dissolution of their Order in the 14th century, the Provincial Grand Master of Auvergne, Pierre d'Aumont, with two Commanders and five Knights, fled, disguised as Masons, to one of the Scottish isles, where they found the Grand Commander, Hamptoncourt, and other members of their Order; and they resolved to preserve the institution, if possible, although in secret, and adopted many of the forms of the Freemasons, to conceal their real designs. They held a Chapter of St. John's day, 1313, when d'Aumont was chosen Grand Master; and in 1361 their seat was removed to Aberdeen, and by degrees the Order spread, under the veil of Freemasonry, over great part of the continent, though its rank and power were at an end.

[66] And yet there is a great advantage arising from secrecy, as practised amongst ourselves. Dalcho says—"Another circumstance of the highest importance to the whole fraternity, is that of secrecy. Too often do we hear disclosures made out of doors, which should have been carefully locked up in the bosoms of the members. The character of an applicant is to be held sacred by the Craft, and should he even be deemed unfit for admittance, the knowledge of his unfitness is to be hid from all but Masons. You are to make a scrupulous investigation into his character, and to reject him without hesitation, if found unworthy of participation in our sacred mysteries. This is

purity of their character would not remove the jealousy with which the fraternity was regarded. Indeed, if we refer to a much later period,[67] even to the middle ages of Christianity, when cathedrals and collegiate churches were springing up[68] in all their majesty

a solemn duty we owe to the Craft; but it is also a duty you owe to the applicant, to let the knowledge of it rest with yourselves. Nothing can justify your injuring him in the opinion of the world, or in holding him up to society as a mark for suspicion to rest upon. There are many traits in a man's character which may render him unfit for our society, which do not detract from his conduct as a good citizen." (Orat. p. 28.)

[67] "The Abbé Grandidier has preserved, following the registry of a list of Masons at Strasburg, valuable information relating to the association which erected the cathedral of that city. This edifice, one of the master-pieces of Gothic architecture, was commenced in 1277, under the direction of Hervin of Steinbach, and was not completed until 1439. *The Masons who took part in the erection of this building consisted of Masters, Fellow Crafts, and Apprentices.*" (Clavel's Picturesque Masonry, apud, F. Q. R. vol. i. N. S. p. 518.)

[68] In all parts of Europe the wrought stones of these buildings have been distinguished by curious Mason-marks, which distinguished the fraternity in almost all ages. A writer in the "Times" newspaper (Aug. 13, 1835) says—"It would be very interesting to ascertain whether there are some marks, like those used in former times by the German builders, or *Steinmetzen* (who generally put some mark or sign upon those stones which they had cut or hewn for a public building, and especially for churches of the Gothic style), at any Gothic church of the middle age in England, or if there occur any in Scotland or Ireland, either at any palace or ancient castle, or at any ancient Gothic church. It would be the more curious and interesting, as it is well known in Germany that those marks or signs of the *Steinmetzen*, who have cut the stones, are in close connexion with the signs of the ancient Freemasons, or *Freimaurer*, because it is generally understood that the first origin of the Freemasons has been discovered in the interior parts of northern England; and that

throughout Christendom,[69] the builders, whose plans and designs were perfected within tyled Lodges, frequently holden in the concealed crypts beneath the sacred edifice[70]—a type of the original valley—and which were probably constructed for that very purpose,

one of the first societies or corporations of Masons was that in the town of York, where they have written their laws or statutes, a sort of charter, at the time when they built or founded the celebrated cathedral of York, so justly admired by all friends of the fine arts. At Berlin, the capital of Prussia, there exists an ancient society of Freemasons, called the Royal York Society. It is therefore to the churches of York, and the surrounding country, that public attention of artists, as well as *dilettantes,* should be directed; and we beseech the friends of history and the fine arts, that they would have the kindness to examine especially the Gothic churches of that country, in order to discover, if possible, any traces of those remarkable, and not yet generally known, marks of the ancient Masons of the middle ages, whereby the history of architecture and sculpture might be explained, or at least, in some degree, increased and enlarged." Such marks have since been discovered amongst the ruins of many public buildings in this country.

[69] A most estimable Mason, who writes to the F. Q. R. under the soubriquet of Cato, says—"None but the initiated know how beautifully Masonry harmonises with the doctrines of the Cross. As the mystical types and allegory of the old law have become plain upon the rising of the sun of Christ, so has that day sprung from on high cleared the mists which, I confess, hung upon our beautiful science."

[70] Fosbroke says that the crypts of our churches were secret places where the clergy indulged in private prayer. Sometimes the crypt was a confessional; at others a place where alms were distributed. It is strange that Fosbroke, who was a Mason, should not have known and recorded that these secret conveniences were originally intended as places of meeting for the Masons, that their rites might be celebrated without interruption; and their plans and designs be originated and carried to perfection, unmarked by the watchful and jealous eye of the ordinary mechanic who executed their works.

were reputed to possess knowledge and power which were unattainable by human means.[71] And it is true, that they were the masters of a science beyond the acquisition of other men. Nor did the avowal that it had been attained by intense study and application, abate the suspicion with which their secret meetings were regarded.[72] Men are always jealous of those who

[71] This has been well expressed by C. E. Deacon, Esq., a talented Brother of Southampton. "I see in Masonry," said he, "the bright and cheering influence of brotherly affection and mutual aid—a body of perfect equality, where all Masons are on a level, and their conduct ever on the square, whilst an universal spirit of charity pervades the whole fraternity. Their is no distinction in a Mason's Lodge. In it assemble the peer and the peasant, who are frequently hand-in-hand with royalty; the Jew, the Christian, the Mahometan, nay, every race and tribe of the earth, that bends in devotion to the Great Architect of the Universe, become, as Masons, one powerful and undivided family. A Lodge is a delightful retreat from the busy turmoil of general society. In it no disputation enters; the angry differences of theological opinions cannot be canvassed; and the blasting character of inharmonious politics ever fails to penetrate the strict barriers that the constitution of Masonry has erected." (Speech at Southampton, Dec. 27, 1836).

[72] The people believed the splendid productions of Operative Masonry to be the effect of some secret compact with the powers of darkness; and the feeling was so generally believed, as to be transmitted from father to son, till it became associated also with speculative Masonry; and in some countries the Church, as the protector of the people against the wiles of the devil, has been so unwise as to take a serious notice of the absurd fancy. Thus it was said of the Scottish Kirk—

> When they were told that Masons practis'd charms,
> Invok'd the de'il, and rais'd tempestuous storms,
> Two of their body prudently they sent,
> To learn what could by Masonry be meant.

have outstripped them in the walks of science and learning.[73] Envy is a powerful affection of the mind; and as has been beautifully observed, attends upon merit as its shadow.[74] The master mind which governs

> Admitted to the Lodge and treated well,
> At their return the assembly hop'd they'd tell;
> We say no more than this, they both replied;
> Do what we've done, and ye'll be satisfied.

[73] The Masons were accused of magic, necromancy, and the invocation of spirits, to which, it must be confessed, the practices of some ingenious natural philsophers gave colour. The study of natural philosophy was doubtless cultivated in the Masonic Lodges of those days, and the curious experiments to which it led might easily be mistaken for magic amongst an unlearned and superstitious people. And there are good grounds for believing that the adepts plumed themselves on the success of their experiments. We are now perfectly convinced that very surprising things may be accomplished by a proper apparatus, and with the assistance of expert confederates. A magic lantern, a concave mirror, a camera obscura, will produce appearances which seem out of the order of nature, to persons who are totally ignorant of the nature of such instruments. The principles of natural philosophy were known only to a few in those dark ages, whence the spectators were more readily deceived. They considered these exhibitions to be produced by magic. Even King James, in his Demonology, says that they were performed by the agency of the devil, and we cannot therefore wonder that they were so esteemed by ignorant men.

[74] In rude times, says a Masonic writer in America, when men, ignorant of chirography, impressed the seal of their parchments with the tooth in their head for their signature, it was usual for Master Masons to give their apprentice a grip or sign, by which he should make himself known to any Mason as a regular E. A. P. to the trade; and another when he had completed his apprenticeship, and passed on to the rank of a journeyman, or F. C.; and a third when, by assiduity, experience, and skill, he had become himself a master of the work, took buildings to rear, hired fellow-crafts or journeymen,

and directs the will of others at his pleasure, must expect detraction as the price of its superiority.[75] And slander and detraction are opposed to the principles of Freemasonry. But it was not the Freemason who practised them; it was the *cowan*,[76] who envied

and received apprentices. The word, the sign, and the grip, in those unlettered ages, were the certificate of the Craft to its regularly taught members.

[75] In the fourteenth century, to set all jealousy at rest, Edward II. made Walter Stapleton, the Bishop of Exeter, Grand Master, who built Exeter and Oriel colleges in Oxford. In like manner his successor, Edward III., was the patron of the science. He rebuilt the castle of Windsor, as Grand Master, through his deputies, John de Spoulee, who was called the Master of the Ghiblim; William of Wykeham, Bishop of Winchester; Robert of Barnham, Henry Yevele, and Simon Langham, Abbot of Westminster. The first rebuilt St. George's Chapel. The second, at the head of 400 Freemasons, rebuilt the strong and stately castle of Windsor; the third, at the head of 250 Freemasons, finished St. George's great hall, with other works in the castle. His successor, Henry Yevele, called in the old records, the King's Freemason, built the Charter House, St. Stephen's Chapel, King's Hall, Cambridge, and Queenborough Castle. The King's last deputy, Simon Langham, repaired the body of the cathedral of Westminster.

[76] From the affair of Jeptha, an Ephraimite was termed a cowan. In Egypt, *cohen* was the title of a priest or prince, and a term of honour. Bryant, speaking of the harpies says, they were priests of the Sun; and as *cohen* was the name of a dog as well as a priest, they are termed by Apollonius, "the dogs of Jove." Now St. John cautions the Christian brethren that "without are dogs," (κυνες) cowans or listeners; (Rev. xxii. 15), and St. Paul exhorts the Christians to "beware of *dogs*, because they are evil workers." (Phil. iii. 2). Now κυων, a dog, or evil worker, is the Masonic *cowan*. The above priests or metaphorical dogs, were also called Cercyonians, or Cer-*cowans*, because they were lawless in their behaviour towards strangers. I throw out these hints for the

him; and it did operate unfavourably, even in the face of his immortal productions.[77]

The masters of the work were figuratively said to form their Lodges on the highest of hills, or in the lowest of valleys,[78] that they might enter without inter-

consideration of the Brethren; although aware that others have adopted very different opinions on the etymology of the word. Vide, ut supra, Lect. 4. A writer in the F. Q. R. thus explains the word. "I trace it," says he, "to the Greek verb ακουω, to hear, or listen to, from which it is but parcè detorta; and we have high authority for so importing words from one language to another." Our illustrious Brother Sir Walter Scott, makes one of his characters in Rob Roy say—"she does not value a cawmil mair as a *Cowan*, and ye may tell Mac Cullum More that Allan Iverach said sae."

[77] The cautious secresy of the Craft in those ages was used to prevent the great principles of science, by which their reputation was secured and maintained, from being publicly known. Even the inferior workmen were unacquainted with the secret and refined mechanism which cemented and imparted the treasures of wisdom. They were profoundly ignorant of the wisdom which planned—the beauty which designed—and knew only the strength and labour which executed the work, the doctrine of the pressure and counter pressure of complicated arches was a mystery which they never attempted to penetrate. They were blind instruments in the hands of intelligent Master Masons, and completed the most sublime undertakings by the effect of mere mechanical skill and physical power; without being able to comprehend the secret which produced them; without understanding the nice adjustment of the members of a building to each other, so necessary to accomplish a striking and permanent effect; or without being able to enter into the science exhibited in the complicated details which were necessary to form a harmonious and proportionate whole.

[78] The false Masonry or Illuminism of the eighteenth century, taking advantage of this arrangement, held its meetings in vaults and caverns, and in such situations concocted its infidel plans under the attractive name of Philaletes, or Lovers of Truth; and thence

ruption from the jealousy of the people on the one hand, or the curiosity of the more ambitious fellow-

issued its edicts which were felt at the remotest corners of Europe. A gentleman who had been persuaded to be a candidate for the mysteries of the sacred cavern, thus explains the preliminary ceremonies. "In the middle of the place, the illuminizing adept had prepared a chafing dish and a brazier full of fire; on his table were various symbols, and among others a phœnix encompassed by a serpent with its tail in its mouth, forming a circle. The explanation of the mysteries began by that of the brazier and other symbols. This brazier, said he, is here to teach you that *fire is the principle of all things;* that it is the great agent of nature, and imparts action to bodies. That man receives from this agent life, with the power of thinking and of acting. Such was the tenor of his first lesson. Our illuminee then proceeded to explain the other symbols. This serpent forming a circle, said he, is an emblem of the eternity of the world, which, like this serpent, has *neither beginning nor end.* The serpent, you must all know, has the property of annually renovating its skin; this will figure to you the revolutions of the universe. The phœnix is a still more natural exposition of the succession and perpetuation of these phenomena. Mythology has represented this bird as revivifying from its own ashes, only to show how the universe is reproduced, and will continue to be so from itself. Thus far the illuminising baron had taught us, under a simple promise of secresy; where on a sudden he stopped and informed us that he could not proceed any further without previously exacting an oath, the formula of which he read to us, to see whether we were disposed to take it. But when we found it contained a clause of abjuring and renouncing the most sacred ties; those of citizen, of subject, of one's family, of father, mother, friend, children, wife or husband; one of the three, unable to endure it any longer, sallied from the room, returned with a drawn sword in his hand, and ran at the illuminizing baron in the most violent rage. We were happy enough to stop and hold him until he had recovered his senses a little. Then however, our colleague burst into a most violent passion, abusing the baron for a rascal, and telling him that if he were not out of the town in four-and-twenty hours he would have him taken up and hanged."

crafts on the other;[79] upon those abstruse calculations which were necessary to carry on the work with credit to themselves and advantage to their employers;[80] and to complete the drawings on their several tracing-boards, that they might be distributed amongst the workmen, according to their several stations, when they returned from refreshment to labour.[81] Few were admitted to the highest grade of the Order, and those after a long and severe probation under the Master's

[79] The fraternity in Scotland, according to the traditions of the Scottish Masons in the ancient Lodges of Kilwinning, Stirling, Aberdeen, &c., used formerly to assemble in the monasteries in foul weather; but in fair weather, they met early in the morning on the tops of hills, especially on the day of St. John the Evangelist; and from thence walked, in due form, to the places where they were to dine.

[80] A strong proof that the Masonic fraternity of the middle ages considered their knowledge of architecture as one of the most inviolable secrets of the Craft, exists in the fact, that in none of the religious houses of this country, or of the Continent, were there ever discovered any written rules for the practice of Gothic architecture, notwithstanding it so extensively prevailed.

[81] The practice of meeting on the highest of hills or in the lowest of valleys is thus illustrated in the catechism of the degree of Scotch Master.

"M. In what place was your first Lodge holden?—S. W. Between three mountains inaccessible to the profane, in a deep valley, where peace, virtue, and union reign.

"M. What are those three mountains?—S. W. Mount Moriah, Mount Sinai, and Mount Heroden.

"M. Where is Mount Heroden situated?—S. W. Between the west and north of Scotland, at the end of the sun's course, where the highest Masonic Lodge is holden in that country, which has given a name to this degree.

"M. What do you mean by a deep valley?—S. W. The tranquility which reigns in our Lodges."

eye,[82] and on the establishment of unexceptionable proofs of moral as well as scientific excellence, and a capability of preserving the strictest silence on the secret information which would be communicated to them.[83] To these the Master's Lodge was at length opened, and all the abstruse secrets of the Order fully unveiled.[84]

[82] "The mere craftsmen," says Fellows, "knew nothing of the secret views of their superiors. The symbols made use of in the Lodge were unintelligible to them. But they were pleased with the tinsel show of the representations; and when they were found sufficiently intelligent, and were thought worthy to be trusted, they were raised to the sublime degree of Holy Royal Arch, and gained the honorary appellation of Companions. Here, if duly attentive to the symbols and ceremonies, they might make some progress towards discovering the hidden schemes upon which Freemasonry was founded."

[83] "But it may be said why has it been always locked up in secresy? The Almighty locks up gold in the earth, and pearls in the ocean, not to bury them from human use, but to reward human industry for its search of them. And why do men lock up precious things but to keep them from pilfering and unhallowed hands? Moreover, silence and secresy inspire awe and solemnity. Hence the moral precepts, illustrations, allegories, signs and tokens of Masonry, are prohibited from being written or printed, and have been with oracular caution transmitted by oral tradition from generation to generation. But after all, it must be confessed, that its harmless secrets are but centinels and guards against imposition; and to the credit of human nature be it said, that they have never been betrayed, even by those who have basely deserted almost every other conscientious engagement." (Masonic Essayist, p. 243.)

[84] "Such is the importance of our secresy," says Cabest, (Disquisitions, p. 46,) "were there no other ties upon our affections or our consciences, than merely the sense of injury we should do to the poor and wretched. By a transgression of this rule, we are persuaded it would be sufficient to lock up the tongue of every Mason, and lead

By such means a succession of rulers was provided, who brought down operative Masonry, improved in beauty and magnificence, to a time when public prejudice was overcome, and the Brethren were honoured by the noble, the wealthy, and the wise.[85] From this period regularly formed Lodges were adopted; the meetings on hills and in valleys ceased; and the Masons of the present day are unacquainted with the custom, except as it is viewed through the long vista of forgotten ages, or its inconveniences contemplated through the medium of Masonic tradition.

him solemnly to look up to heaven and say—Set a watch, O Lord, before my mouth; keep thou the door of my lips. Every candidate for admission may be informed, that the O. B. which he is to take is perfectly moral, and compatible with the principles of Christianity. It cannot be criminal that we make every candidate promise to keep the secrets of Masonry."

[85] This happened only a short time before the Reformation. About the period when prejudice gave way before the effulgence of truth, our Royal Grand Master, Henry VII., says Anderson, "chose for his wardens, or deputies, John Islip, Abbot of Westminster, and Sir Reginald Bray, Knight of the Garter; by whom he summoned a Lodge of Masters in the palace, and walked in ample form to the east end of Westminster Abbey, where he levelled the footstone of his famous chapel; which is styled by Leland, the wonder of the world. It is one of the most expensive remains of old English taste and magnificence; there is no looking upon it without admiration; although perhaps, its beauty consists much more in the workmanship than in the contrivance. But it gives an idea of the fine style of Gothic architecture in that age, which seems to have been then in its meridian."

LECTURE XIII.

THE DELIVERANCE OF THE ISRAELITES FROM THEIR EGYPTIAN BONDAGE.

The Architect supreme, by pity mov'd,
Beam'd light through darkness on the race he loved,
By wonders, signs, and tokens, he revealed
In types, from all but Masons' eyes concealed.
The burning bush, the serpent, and the rod,
Displayed the presence of Almighty God.
With hand uplifted—with a stretched out arm,
His people rescued from tormentors' harm;
Like sheep led through the desert by the hand
Of Moses and of Aaron, whose command
The Red Sea parted—marching on dry land,
Mighty deliverance was for Israel wrought,
And they were safely from hard bondage brought.

REV. S. OLIVER.

"In the most ancient and best historians we do not find it recorded that any place was set apart for worshipping the true God, till after the happy deliverance of the children of Israel from their Egyptian bondage; when the time was at hand that the Almighty revealed himself amongst men, in so wonderful a manner as made his name glorious throughout all nations."—ASHE.

THE circumstances attending the history of the Israelites are so remarkable, that they have constituted a perpetual wonder in all ages of the world. The visible

interference of the Deity in their affairs; their obstinacy and disobedience in the face of all his mercies, and despite of his personal superintendence; his long-suffering towards them; his repeated deliverances;[1] and finally rejecting and scattering them amongst all nations; where they still live without fixed possessions in any, enjoying their own customs, practising their own religion, and using their own language, as a primitive people; all these things are so extraordinary, and so much at variance with the history of other nations, that they cannot fail to excite the serious consideration of every pious and well-instructed Brother.[2]

[1] His injunctions against idolatry, though so frequently repeated, were entirely disregarded, although introduced with the greatest possible solemnity. "And when thy son asketh thee in time to come, saying, 'what mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?' that thou shalt say unto thy son, 'we were Pharoah's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand; and the Lord showed signs and wonders great and sore upon Egypt, upon Pharoah, and upon all his household, before our eyes; and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.'" (Deut. vi. 20—23.)

[2] Their history displays the attributes and perfections of the Deity in all their mildness, and all their sublimity and terror. Gracious and merciful when they obeyed him and kept his statutes—just in his resentment when they offended him by their idolatries—all his dispensations were directed to their eventual benefit. They were, in a peculiar sense, his people. He guided them by the cloud and fire through the barren wilderness of Arabia for forty years, feeding them with bread from heaven—he established them in a land flowing with milk and honey—he delivered them from their enemies on every side—he gave them kings to rule over them, and priests and prophets to pray for and instruct them, and to guide them into the paths of

One of the most remarkable amidst their numerous deliverances, was the redemption from Egyptian bondage; whether we consider the causes that led to it—the preservation of Moses, and his princely education in the king's household, along with the royal family, in all the learning of Egypt—the visible interposition of Jehovah in favour of his people—the signs and tokens of his power—the hardness of Pharoah's heart—the passage of the Red Sea, and the total overthrow of the Egyptians[3]—all exhibit such manifest instances of the divine majesty of God, as must prove an effectual antidote to atheism, if they fail to inspire a pure spirit of piety and devotion.[4]

It had been predicted that the Israelites should be strangers in a foreign land four hundred years.[5] Their

purity and peace. If he suffered them to be led into captivity by their enemies, as a seasonable reproof for their repeated sins, he delivered them in his own good time, and restored them to their ancient possessions.

[3] Speaking of the miraculous passage over the Red Sea, Diodorus Siculus has this remarkable observation—"The Troglodytes, the indigenous inhabitants of this very spot had a tradition, from father to son from the very earliest times, that this division of the Red Sea did once happen there, and that, after leaving its bottom some time dry, the sea again came back with great fury, and covered the land."

[4] Throughout the whole of his dealings with this obdurate people, his forbearance and long suffering are particularly remarkable.

[5] This would be calculated from the time of Abraham; for from the period when Jacob went down into Egypt to the deliverance, was only about 215 years. The Marquis of Spineto, in his Lectures on the Egyptian Antiquities (p. 440), says—"God said to that patriarch, that his seed should be a stranger in a land that is not theirs; and surely the Israelites were as much strangers in the land of Canaan as they were in Egypt. In confirmation of this interpretation, the reading of the Septuagint version of the passage of Exodus

increase had created great alarm amongst the native inhabitants, and they adopted a variety of expedients to reduce their numbers. They were cruelly treated, employed in servile works,[6] compelled to carry heavy burdens beyond their strength, degraded in the eyes of the Egyptians, and deprived of their own self-esteem by the imposition of a peculiar dress, that their spirits might be broken, and the population checked. But

may be adduced, in which Moses says, 'And the sojourning of the children of Israel in Egypt *and in the land of Canaan*, they and their fathers, was four hundred and thirty years.' The same thing may be collected from the third chapter of St. Paul to the Galatians, in which the Apostle computes the four hundred and thirty years from the promise made to Abraham to the publication of the law by Moses. In fact, by casting up all the intermediate periods from this first visit of Abraham, to the departure of the Israelites under Moses, we shall find that four hundred and thirty years had elapsed, for the account will run thus—

From the promise of God to Abraham to the birth of Isaac, we have	25 years
From Isaac to the birth of Jacob	60
From Jacob to the descent into Egypt	130
From the descent to the Exodus	215
Altogether	430 years."

[6] In the buildings executed by them, or supposed to be so executed, *vaulted chambers* exist. "At Thebes one of these vaulted chambers still remains. It is about 30 feet by 12, ornamented with sculptures which throw great light on the names of the Thotmos family. Here Thotmos I. and his queen Ames, accompanied by their young daughter, but all deceased at the time of its construction, received the adoration and offerings of Amunneitgori, and of Thotmos III., followed by his daughter Reninofre. The niche and inner door also present the name of the former. To this succeeds a smaller apartment, which, like the two lateral rooms with which it communicates, has a vaulted roof." (Wilkinson's Thebes, p. 95.)

all these expedients failed; and at length, as a final measure of extermination, an order of state was promulgated for the destruction of all the male children. But even this scheme only produced a temporary effect, and the increase of population amongst the Hebrews remained unrestrained. Numbers of male children were preserved by the management of the midwives; and amongst the rest, Moses, the son of Amram, who was the grandson of Levi, and a prince of his tribe. By the providence of God this child was miraculously saved, and educated to rule the commonwealth of Israel, now that the time had arrived for their deliverance from bondage.[7]

After the people of the Lord had been dismissed by

[7] The expulsion of this people from Egypt, and their successful invasion of the land of Canaan, were circumstances of such publicity, that the heathen historians were obliged to notice them, and to invent fictions for the purpose of excluding the divine agency, Thus Manetho, according to Josephus, in his Annals, feigned that after a long war between the Hebrews and the Egyptians, Themosis, King of Egypt, besieged them with an army of 80,000 men, and after a long and unsuccessful struggle, being unable to subdue them, compounded for their evacuation of the country. From the same source we further learn, that Lysimachus assigned a different reason for this removal. He said that the Hebrews being afflicted with leprosy, which contaminated the whole land, King Baccharis was directed by the oracle to drive them away, and to drown all those that were infected amongst themselves. Accordingly, the Hebrews were dismissed under the direction of Moses, and proceeded to the land of Judea. To this account Tacitus and Justin add, that the Egyptians, attempting to follow them, were driven back by a violent storm. These accounts all confirm the Scripture history; for though the details vary, the facts remain the same—the Israelites were driven out of Egypt, and took refuge in the land of Judea.

Pharoah, and had journeyed from Rameses to Succoth, and thence to Pihahiroth, and had encamped between Migdol and the sea, Pharoah repented that he had lost such a number of valuable servants, and depopulated one of his finest provinces, and resolved to make an effort to intercept and bring them back.[8] This was a dispensation of Providence for the punishment of the unhappy prince, who had so cruelly oppressed his people, and hardened himself against such awful and repeated manifestations of his power. The Egyptian army, with all its chariots and horsemen, to the amount, as has been supposed, of 50,000 horse, and 200,000 foot, including all the chivalry of Egypt, was led on by the king in person, with the express determination of compelling the Israelites to return to their servitude, that remuneration might be made for their calamities and losses.[9]

[8] The account given of the Exodus by Diodorus, in his Bibliotheca, is this,—"A pestilential disorder prevailing in Egypt, the people considered it to be a divine visitation, and ascribed its existence to the influence of the Hebrews; whom, therefore, they determined to expel. The most noble and warlike of these foreigners, marched into Greece, under Cadmus and Danaus. Another great division took their way into Judea, whither they were led by Moses, a man remarkable for his wisdom, meekness, and fortitude."

[9] The Rabbi Eliezer Askenasi says, that what the Lord announced to Moses in the first place was, that Pharoah never would voluntarily allow them to go free, nor even would he be moved by punishments; and as we see, when God sent the plague of the firstborn's death, he said to them, "take all, as you have said, and go;" that is, for the space of three days; therefore the verse saying, "I know the King of Egypt will not let you go, not with mighty hand," is, to go free with perfect liberty, but will pretend to continued or renewed subjection; and the other verse saying, "with a mighty hand he will

It has been imagined by some very high authorities, that the Israelites went out of Egypt[10] armed and appointed with defensive armour and offensive weapons, from this passage in the account of Moses—"The children of Israel went up harnessed out of the land of Egypt."[11] But it is scarcely possible to suppose that the Egyptians would allow them, as a race of slaves, the use of armour, much less would they teach them military discipline or the art of war, because in such a case their formidable numbers[12] might have endangered the peace of the country, even under common circumstances; but when the extraordinary occurrences took place which were the proximate causes of their deliver-

drive them from his land," is to be understood for the term of three days only, as actually happened; for at the expiration of that time he went in pursuit of them. (Concil. vol. i. p. 112.)

[10] According to the Hebrew text, the Exodus took place in the year 805 after the flood, and 1543 B. C.; according to the Samaritan Pentateuch, in the year 1455 after the flood, and 1481 years B. C.; and according to the Septuagint, 1585 years after the flood, and 2173 years B. C.

[11] Exod. xiii. 18

[12] "In all ages the rulers of Egypt have constructed their public works by a profligate expenditure of human life. One hundred thousand workmen fell victims to the toil of cutting the canal which Pharoah Necho opened between the Nile and the Red Sea; and Mohammed Ali worked away twenty thousand lives in completing a canal between the Nile and the sea of Alexandria. We find from the narrative in Exodus, that the Pharoahs imposed the severest tasks on their captives and subject nations; it is not an improbable conjecture of Rosellini's, that the wretched victims of tyranny depicted on the monuments are Greeks and Anatolians, supplied by the slave-dealing, kidnapping Phœnicians, whose piracies in the Ægean and Euxine seas were quite as extensive as their commerce." (Taylor. Egypt. Mon. p. 82.)

ance—when their offspring were destroyed, like the brood of an obnoxious animal—when they were denied the use of straw, and beaten because the usual amount of brick had not been made[13]—when the events took place, forty years before the deliverance, which so excited the indignation of Moses that he slew the Egyptian taskmaster;—with such a leader as he would have been, an insurrection would certainly have ensued if they had been possessed of arms, and they would have made a stand against the tyranny of their oppressors. But the historian records nothing but a series of useless complaints and murmurings; an evident proof that they did not possess the means of redress.[14]

To make them still more odious in the sight of the

[13] At Copt, the ancient Coptos, there still remain the ruins of buildings and a granite pillar, which bears the name of a king who ruled over Egypt when the children of Israel were in bondage, and were probably built by them. It was here that Isis received the first news of her husband's death; and here is a precipice, over which an ass was thrown at the annual festival, as a mark of contempt for Typhon, by whom Osiris was slain.

[14] They had increased from 70 to 700,000 souls, and the Egyptians entertained strong fears lest an invading enemy should seduce them to rebellion. They therefore endeavoured to break their spirits and reduce their numbers by employing them in servile works. They were engaged not only in making brick, but in digging canals and wells, and building cities. They were kept at their work night and day, so that many of them are said to have died beneath their burdens. They were stimulated to exertion by the lash of their imperious taskmasters; and when dead they were not allowed the rites of burial, but their corpses were treated with every species of indignity. They built the cities of Pithon and Ramesis, and dug a vast canal which joined their sacred river with the Red Sea.

Egyptians, they were not only compelled to use a peculiar garment, as a badge of disgrace, but their substance was wantonly wrested from them at pleasure by the meanest of the Egyptian people; and if they ventured to complain, their murmurs were answered with the scourge.[15] Indeed, every scheme was put in requisition to harrass and oppress them. "In the prosecution of this design," says Josephus, "they employed them in draining rivers,[16] and directing their course into new channels; walling their towns; throwing up banks to repel inundations; forming dykes and working in mines; nay, even in erecting useless and

[15] Ammianus Marcellinus informs us, that in his days endurance of the bastinado was a point of honour. "An Egyptian," says he, "blushes if he cannot show numerous marks of the lash upon his body." The officers and taskmasters did not feel themselves dishonoured by these blows; on the contrary, they looked upon such an infliction as a mere incident of office, which they were contented to endure, so long as they had the privilege of beating their inferiors in turn.

[16] The condition of the Jews during their bondage may be well illustrated by a reference to that of the modern Egyptian peasants under their Turkish taskmasters. Few travellers have visited Egypt without commiserating the condition of the unhappy Fellahs; every public work is executed by their unpaid labour; half naked and half starved, they toil under a burning sun to clear out canals or level roads, under the eye of taskmasters ready to punish with their formidable whip, made from the hide of the hippopotamus, the least neglect or relaxation. Such a sight necessarily recals to mind the sufferings endured by the Israelites while they were subjected to the tyranny of Pharoah. (Exod. i. 13, 14.) "The Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all the service wherein they made them serve was with rigour." (Taylor. Egypt. Mon. p. 80.)

fantastic pyramids;[17] forcing them to acquire the knowledge of various painful and pernicious occupations, and condemning them to a life of continual labour."

Under these circumstances, if they had possessed weapons, as each tribe was governed by its chief or

[17] The Egyptians are said to have constructed, beneath these pyramids, spacious and intricate subterranean passages and halls, which are now so completely filled in with soil, as to be impenetrable. Pliny says, and the assertion is borne out by modern discovery, that a well in the interior of the great pyramid, was intended as an entrance to these subterranean apartments. "A most fearful passage," says Sandys, "and no less cumbersome, not above a yard in breadth, and four feet in height, each stone containing that measure, so that always stooping and sometimes creeping, by reason of the rubbish, we descended (not by stairs, but as down the steep of a hill) 100 feet, where the place, for a little circuit, enlarged, and the fearful descent continued, which, they say, none ever durst attempt any farther, save that a bassa of Cairo, curious to search into the secrets thereof, caused divers condemned persons to undertake the performance, well stored with lights and provisions; and that some of them ascended again well nigh thirty miles off in the deserts. A fable devised only to beget wonder. But others have written, that at the bottom there is a spacious pit, 86 cubits deep, filled up at the overflow by concealed conduits; in the midst a little island, and on that a tomb, containing the body of Cheops, a king of Egypt, and the builder of this pyramid, which with the truth hath a great affinity; for since I have been told by one out of his own experience, that, in the uttermost depth, there is a large square place, though without water, into which he was led by another entry opening to the south, known to but few (that now open being shut by some order), and entered at this place, where we feared to descend." Plutarch tells us that these places were so contrived as to produce a series of echoes to every sound, which must have been of great advantage in the celebration of the spurious Freemasonry; and it is evident, from the ceremonies used on such occasions, that none of these caverns were destitute of such conveniences, which formed a necessary appendage to their apparatus of terror and alarm.

prince,[18] they would certainly have made some attempt to emancipate themselves from such a miserable, and otherwise hopeless thraldom, even if it had been unsuccessful. But it is evident they never did exert themselves for that purpose, or we should have been possessed of some testimony to that effect, because the history of their servitude and deliverance is full and clear; which forms a presumptive proof that the Egyptians did not allow them the use of arms.

Again, the direction of the Almighty, by the mouth of Moses, respecting the appointments of the Israelites at their departure from Egypt, is plain and express, viz., with loins girded, staff in hand, shoes on feet, and their kneading troughs bound up with their clothes upon their shoulders. To this may be added, the quantity of jewels and vessels of gold and silver,[19] and raiment, consisting of whole bales of cloth and linen

[18] The names of the chiefs or princes were these—Elizur was the president of the tribe of Reuben; Shelumiel of Simeon; Nahshon of Judah; Nethaneil of Issachar; Eliab of Zebulun; Elishama of Ephraim; Gamaliel of Manassah; Abidan of Benjamin; Ahiezer of Dan; Pagiel of Asher; Eliasaph of Gad; and Ahira of Napthali.

[19] The jewels and trinkets of the Egyptians were of the most costly description, and consisted of bracelets, necklaces, ear, nose, and finger rings, ornamented combs, and other appendages of the head-dress; anklets, and valuable amulets. I describe one from the "Library of Entertaining Knowledge."—"The ckoors, or crown, is a round, convex ornament, commonly about five inches in diameter, which is very generally worn by ladies. It is sewed upon the crown of the turboosh. There are two kinds, the first, which is the only kind that is worn by ladies, is the ckoors almás, or diamond ckoors. This is composed of diamonds set in gold, and is of open work, representing roses, leaves, &c. The value is commonly about £125 to £150 sterling." (Vol. ii. p. 355.)

manufactured, of which they spoiled the Egyptians.[20] Thus loaded, as they were on foot, it appears physically impossible (without any reference to the divine command, in which warlike weapons of any kind are not so much as hinted at), that they could have encumbered themselves with the additional weight of armour, either offensive or defensive, even if it were true, that when they borrowed the precious ornaments of the people of the land, they were also accommodated with armour, or anything else they desired for the purpose of accelerating their departure, under the panic which the sudden death of the firstborn had created.

It is not denied but the host might contain armed men. The princes and leaders of the tribes, and even the heads of thousands, might be furnished with weapons; but it is not to be presumed that the general mass were thus appointed, for the reasons already mentioned; and the word *armies*, in Exod. vi. 26, and xii. 17, can scarcely be supposed to mean soldiers equipped in military array.[21] The small quantity of

[20] Michaelis is of opinion that the Israelites borrowed the vessels with the honest intention of restoring them, and without knowing anything of the predetermination and hidden design of Providence. On the very night of their festival, they were suddenly hurried away, and driven out of Egypt. They had no time allowed them to attend to anything, not even so much as to leaven the dough of their bread; for they were compelled to depart on a moment's warning. On this Pharoah and the Egyptians insisted, because there was a corpse in every house, and they were afraid of being all dead men, if the Israelites tarried any longer in their land. (On the Laws of the Jews, vol. iii. p. 45.)

[21] Our intelligent Bro. Aarons says, however, that "the Hebrews were accustomed to use the implements of defensive war, as is

offensive and defensive armour which they might possess, was doubtless disposed of to the best advantage, and placed in the hands of the more resolute and determined men, whose spirits had not been broken by slavery and cruel treatment.[22]

How is it then said, that the Israelites went out of the land of Egypt *harnessed?*[23]

Junius informs us that they went up *militari ordine,* in battle array; which might be true, without the necessity of supposing that they were generally armed.[24] Aben Ezra describes their order of marching by the words, *Hebræos processisse accinctos per quinos;* i. e., the Hebrews marched by fives, with their loins

recorded frequently in the early part of the sacred volume, and which will be sufficient to prove that those people, even before they were corporated into a politic body, were expert in the use of war machinery to defend themselves against the attacks of their enemies." (F. Q. R. vol. vi. p. 33.)

[22] These men might probably be marched separately in columns of five in a rank (*quintati ascenderunt*), as a front and rear guard. But their numbers would be few, and their power insignificant; as appears from the apprehensions which they exhibited when an enemy actually stood before them with a warlike demonstration. "When Pharoah drew nigh, the children of Israel lifted up their eyes, and behold the Egyptians marched after them, *and they were sore afraid.*" Had these 600,000 men been furnished with weapons, they would not have quailed before the Egyptian army.

[23] "God led the people about, through the way of the wilderness of the Red Sea; and the children of Israel went up harnessed out of the land of Egypt." (Exod. xiii. 18.)

[24] Hottinger translates it, "in the form of an army." For the Arabic word *chamis* signifies *exercitus,* πενταμερης, an army consisting of five parts, which are, the front, the main battle, the right wing, the left, and the rear (Smegma Orient. p. 71); others have said, *quinque agminibus,* in five bodies.

girded.[25] For the word *chamushim*, translated by *accincti*, may be derived from *chomesh*, the fifth rib, about which part the girdle was generally bound. Indeed, it was necessary that such a vast multitude should be marshalled on some system of order and regularity, otherwise the confusion attending a desultory style of marching, would have impeded their flight, and occasioned a scene of disorder which would have rendered their escape impossible.[26] From the

[25] "The inhabitants of the East usually wear long and loose dresses, which, however convenient in postures of ease and repose, would form a serious obstruction in walking or in any laborious exertion, were not some expedients resorted to, such as those which we find noticed in Scripture. Thus, the Persians and Turks, when journeying on horseback, tuck their skirts into a large pair of trousers, as the poorer sort also do when travelling on foot. But the usages of the Arabs, who do not generally use trousers, is more analogous to the practice described in the Bible by *girding up loins*. It consists in drawing up the skirts of the vest and fastening them to the girdle, so as to leave the leg and knee unembarrassed when in motion." (Pict. Bibl. vol. i. p. 160.)

[26] With respect to the direction which Moses took towards the Red Sea, Mr. Faber, in his Horæ Mosaicæ, ably contends that in this and other instances, the course actually taken by Moses sufficiently manifests that he was no self-appointed lawgiver, but, as he himself declares, was acting under divine direction and control. He was at the head of 600,000 men, besides women and children. But this immense host was merely an undisciplined crowd, dispirited by bondage, and utterly unfit for war; while the southern and nearest portion of the country to which their expedition tended, was already occupied by the Philistines, a distinguished military people, allied to those very Pali, or shepherds, who had so long oppressed them in Egypt. Neither they, nor the other tribes that occupied the country, could be expected to resign their domains without a struggle, and an immediate war must therefore have been the result of a direct march upon the promised land. But, bad as the alternative was, the other

precision of their marchings and countermarchings in the wilderness, we have good reason to conclude that under such an able general as Moses, who had been trained to the art of war, and been entrusted with the command of armies, they would be arranged in ranks and columns, and march forward by their tribes, with the greatest military order and decorum.[27]

But it is objected that if the Israelites were unpossessed of weapons and defensive armour,[28] how were

could scarcely, in mere human prudence, have been deemed preferable. Moses, who had so long fed the flocks of Jethro in the desert, must have been well aware that it afforded no resources for the subsistence, even for a few weeks, of the vast host he was leading thither. His alternative seems, therefore, to have been, on the one hand, war without any reasonable prospect of success; and on the other, starvation in the desert." (Ibid. p. 164.)

[27] Accordingly we find many authors describing the procession of the children of Israel on this occasion as a most magnificent spectacle. "They marched five abreast," say these writers, "in military order; and as the whole procession consisted of not much less than 2,000,000 of souls, it would extend nearly 100 miles in length." This arrangement, however, can scarcely be acceded to, because it was only about 30 miles from Rameses to the isthmus on the borders of the Red Sea, and therefore one-half of the Israelites would not have departed when the former tribes had encamped at Pihahiroth. And besides, if this disposition had been continued, calculating space for beasts, carriages, and every appendage to the camp, the wilderness itself would scarcely have been capacious enough for a single day's march, and if they had stretched forward in a north-easterly direction, the first rank would have entered the promised land before the last had lost sight of the Red Sea.

[28] The defensive armour of the Egyptians were the helmet, the shield, and the coat of mail. The former was frequently of brass; but head-pieces of quilted cotton or linen, well padded, were often used. The shield was of an oblong form, round at the top and square at the bottom, measuring about three feet by two. Coats of

they able to contend against the Amalekites, almost immediately after their passage over the Red Sea,[29] and defeat them with great slaughter. It is readily admitted that this victory could not have been accomplished without weapons; although it was owing more to the divine assistance than to the valour or exertions of the few chosen men who were engaged, because the sign of their success was the elevation of Moses' hands in prayer; but it must be considered that the miracle of the division of the Red Sea was followed by another equally preternatural. The bodies of the drowned Egyptians,[30] contrary to the usual phenomena of a corpse which has suffered this death, did not sink, but floated, although encumbered with heavy armour,[31] and

mail were worn only by the principal officers. Underneath was a padded vestment, which descended to the knees. Some wore an entire suit of quilted armour, a custom which was introduced amongst the Greeks in the time of Iphicrates.

[29] Wilkinson says, that the town of Suez stands on the site of the ancient Dobzim, which signifies *destruction*, and refers to the overthrow of Pharoah's host; and that the neighbouring mountain is called Attaga, or *deliverance*, in reference to the Exodus of the Israelites.

[30] Some of the heathen writers denied that the Egyptians were drowned. Justin, quoting Trogus Pompeius, says, "Moses was the leader of those that were banished, and took away the sacred things of the Egyptians, which they endeavouring to recover by arms, *were forced by a tempest to return home*, and that Moses having entered into his own country of Damascus, took possession of mount Sinah."

[31] An Arabian tradition says, "That some of the children of Israel, doubting whether Pharoah was really drowned, Gabriel, by God's command, caused his naked corpse to swim to shore that they might see it. The word here translated body, signifying also a coat of mail, some imagine the meaning to be, that his corpse floated

being driven on shore by the ebbing tide, were despoiled of their useless panoply ;[32] and Josephus informs us, that the armour and appointments, both offensive and defensive, were distributed by Moses amongst the Israelites ;[33] and a body of fighting men, fully armed, was thus established in every tribe, the number of which was greatly increased by the spoils of the Amalekites.

It is quite clear, however, from the account given

armed with his coat of mail, which they tell us was of gold, by which they knew that it was he." (Sale, Koran, vol. ii. p. 12.)

[32] Josephus distinctly affirms this to be the case.—" On the day following that of the above-mentioned judgment," says he, " the arms of the Egyptians were driven on shore, near to the spot where the Hebrews had pitched their tents; and this was considered by Moses as an additional instance of God's providence, the *people being greatly distressed for want of arms*, which were thus provided for their use." (Ant. Jud. b. ii. c. 16.)

[33] An ancient tradition preserved by Tertullian records, that after the Israelites had crossed the Red Sea, and established themselves in the wilderness, the Egyptians deputed an embassy to them, demanding the restoration of the treasures which they had carried out of Egypt, and which was stated to have been furnished to them in a moment of general panic, of which the Hebrews had taken advantage, to deprive them of their choicest possessions. Moses and the elders of Israel held a council, at which it was determined to reply, that they were ready to make restitution when the Egyptians should account to them for the wages due for their labours during such a lengthened period of time, in making brick, and building cities, towers, and pyramids, and other works, by which their strength had been wasted, and the lives of their progenitors wantonly sacrificed. The Egyptians, on making a calculation of the amount of these remunerating wages, compared with the value of the property entrusted to the Israelites, found such a large balance to be due to their emancipated slaves, that the application was not renewed, and the people were allowed to remain unmolested. (Tertull. cont. Marcion. l. 2.)

by Moses, who could not be deceived in the matter, that when Israel saw the Egyptians advancing in battle array, their hearts failed them, and they upbraided Moses[34] with his imprudent and unrequired zeal in attempting to deliver them from their slavery.[35] Moses meekly rebuked the hasty reproaches of this dissatisfied people, and expostulating with them on their groundless apprehensions; by the divine command directed them to proceed towards the sea, and then he stretched out his rod over the waters, which immediately receded, and Israel passed through on dry ground,[36] the waters being a wall unto them on their right hand and on their left.[37] At this point of time, about the

[34] The people of God went forth triumphantly, being conducted by the pillar of a cloud by day, and a pillar of fire by night, in which was the angel of God, or Jehovah, as their divine protector. Moses is traditionally said to have been seated on the Masonic stone of foundation at the Red Sea, when the people taunted him, in the extremity of their fear, with his imprudent zeal in attempting to deliver them from their Egyptian bondage; and he stood on the same stone, when he stretched forth his rod over the sea, and the waters formed a wall on each side for the Israelites to pass over in safety.

[35] "And they said unto Moses, because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou thus dealt with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, let us alone that we may serve the Egyptians? for it had been better for us to serve the Egyptians, than that we should die in the wilderness." (Exod. xiv. 11, 12.)

[36] The place where the Israelites crossed is about 160 miles in length, with a mean breadth of about 30 miles, narrowing very much at its northern extremity, the mean depth of its water is from nine to fourteen fathoms, with a sandy bottom.

[37] "The arm of the sea which they passed is in the Hebrew called *Suph*, that is, the rushy sea, because of the bulrushes therein

first watch of a remarkably dark night, God sent a violent east wind,[38] which dried up the mud at the bottom of the sea, that it might not incommode the Israelites on their passage, being lighted on their way by the pillar of fire, which, with its dark or cloudy side towards the Egyptians,[39] increased the darkness

abounding; but why among other nations it is called the Red Sea interpreters agree not; whether it be from the redness of the sand, or the redness of the water, both in the deep and by the shore, or from King Erythra, whose name signifies red, and sometime possessed that sea; neither is the knowledge of the thing very material. This sea, the waters of it being divided on each hand, they passed as by dry land." (Lushington, Expiat. p. 278.)

[38] Thevenot, speaking of the excessive heats of this country in summer, takes occasion to mention a very dangerous burning wind, called by the Arabs Samael, and which he supposes to be the east wind above-mentioned. It is mixed with streaks of fire as small as a hair, and frequently proves fatal to travellers; for those that breathe it either instantly die, or have but just time to complain of an inward burning. When they are taken up they are as black as a coal, and their flesh comes off from the bones; but those who perceive it coming sometimes escape the danger by falling flat upon the ground.

[39] This was an apt representation of the contrast between light and darkness—the light of reason, the light of religion, the light of true Freemasonry—and the darkness of error, the darkness of idolatry, the darkness of spurious Freemasonry. The intellectual vision of this besotted people was obscured; they paid divine honours to darkness, and now darkness was a snare and a trap in their way, and instead of being a protection, led them on to their downfal; and they saw, when it was too late, the perfect impotence of the power wherein they trusted. A noble writer says (Lord Shaftsbury, Characteristics, vol. iii. p. 124), "To me it plainly appears, that in the early times of all religions, when nations were yet barbarous and savage, there was ever an aptness or tendency towards *the dark part* of superstition." The Egyptians were not singular in the propensity, of which the cloudy pillar was a type; and the circumstance is

this unnatural convulsion of the elements, passed
and triumphantly over, with Moses at their h
encourage them by his example, that they might
him without fear, and submit themselves impli
the divine protection. "Moses primus prog
hortatus Hebræos ut alacriter sequantur per via
nitus datam." But when the Egyptians were
the sea,[45] and the Israelites had reached the o
shore in safety, the wind suddenly changed, the
rushed together with great violence,[46] and the

would fall much short of 2,000,000, exclusive of the mixed
that went up with them." (Pict. Bibl. vol i. p. 163.)

[45] "The Egyptians came on after them," as Shuckford
the circumstance (Con. vol. ii. p. 449), "and it being ni
they not having the light of the pillar, which guided the I
and finding themselves upon dry ground all the way they
might, perhaps, not at all suspect that they were off the sh
I imagine, that if they had seen the miraculous heaps of w
each side the Israelites, they would not so eagerly have ve
press after a people saved by so great a miracle. When the
got safe on the land over the sea, towards morning, the Lor
from the pillar of fire and of the cloud upon the Egypti
troubled their host, and took off their chariot wheels, that th
them heavily. The Egyptians began to find their passage
easy; the waters began to come upon them, and their chari
to sink and stick fast in the muddy bottom of the sea, so t
could get no further; and Moses, at the command of God, s
forth his hand over the sea; the Egyptians began now at
to see where they were, and to fear their ruin, they turned
fast as they could, and endeavoured to get back to shore;
waters came upon them in full strength, and overwhelm
And thus Pharoah and his whole army were lost in the Red

[46] We are told by Diodorus Siculus (Bibl. iii. 174),
Ichthyophagi, who inhabited a country on the coast of the
had preserved a tradition, that at a great distance of tim



PAGE 376.

army was overthrown, not a single individual being left alive to carry the tidings to Egypt. It has even been asserted by some travellers, in the height of their enthusiasm, that the prints of Pharoah's chariot wheels are still to be seen,[47] not only on the shore, but also extending into the sea, so far as the sand becomes visible at low water;[48] and that if these marks ever chance to be obliterated, they always renew themselves, as a standing attestation of the miracle.

related by their forefathers, that the whole sea was laid dry to the bottom by the retirement of the waters, which afterwards returned with great violence to their accustomed place.

[47] Niebuhr says (Trav. in Arab. p. 185), "Hammam Faraun is the name of a hot spring, which rises by two apertures out of a rock in the valley of Girondel, at the foot of a high mountain. It is used in baths by the neighbouring sick, who commonly stay forty days for a cure. The tradition that the Jews passed this way, and that Pharoah's army was drowned here, has occasioned this place to receive the name of Birket-el-Faraun. The Arabs imagine that Pharoah is doing penance at the bottom of this well, and vomits up the sulphurous vapours with which the water is impregnated."

[48] These are the words of Baumgarten, who gives Orosius as his authority, but vouches for the truth of the report.—"The tracks of the chariot wheels are not only to be seen on the shore, but as far into the sea also as one's sight can reach; and if they should at any time be defaced, either by chance or through curiosity, the divine power immediately orders the winds and floods to restore them to their former condition."

SECOND DEGREE.

ELEVEN LECTURES.

" In early days, when Masonry was young,
And heavenly music dwelt upon her tongue,
Celestial sweetness temper'd every grace,
With radiant glory beaming from her face;
Her flowing raiment pure as virgin snow,
Or fabled field where fairest lilies grow.
A milk-white lamb ran sporting by her side;
And innocence her manner dignified.
Her whole deportment harmony and love,
Temper'd with meekness from the realms above.
A blazing star upon her front she wore;
An emblem of integrity she bore.
Where'er she trod the Sciences arose;
Where'er she breath'd confusion sham'd her foes;
Dismay'd they fled, nor dared to look behind,
For foes of her were foes of human kind."

From an unpublished Poem on MASONRY *by the* REV. S. OLIVER.

" The second, or Fellow-crafts Degree is rendered interesting by those scientific instructions and philosophical lectures which characterise later parts of the mysteries; though both of these degrees were made to tend to the glory of that God who had given such wonderful faculties to them, and to the welfare of their fellow-creatures."—ARCHDEACON MANT.

" Nul ne sera admis au grade de compagnon, qu'il n'ait affirme, entre les mains du venerable, qu'il s'est retiré dans un lieu solitaire pour y méditer sur la vie humaine et qu'il croit s'être fortifié dans l'amour de la science et de la vertu par la lecture de philosophes anciens qu'il nommera. Il aura donné à deux pauvres de quoi vivre pendant un jour. Il sera mis dans un lieu de silence et occupé à résoudre par écrit des questions morales, avant d'être introduit dans la Loge."—DES ETANGS.

" As a Craftsman, in our private assemblies, you may offer your sentiments and opinions on such subjects as are regularly introduced in the lecture, under the superintendence of an experienced Master, who will guard the landmarks against encroachment. By this privilege you may improve your intellectual powers, qualify yourself to become an useful member of society, and, like a skilful Brother, strive to excel in what is good and great. All regular signs and summonses, given and received, you are duly to honour, and punctually to obey, inasmuch as they consist with our professed principles. You are to encourage industry and reward merit: supply the wants and relieve the necessities of Brethren and Fellows, to the utmost of your power and ability; and on no account to wrong them or see them wronged, but timely to apprise them of approaching danger, and view their interest as inseparable from your own. Such is the nature of your engagements as a Craftsman, and these duties you are now bound, by the most sacred ties, to observe."—CHARGE SECOND DEGREE.

LECTURE XIV.

ON THE SYMBOLICAL REFERENCES CONTAINED IN THE MASONIC LECTURES.

"What is Masonry? A beautiful system of morality, veiled in allegory, and illustrated by symbols."—LECTURES.

"Conferences were held with all the most distinguished Grand Officers and enlightened Masons resident in and near London, in order to establish a perfect agreement upon all the essential points of Masonry, according to the ancient traditions and general practice of the Craft."—QUARTERLY COMMUNICATION, Dec. 27, 1813.

"In the representation of a pure church, an ancient patriarchal scheme of symbolical machinery, derived most plainly from the events of the deluge, and borrowed, with the usual perverse misapplication by the contrivers of paganism, has been reclaimed to its proper use."—FABER.

"The first learning in the world consisted chiefly in symbols. The wisdom of the Chaldeans, Phœnicians, Egyptians, Jews, of Zoroaster, Sanchoniachon, Pherecydes Syrus, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolic. 'It was the mode,' says Serranus on Plato's Symposium, 'of the ancient philosophers, to represent truth by certain symbols and hidden images.'"—STUKELEY.

THE Order of Freemasonry contains a great number of Brethren who are in the constant practice of its rites, and yet rarely apply the science they professedly

admire to any other purpose than that which is broadly laid down in its ordinary lectures. The historical portion of these interesting elucidations is considered to possess a tendency to fix important truths in our recollection, and to possess no further utility or reference.[1] The preceptive admonitions which read us a lesson on the theological, cardinal, or moral virtues, and other essential duties of our station, are prized on account of their intrinsic merits,[2] as incitements to the practice of our relative and social duties to God, our neighbour, and ourselves;[3] and when the attention is directed to

[1] An old MS. in the British Museum defines a Mason to be "a man begot of a man, born of a woman, brother to a prince, &c."

[2] Bro. Rosenberg, an office bearer in the Grand Lodge of France, thus moralizes on some of the references of Freemasonry. "A good Mason is necessarily a virtuous man, he searches for instruction in studying the different sciences; the one will be useful to him in this world, the other in another and a better one. The light he should look for is that which is presented to him when he passes from the profane world to enter amongst the initiated. When he presents himself as a candidate, he may be compared to an infant in the womb of his mother—when he receives existence he is a mere embryo, certain members and organs can scarcely be discovered; he develops, grows, and the form of a human being may be seen. At this period the need of light is felt; he frees himself from the narrow circle which surrounds him, and appears on the stage of the world; but it is not without pain and trouble that he passes through life. The initiation is also accompanied with pain and difficulty. He enters the world and the Lodge by the assistance of a person unknown to him, who assists and supports him."

[3] On these points Professor Robison has most grievously misrepresented the tendency of the Order. He says that in the system of Freemasonry, "Christianity is considered as a mere allegory, or a Masonic type of natural religion; the moral duties are spun into the common-place declamations of universal benevolence; and the atten-

the symbolical instructions of Freemasonry,[4] the common interpretation is usually considered perfectly satisfactory; and the superficial Mason looks for no mystical or second meaning, which may tend to throw an additional light on the system, and invest it with new and increasing interest;[5] forgetting that the principal cha-

tion is continually directed to the absurdities and horrors of superstition, the sufferings of the poor, the tyranny and oppression of the great, the tricks of the priests, and the indolent simplicity and patience of the laity and of the common people. The happiness of the patriarchal life, and the sweets of universal equality and freedom, are the burden of every paragraph; *and the general tenor of the whole is to make men discontented with their condition of civil subordination, and the restraints of revealed religion.*" (Proofs, p. 93.) He is speaking of Freemasonry as it existed, or was supposed to exist, in Germany at the close of the last century; but his conclusions are in every respect untrue.

[4] "The usages and customs of Masons have ever corresponded with those of the ancient Egyptians, to which, indeed, they bear a near affinity. Those philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their magi alone, who were bound by oath never to reveal them. Pythagoras seems to have established his system on a similar plan; and many orders of a more recent date have copied the example. Masonry, however, is not only the most ancient, but the most moral institution that ever existed, as every character, figure, and emblem, depicted in the Lodge, has a moral meaning, and tends to inculcate the practice of virtue on those who behold it." (Preston, p. 40.)

[5] It is an illustration of the excellence, and moral and social tendency of the Order, to find it announced, in an official document, that "Freemasonry in Sweden is perhaps more in the ascendant than in any other country. All classes, from the king himself to the humble peasant, look on the institution with great veneration. In no part of

racteristic of the Craft is, that being veiled in allegory, it can be illustrated by no other method than the use of significant symbols.[6]

Freemasonry, then, being confessedly an allegorical system, all its points, parts, and secrets must partake in common of its emblematical construction.[7] Every doctrine and ceremony has its mystical reference—

Europe is its power so great, perhaps from its being more fully understood. Charles XII., formerly Duke of Sudermania, before his adoption of Bernadotte, now Carl John the king, created an Order of Knighthood, one of the qualifications of the candidate was, that he must be a Freemason of merit; and this qualification is still most stringent. It happens at the present moment that some most excellent Masons, not otherwise of gentle blood, but even exercising honest vocations, by virtue of their being members of this particular Order, take precedence at court of some who, on other occasions, would look on them with disdain." (F. Q. Review.)

[6] "Such customs and ceremonies are as ancient as the first ages of the world, the philosophers of which practised the method of inculcating their sublime truths and important points of knowledge by allegory and mythology, the better to secure them from descending into the familiar reach of every inattentive and unprepared novice, from which they might not meet with the veneration they deserved, and therefore became too familiar, and perhaps contemptible; for which reason they were accustomed to proceed with the utmost care and prudence. And Origen (contra Celsum) tells us, that the Egyptian philosophers had sublime notions which they kept secret, and never discovered to the people, but *under the veil of fables and allegories;* also other eastern nations concealed secret mysteries under their religious ceremonies, a custom still retained by many of them." (Calcott, p. 60.)

[7] As the founders of some of the degrees of French Masonry professed. "In this process the weak head finds only child's play—the initiated finds objects of thought which language cannot express; and the thinking mind finds food for its faculties." (Nachtrag. Original Schriften, 1787. Abtheilung, p. 44.)

every landmark its legitimate explanation. But there are often more important antitypes than those which are commonly assigned; and though they do not appear on the surface, are nevertheless worthy of our most serious consideration. Hence arises the necessity, in these times of scientific and philosophical research, of maintaining Freemasonry in its proper rank, by investigating the tendency of its numerous details, that we may correctly ascertain whether their import be uniform, and their typical reference valuable.

The result of such investigations will be the discovery, that Freemasonry is consistent in all its parts; which point to one and the same object, prominently kept in view throughout all the consecutive degrees;[8] and that every ceremony,[9] every landmark, and every symbolical reference, constitutes a plain type of some

[8] We have already seen that symbolical or blue Masonry consists of three degrees and no more. They are emblematical of the three stages of human life. First of youth, whose duty is industry and application in the acquisition of knowledge for the use of the future life; this is the state of an E. A. P. As men we are to apply our knowledge to the performance of our respective duties to God, our neighbour, and ourselves; which is the object of the second degree. And in the third, or emblem of old age, we are to enjoy the recollection of a well-spent life, and the hope of a joyful immortality.

[9] In Preston's Illustrations may be found the copy of a document, in the possession of the Lodge of Antiquity, containing an explanation of the ancient laws and ceremonies; which is still more fully developed in an ancient MS. in the British Museum, and has been printed by J. O. Halliwell, Esq., F.R.S. It is a poem on the Constitutions of Masonry—"Constituciones artis Gemetrie secundum Euclydem,"—and is supposed by the editor to be as ancient as the close of the fourteenth century. The science is here asserted to have originated in the time of Athelstan.

great event which appears to be connected with our best and dearest interests. All the historical facts and circumstances of the Jewish economy which have been incorporated into the system, and they are numerous and significant, partake of the same symbolical tendency;[10] and it is remarkable, that there is not a single legend or tradition, which Freemasonry acknowledges, that can be construed into a type or emblem[11] of any great truth, but is connected, directly or indirectly, with the covenant delivered by God,[12] with the gracious

[10] "The old high priest," says Lushington, "entered the most holy place by the blood of goats and calves; but Christ entered not by such base blood, but by most precious blood, which could be no other besides his own; for as his person was most precious, so must needs his blood be. The blood of man is more precious than the blood of a beast; but the blood of Christ is far more precious than the blood of all men besides." (Expiat. of a Sinner, p. 167.)

[11] It may be useful to observe here that the word *emblem* amongst the Greeks and Latins, was used to express a Mosaic pavement, or any work which was *inlaid* or tesselated—

"Arte pavimenti atque *emblemate* vermiculato."

[12] This is the legitimate scope and design of Christian Freemasonry; nor does it exclude our Jewish Brethren from a participation, in common with ourselves, in its presumed advantages, because they were the conservators of Masonry before it passed into our hands. They admit that the promise of a Messiah was made at the fall of man, and renewed to the patriarchs, to Moses and to David, because the fact is preserved in their accredited records. And this is the broad characteristic which pervades Freemasonry, even as it is now practised by themselves. They acknowledge that the three degrees of Masonry refer to three separate dispensations, extending from the creation to the end of the world; but for the latter, which we denominate the Christian, they substitute the prophetical dispensation; whereas a very little consideration might serve to convince them that the prophetical dispensation, if it ever existed distinct from that of

design of redeeming his erring creatures from the consequences of that unhappy event which expelled the first created pair from their bower of bliss, and of producing their eternal salvation.[13]

It is therefore reasonable to conclude, that, as primitive Freemasonry is supposed to be nothing else but a system of morals, or pure religion, addressed to God in the infancy of the world, when the manners of men were so unsophisticated as to need no ceremonial law, founded on the basis of that consoling promise made to man at the fall, and to which every rite referred;[14]

Moses, must have ceased with the building of Zerubbabel's temple, and consequently cannot be in existence at the present time.

[13] "That there was a mediator necessary," says Borlase, "was a tradition from the very first ages; and this tradition arose from the promise of God, and was confirmed by man's general consciousness of his own infirmities and sin, and his want, therefore, of some person to interpose, and reconcile so frail a creature to a God of infinite purity. This tradition the first idolaters did not deny, but chose mediators of their own fancy, the sun, the planets, and departed ghosts, framing to themselves a multiplicity of tutelary guardian demigods." (Ant. Corn. p. 56.)

[14] "This," says Sir Isaac Newton (Chron. p. 183), "was the morality and religion of the first ages, still called by the Jews, the precepts of the sons of Noah. This was the religion of Moses and the prophets, comprehended in the two great commandments of loving the Lord our God with all our heart, and our neighbour as ourselves. This was the religion enjoined by Moses to the uncircumcised stranger within the gates of Israel, as well as to the Israelites; and this is the primitive religion of both Jews and Christians; and ought to be the standing religion of all nations, it being for the honour of God and good of mankind. So then, the believing that the world was framed by one supreme God, and is governed by him, and the loving and worshipping him, and honouring our parents,

so the same system, as practised at present, in order to preserve its consistency, should, although its ceremonies are more abundant, and its inferences less evident to the senses, point to the terms of the same covenant, elucidating them by a series of types,[15] which may clearly shadow forth their truth, and confirm our hopes of becoming sharers in their benefits.

Legendary lore has been brought into requisition in every age of the world,[16] to sanctify, not merely spurious

and loving our neighbour as ourselves, and being merciful even to brute beasts, is the oldest of all religions."

[15] Like ourselves, the Jewish Masons explain their types as indicative of the Messiah, although they do not agree with us, that the prophecies were fulfilled in Christ. As a Christian Mason, however, I have no hesitation in expressing my belief, that the details of our noble Order, like those of the entire scheme of the Jewish religion, point to the revelation of a plan of salvation which was intended to include all God's creatures within its comprehensive fold, attended with the development of a resurrection from the dead, plainly expressed in a typical ceremony instead of words, like as the offering of Isaac on mount Moriah was a scenic prediction of the great atonement for sin. This opinion, originally adopted when I was a very young Mason, has become confirmed by a more mature consideration of the nature and details of the Order. Nor do its legends, though some of them may appear fanciful and extravagant, carry a sense which may be interpreted as sanctioning any objections to the view which I have taken of the general religious references of the system. As Freemasonry contains some legends of great importance to the Order, it may be useful to ascertain the degree of credit to which they are entitled. This is the design of the present lecture.

[16] "The Druids of Britain used allegory and fable, as the Orientals did, to convey their doctrines into previously adapted and well-prepared minds, without being at all understood by, or subjected to the refusal and profanation of the ludicrous and perverse." (Borlase, Ant. Corn. p. 86.)

religion and spurious Freemasonry; but every true system of faith has, in its progress, sought to strengthen itself by the same means. The original languages of mankind were highly poetical; a strain of symbol and allegory[17] imbued even their common conversation; but their set legends, like the original lectures of Masonry, always assumed a poetical form. In fact, poetry was the earliest state of composition. Some think that it was designedly used amongst heathen nations for the purpose of seducing the people into idolatry, because it afforded greater scope for placing truth in an equivocal form.[18] However this may be, we can have no doubt that the original truths which occupied such an important rank in the history of man, were corrupted at a very early period,[19] by those who found it their interest to separate themselves from

[17] Thus the R. Solomon Alcabes, in an explanation of the vision of Elijah, understands by the furious winds that rent the rocks, those violent persons who give way to their passions; by the earthquake, such as do injury by the tongue of slander; and by the fire, such as consume themselves by the heat of their unruly desires. Therefore God was in none of these, but only in the still small voice, i, e., in those who are of a calm, deliberate, and benevolent disposition. (Pref. to Manot. a Levi.)

[18] This was the opinion of Strabo; and it is repeated by Clem. Alex., who says that Orpheus and the early poets, by the influence of music and poetry, corrupted the minds of men, and confirmed them in the errors of a false worship.

[19] "About the age of Nimrod, or the Rebel," says Hales (Chron. vol. iv. p. 462), "began the first corruption of the primitive theology and worship. The Sabian idolatry of the heavenly host and the elements was then introduced in Chaldea, and reached Arabia in Job's time, who expresses in lively terms his abhorrence of the adoration of the sun and moon."

the true worship of their Creator;[20] and it was from these corruptions that the spurious religion and spurious Freemasonry sprang. The apostacy was gradual, and the incitements seductive. Even the most acute and philosophical persons (and they were not numerous), would scarcely perceive the changes which came over them so smoothly and imperceptibly.[21] Every innovation was accompanied by sacred hymns and religious exercises, and the ostensible motive was always the honour of the Deity. Thus by gradual steps traditions of the most holy facts and institutions were perverted amongst the heathen, although not altogether extinguished.[22] The truth was preserved in a deteriorated

[20] "The primitive system of the world," says Ramsay, "was that of one supreme Deity. In order to adapt this idea to the capacity of the vulgar, the divine attributes were represented by allegories and hieroglyphics; but mankind sinking into matter, quickly forgot the meaning of those sacred symbols, and fell into idolatry. Rash and inconsiderate minds, not being able to distinguish between principles and the abuses of them, ran from one excess to another. Such have been the variations of the human mind, with regard to the Deity, in almost all times and all countries." (Cyrus. Pref. xvi.)

[21] At its institution the spurious Freemasonry was intended to be the vehicle of regeneration and mental purity. Thus Plato, in his Phædo, represents Socrates as saying—"They who established the mysteries were no ordinary persons; for thereby was enigmatically signified that whoever was not initiated in the lower, and perfected in the higher mysteries, should go to Hades, and there wallow in mire; but whoever had been both purified and perfected should be translated to the dwelling of the gods."

[22] And this perversion might be one consequence of that system of inviolable secresy which was so strictly observed, that Alexander condemned his tutor, Aristotle, for publishing what he considered to be dangerous to the institution. "You did wrong," says he in his famous letter, "in publishing the acromatic parts of science. Wherein

form, and the visions and revelations communicated by a gracious Deity to man, were ascribed to hero gods or deified mortals.[23]

The Talmuds of Jerusalem and Babylon, in like manner, abound with specimens of legendary lore, intended to add weight to the authority of the Jewish religion;[24] and the Golden Legend, and other similar publications, afford abundant evidence of the same practice amongst Christians;[25] for not only in the in-

shall we differ from others, if the sublime knowledge we gained from you be made common to all the world? For my part, I had rather excel the bulk of mankind in the higher branches of learning than in extent of power and dominion." Aristotle apologized by telling him, that his book of metaphysics was written in such a symbolical manner, that it could not be understood without the key, and that it was only useful to refresh the memories of those who had been taught by himself.

[23] This argument was used by Celsus the Epicurean. He ascribed the tradition of the tower of Babel, and the consequent confusion of tongues and dispersion of mankind, to the fiction of the Aloadæ in Homer; the flood to the fable of Deucalion; paradise to the garden of Alcinous; and the burning of Sodom, and the cities of the plain, to the story of Phaeton.

[24] These legends are stated to have been originally delivered to Moses by the Almighty on mount Sinai, and handed from father to son, by a succession of rabbis, in the way of oral communication, to the time when the Rabbi Judah collected them, and committed them to writing.

[25] The religion of the crescent is equally fertile in its legendary references. The sacred fables of the followers of Mahomet are numerous and fanciful, and point to the illustration of some important tenet, some necessary observance, or historical fact, which was considered essential to the well-being of their system. Many of these legendary tales will fall under our notice in the course of these lectures.

fancy of religion, but throughout all ages, the mind of the worshipper has been strongly affected by marvellous relations, and impressed by prodigies which are beyond his comprehension.[26] And hence, though at their original promulgation all religious legends have had facts for their basis, yet in passing through many hands,[27] by transmission to posterity, they became so much extended and exemplified by warm and inventive imaginations, as to distort in the first instance, and ultimately to pervert,[28] the original truth, till it was lost in the substituted anomaly.

[26] From this feeling proceeded those absurd superstitions which, it cannot be denied, are contained in some of the mystical works on Freemasonry, and which our modern continental Brethren call "des recherches vaines autant que ridicules Il suffira d'en nommer les objets pour en faire sentir l'absurdité. Ces objets étaient l'alchimie, la divination, la nécromancie, l'astrologie, la pierre philosophale. Les princes donnaient l'exemple ils etaient souvent plus superstitieux et plus méchans que les peuples qu'ils abrutissaient, et l'on brûlait encore, par leurs ordres, des hommes vivans, pour des sortilèges et des opinions appelées hérésies."

[27] The metaphors and allegories of moralists and metaphysicians have been also very fertile in deities, of which a thousand examples might be adduced, from Plato, Cicero, and the inventive commentators on Homer, in their pedigrees of the gods, and their fabulous lessons of morality.

[28] "When a nation, either in body or by colonies, changes its habitation, in this peaceable migration it transports every thing along with it, all its institutions, sciences, remembrances of past transactions, and memory of its ancestors. The history of its first state has always preceded the history of the second. At length its traditions are altered by their antiquity; time has confounded the whole, and the two histories form at length no more than one. See then how facts, true in themselves, become false, as referred to the places where they are supposed to have happened. This observation

These legends, in passing through the hands of Jews, Mahometans, and Christians, in successive ages, have often assumed the appearance of fiction, although founded undoubtedly on facts;[29] for a legend, unprotected by the security of written testimony,[30] how true soever it may have been at its first promulgation, and however carefully transmitted, cannot fail, during its progress down the stream of time for many successive centuries, to become to a certain extent unfaithful; history will degenerate into fable, and fable into romance. Notwithstanding the truth of these remarks, and they will apply to the subject in all its bearings, the Jewish and Christian legends[31] are still matters of

may serve to throw much light on the obscurity of history." (Hales. Anal. vol. iv. p. 119.)

[29] And this will not be difficult to conceive, when we reflect that even amongst ourselves a recent event will assume a very different form and character by undergoing the new and improved versions of several relators. Each narrator will embellish the tale to suit his own views, until in a very short period it will vary so essentially from the original fact, as scarcely to be identified with it by any point of resemblance.

[30] The early inhabitants of the world saw this risk, and to provide against it, committed their history to the best writing they were acquainted with, viz., hieroglyphics and sacred alphabets. The same method was pursued with respect to their secret knowledge. Thus Costoodiis, an ancient Greek philosopher, invented an alphabet, in which he wrote 360 books on divinity, talismans, astrology, magic, influence of planets, and fixed stars, and on the conjuration of spirits. Hermes Abootat invented another alphabet, by the charm of which, contained in magical inscriptions, he locked up and guarded the treasure chambers of Upper Egypt. A number of other alphabets may be found in Hammer's translation of Bin Wahshih.

[31] That the opinions of intelligent Brethren were favourable to the identification of Masonry with Christianity a century ago, may be

faith; and there are innumerable persons of learning, judgment, and serious piety, who attach considerable credit to both.[32]

The Jews consider their traditions[33] of more intrinsic value than the Holy Scriptures,[34] attaching greater weight and authority to them than to the written word of God.[35] And their custom, which was faith-

gathered by the admixture of Jewish and Christian symbols of Masonic virtues which adorned the great banquetting hall belonging to the Lodge of St. John at Marseilles. (See Calcott. Cand. Disq. p. 123.)

[32] Dean Prideaux, who is extremely sceptical respecting the legends and traditions contained in the Jewish Talmuds, and in the Apocryphal books of our scriptures, admits that "such romancers do usually so accommodate their fables to the usages and customs of the people and times of which they treat, as not to ascribe any other to them than such as have known use and practice in them; and therefore these books (the Apocryphal) may be *of some authority for usages and customs*, although not for history." (Con. p. 1, b. 5, s. 5.)

[33] "If any one should ask whence it is that the Jewish religion hath taken so deep root in the minds of all the Hebrews, as never to be forced out, there can be no other possible cause assigned or imagined than this, that the present Jews received it from their parents, and they from theirs, and so on till you come to the age in which Moses and Joshua lived. They received, I say, by a certain and uninterrupted tradition, the miracles which were worked, as in other places, so more especially at their coming out of Egypt, in their journey, and at their entrance into Canaan; of all which their ancestors themselves were witnesses." (Grot. de Verit. b. 1. s. 14.)

[34] "The Jewish doctors," says Ramsay, "asserted that the literal sense of the sacred text was only an image of hidden truths. They changed the words and precepts of wisdom into allegories, after the custom of their ancestors, who had left them several books for their instruction in this science." (Cyrus. p. 341.)

[35] Thus it is stated in their writings, that "the words of the Scribes are lovely above the words of the law; that the words of

fully imitated by heathen nations, of expressing important truths by scenic representations, would serve to strenghen the belief in legendary lore, by multiplying the number of traditional facts. From this view of the case, our surprise ceases at the multiplication of legends that exist, after the facts from which they originated, and to which they referred, have been forgotten, and wiped away by the hand of time. And it may be conceived, without any great stretch of the imagination, that new facts might be appended to the legend, to suit the fancy, or to support the theories of a different state of society,[36] and thus be transmitted, augmenting as it progressed, to posterity, until it assumed a form, which at its first adoption, was never contemplated. It will not be necessary to adduce

the law are weighty and light, but the words of the Scribes are all weighty; that the words of the elders are weightier than the words of the prophets (where, by the words of the Scribes, and the words of the elders, they mean the traditions delivered to them by their scribes and elders). And in other places, that the written text is only as water, but the Mishna and Talmud (in which are contained their traditions) are as wine and hippocras. And again, that the written law is only as salt, but the Mishna and Talmud are pepper and sweet spices. And in many other sayings, very common among them, do they express the high veneration which they bear towards the oral or traditionary law, and the little regard which they have to the written word of God in comparison of it, making nothing of the latter but as expounded by the former, as if the written word were no more than a dead letter, and the traditionary law alone the soul that gives the whole life and essence thereto." (Prideaux, ut supra.)

[36] It must be admitted that these observations apply to Freemasonry, as it existed in a new state of society in France during the eighteenth century, when many new degrees were fabricated and engrafted on the original plan of simple blue Masonry. (Vide Lect. xxv. infra.)

evidence in support of the proposition, that legends, how implicitly soever they may be believed, are frequently distorted records of an original fact, which, at its first promulgation, would constitute an useful lesson that it was thought necessary to preserve for the benefit of posterity.[37] The mythological histories of heathen nations still existing, are full of legendary accounts of their deities,[38] which are received with a reverential faith by a large majority of the inhabitants of this

[37] "The easy, obvious, and proper conduct to pursue in such a case is, to declare that the facts are parabolical, and composed for the sake of practical illustration, when they are so. Such was the conduct of Nathan, when he followed up his romance of the pet lamb and cruel landlord, with adding, 'thou art the man;' and that of the Lord when he said, 'I will liken him to a wise man which built his house, &c.;' and when he said, 'hear ye the parable of the sower;' and, 'the kingdom of heaven is likened to a certain king, &c.' For in all these cases the very words, or the idiom of them, signify the nature of the story. It is right that I should add, that whenever the Evangelist says, he spake by a parable, his meaning is, that Jesus himself, when he spake it, gave it out as for a parable, and that we are not to understand that he explains the truth to us, but that Jesus left his audience in a state of ignorance." (Brit. Mag. 1833, p. 46.)

[38] Thus of the apis or calf of Egypt, which, according to the Arabian writer, Bin Washih, was called Bahumid, it will be unnecessary, as the author affirms, to say, that its worship "was renewed by the Israelites, and preserved in the mysterious rites of the Druses. Let us remember only a circumstance which shows the concordance and relation of the name of Bahumid, or Bahumet, which is related in the history of the Templars to have been one of their secret and mysterious formulas, with which they addressed the idol of a calf in their secret assemblies. Different etymological explanations and descriptions of this word have been brought forward, but none surely so satisfactory as this, which proves that the Templars had some acquaintance with hieroglyphics, probably acquired in Syria."

globe even at the present day.[39] And what is still more extraordinary, the legends of these nations, wild and improbable as they may appear, are universally transcripts of some acknowledged truth, authenticated by our own sacred records.

The same custom of conveying instruction was used by the wisest of men. The proverbs of our Grand Master, King Solomon, are a system of wisdom, wrapped up in a small compass, each being expressed in a few words, that it may be more easily remembered, and, in metaphorical language, that it may be more entertaining and instructive.[40] Wise men in all ages and all languages, from the inspired Solomon on his throne to the benighted Druid in his cell, have

[39] I would here observe that there was this difference between the true and false religions, that while the former pointed to the happiness of mankind, both in this world and the next, the latter referred to this life only, and tended to the glory of man rather than of God. Madame Stael finely observes—"The religion of the Greeks was not like Christianity, the comfort of misfortune, the luxury of misery, or the future life of the dying. Its aim was glory and triumph, and it exalted man almost to divine honours."

[40] In heathen nations these solemn truths were imbedded in hieroglyphics, and particularly in Egypt; and "the most reasonable objections which can be made against the explanations of many of the hieroglyphics are counterbalanced by the evident truth, that a great many of them were invariably used in astronomy and chemistry for expressing the same objects; if the meaning of some of them does not prove satisfactory, there are others, to the truth of which no important objection can be made. Such are the hieroglyphics mentioned to have been represented on the tombs for conveying to posterity the character, mode of life, and death of the person buried therein." (Hanmer. Hier. Pref. xi.)

scattered their observations in a proverbial dress. The sages of antiquity were much attached to this method of enforcing moral virtue.[41] Solomon chose this method of embodying and communicating his wise lessons of instruction, in compliance with the taste of the age in which he lived.

Nor had the custom fallen into desuetude in the period when the Saviour appeared on earth to execute his benevolent mission. His divine parables are of a similar nature.[42] They consist of short legends or imaginary transactions, put hypothetically, for the purpose of conveying moral and religious truths, and useful lessons of instruction, without resorting to personalities which might have been considered offensive, and thus have defeated the purpose which they were intended to accomplish.

[41] Throughout all antiquity this custom was practised. The bardic proverbs of our own country comprehended all the morality of the Druidical order. I subjoin a few specimens for the purpose of showing how much their wise sayings resembled the Freemasonry of all other nations. They have been selected from the most ancient bardic writings.—"To deceive the innocent is utterly disgraceful. The most painful of diseases is that of the heart. No man will ever thrive by vice. On God alone let us place our dependence. Many are the friends of the golden tongue. Woe to the land where there is no religion. The man who disbelieves a God is incapable of reason. The man who breaks the unity of society is the blemish of the assembly, the affliction of the womb that bare him, the detestation of the country. Like a ship in the midst of the sea, without rope, or sail, or anchor, is the young man who despises advice, &c."

[42] Nothing can be more beautifully Masonic than the brief sentences contained in his divine sermon on the mount. Matt. v. 5, 7, 9, 16, 37, 44—vi. 20, 21. Luke xi. 9.

In like manner Freemasonry has its legends and allegorical references,[43] many of them founded in fact, and capable of unquestionable proof, whilst others are based on Jewish traditions, and consequently invested with probability, while they equally inculcate and enforce the most solemn and important truths. The first degree is historical, symbolical, and moral. The second embraces history and science.[44] And the third legend philosophy and ceremonies. Be it my duty to separate truth from falsehood, and show to the fraternity what dependence they may safely place upon the institution, and how far its rites, doctrines, and practices may be vindicated and recommended by their conformity with the written records of truth.[45] If the facts and legends of Freemasonry be found to connect

[43] St. Barnabas, in his general epistle, spiritualizes, in an allegorical manner, many of the commands of the Mosaic law; as for instance, "Moses said, ye shall not eat of the swine; meaning thus much—thou shalt not join thyself to such persons as are like unto swine, who whilst they live in pleasure, forget their God; but when any want pinches them, then they know the Lord; as the sow when she is full knows not her master, but when she is hungry she makes a noise, and being again fed, is silent."

[44] The French have these preliminary ceremonies to the second degree:—"Le neoph .·. qui va sa présenter a rempli les conditions qui lui étaient imposées, il s'est retiré dans un lieu solitaire pour y méditer sur la vie humaine. Les auteurs qu'il a lus, sont . . . ., il s'est pénétré des sages leçons de ces grands philosophes; il a reconnu le prix de la science et de la vertu. Il a donne à deux infortunés de quoi vivre pendant un jour."

[45] Such an exposition of the design of Freemasonry may prevent the recurrence of divisions amongst the Brethren, which are unfavourable to the prosperity of the Order.

themselves with our future hopes and prospects, a strong incentive is produced for their careful investigation; and the Christian Brother may find, not merely an amusement, but an interest in the pursuit. These lectures will contain sufficient data to excite his energies into action, and it will not be too much to anticipate that his investigations will meet with an adequate reward.

LECTURE XV.

ON THE NUMBER AND CLASSIFICATION OF THE WORKMEN AT THE BUILDING OF KING SOLOMON'S TEMPLE.

"King Solomon selected those of most enlightened minds and comprehensive understandings, religious men, piously zealous in good works, as masters to superintend the workmen; men skilful in geometry and proportions, who had been initiated and proved in the mystical learning of the ancient sages—those he made overseers of the work."—HUTCHINSON.

"Each operative mason at the erection of the temple of Solomon was known and distinguished by a peculiar mark. Thus the disorder and confusion that might otherwise have attended so immense an undertaking was completely prevented; and not only the craftsmen themselves, who were 80,000 in number, but every part of their workmanship, was discriminated with the greatest nicety, and the utmost facility. If defects were found, by the help of this mark the overseers were enabled without difficulty to ascertain who was the faulty workman; so that all deficiencies might be remedied without injuring the credit, or diminishing the reward, of the industrious and faithful of the craft."—CROSS.

"That no confusion might arise, owing to the great numbers employed, in paying the workmen their just wages, they were divided into three classes, according to the degree of professional knowledge possessed by each. The first class was that of the Apprentices, the second of Fellowcrafts, and the third Masters. Each class had particular signs and words entrusted to its members, and different places were assigned for the payment of each at the stated periods."

ARCHDEACON MANT.

THE general statement of Anderson and his followers respecting the number of workmen at the building of the temple is expressed in these words:—"To carry on this stupendous work with greater ease and speed,

Solomon ordered all the craftsmen, as well natives as foreigners, to be numbered and classed as follows, viz.:

1. HARODIM, princes, rulers, or provosts, in number .	300
2. MENATZCHIM, overseers and comforters of the people in working, who were expert Master Masons . . .	3,300
3. GHIBLIM,[1] stone squarers, polishers, and sculptors; ISH CHOTZEB, men of hewing; and BENAI, setters, layers, or builders, being able and ingenious Fellowcrafts .	80,000[2]
4. The levy out of Israel, appointed to work in Lebanon one month in three, 10,000 every month, under the direction of the noble Adoniram, who was the Junior Grand Warden	30,000
All the Freemasons employed in the work of the temple, exclusive of the two Grand Wardens, were . . .	113,600

"Besides the Ish Sabbal, or men of burden, the remains of the old Canaanites, amounting to 70,000, who are not numbered among Masons."

[1] Maundrell thinks these men were inhabitants of Byblus. Speaking of Gibyle, he says—"It is probably the country of the Giblites, whom Hiram made use of in preparing materials for Solomon's temple, as may be collected from 1 Kings v. 18, where the word, which our translation hath rendered *stone squarers*, in the Hebrew is גבלים, Giblim or Giblites; and in the LXX. βυβλοι, i. e., the men of Byblus, the former using the Hebrew, and the latter the Greek name of this place. The same difference may be observed in Ezek. xxvii. 9, where this place is again mentioned."

[2] In conformity with this statement, Anderson says further, in his version of the Master's song,—

"We sing of Masons' ancient fame,
Lo, eighty thousand Craftsmen rise,
Under the Masters of great name,
More than three thousand just and wise,
Employed by Solomon, the sire
And general Master Mason too,
As Hiram was in stately Tyre,
Like Salem built by Masons true."

"Solomon distributed the Fellowcrafts into separate Lodges,[3] with a Master and Warden in each, that they might receive commands in a regular manner, might take care of their tools and jewels, might be regularly paid every week, and be duly fed and clothed, &c.; and the Fellowcrafts took care of their succession by educating Entered Apprentices.[4] Thus a solid foundation was laid of perfect harmony among the Brother-

[3] "It is not unlikely," says M. Clavel, in his Histoire Pittoresque, "that the Dionysiasts formed one of the same association as the Jewish Masons who built the temple of Jerusalem. These latter, beyond doubt, were bound together in an organization which extended beyond Judea. The Bible exhibits them mixing themselves with the Tyrian Masons, notwithstanding the ordinary repugnance of the Israelites towards strangers; and Masonic tradition, which must not be contemned, shows that they recognized each other by words and secret signs, similar to those employed by the Masons of other countries. There was also between the Jews and Tyrians a conformity of allegorical taste, particularly in all that affected sacred architecture. According to Josephus, the temple at Jerusalem was built on the same plan, in the same style, and by the same architect, as the temples of Hercules and Astarte at Tyre."

[4] The Masons who built the magnificent edifices which adorn our own land in the middle ages, were governed by similar ordinances, made and promulgated in Grand Lodge by "The grete lordes and Masonnes" there assembled. A MS. in the British Museum (Bib. Reg. 17 A. I. ff. 32), records in metre fifteen points of discipline to which the fraternity were subjected under pain of expulsion.

Suche ordynance at the semblé was layd
Of *grete lordes and Maysters* byforesayd,
For thylke that ben unburden y-soysse
Ageynus the ordynance that theye ysse
Of these artyculus, that were y-mened there,
Of *grete lordes and Masonns* al y-fere.

hood; the Lodge was strongly cemented with love and friendship; every Brother was duly taught secresy and prudence, morality and good fellowship; each knew his peculiar business, and the grand design was vigorously pursued at a prodigious expense."[5]

To this statement the following objections have been offered: Solomon in his message to Hiram states, that Hiram's servants being eminently skilled in hewing of timber, &c.,[6] he is in need of his aid in completing the intended work. Hiram, on certain conditions, promises his assistance;[7] upon which Solomon numbers

> And gef they ben y-preved opunly
> Byfore that semblé, by an by,
> And for here gultes no mendys wol make,
> Thene most they nede the Craft forsake,
> And so Masonns' Craft they schul refuse,
> And swere hyt never more for to use.

[5] Anderson's Constitutions, edit. 1784. p. 24.

[6] Some authors, however, say that the timber was felled by the remnant of the Canaanites, who had been usually employed in a similar service to provide fuel for the consumption of their conquerors.

[7] Bro. Husenbeth, of Bristol, has the following very sensible remark:—"The Tyrians were celebrated artists; Solomon therefore, unable to find builders of superior skill for the execution of his great plans in his own dominions, engaged Tyrians, who, with the assistance of the zealous Jews, who contented themselves in performing the inferior labour, finished that stupendous edifice. Here our present S. T. and W. had probably their origin, and the fraternity of the builders was classified according to their merit and skill in the art of architecture. The S. T. and W. of the first class allude to the masonic or architectural employment, and to the situation where that class were stationed; the next class, with higher pretensions, were to be found in a more exalted part of the rising edifice, and had the immediate care of employing the first class, in the inferior

ıe strangers in Israel, and finds them to amount to 83,600 men. Of these he makes—

70,000 labourers,
80,000 hewers and squarers,
3,600 overseers,
30,000 the levy of Jerusalem.

hese make exactly the sum of 183,600 as above, ithout taking into the account the servants of Hiram, ho were with the servants of Solomon;[8] out of this umber it should appear that 153,000 were not qua-fied to become Freemasons, being bondmen in the rvice of Solomon.[9] Should this be true, it would

cupations of the plans, in which they were instructed by the rethren of a third and more effectual class of artists. These ex-llent orders and rules were necessary to conduct so great an under-king, and the whole of the management devolving upon an excellent chitect, of Israelitish descent, but a Tyrian by birth and education, carefully amalgamated the interests of both the Jews and the rians employed in various situations in the building, so far, that, cording to the traditions handed down to us, unanimity was not sturbed until the labours of the building were nearly finished." '. Q. R. vol. iii. p. 22.)

[8] 2 Chron. ii. 8.

[9] "It was customary in those ages to employ foreigners in bond rvices and in buildings; and the Egyptians boasted of it as an nour to their country, that the natives would not consent to such rvile labours. Solomon attempted an innovation, which might ve been very obnoxious to the Israelites, in putting them to those ıds of work in which foreigners only had been before employed, cause we afterwards find them, through Jeroboam, a man who had en superintendent of Solomon's buildings, and had left his service disgust, complaining to Rehoboam of the burdens which his father d imposed upon them; and when they obtained no promise of lress they rebelled, and called Jeroboam to be their king." Iichaelis. Laws of Moses, vol. i. p. 303.)

appear somewhat difficult to account for the above number, although it coincides with the numbers gathered from Holy Scripture. From 2 Chron. ii. 1, we naturally conclude that Solomon first appointed—

70,000 labourers,
80,000 stonemasons,
3,600 overseers,

153,600 total.

And that on application to Hiram, King of Tyre,[10] he furnished, to cut timber in Lebanon, &c., 30,000 men, i. e. 153,600 + 30,000 = 183,600 as before. And herein Anderson, Calcott, and other old Masonic writers

[10] The Tyrians, at this period, were the most famous commercial people in the world, and their flag rode triumphant over the sea. Their intercourse with our own island, and their influence over its spurious Freemasonry, are thus explained by Borlase:—"The Phœnicians were very conversant with the Persians for the sake of the eastern trade, of which Tyre and Sidon were the principal marts for many years; and nothing is more likely than that the Phœnicians, finding the Druids devoted beyond all others to superstition, should make their court to that powerful Order, by bringing them continual notices of the oriental superstitions, in order to promote and engross the lucrative trade which they carried on in Britain for so many ages. What makes this the more likely is, the general character of the Druids, who were glad to catch at every thing they could lay hold of to enrich their superstition. It may not be amiss here to observe, that the same channel which imported the Persian, might also introduce some of the Jewish and Egyptian rites. The Phœnicians traded much with Egypt, and had Judea at their own doors, and from the Phœnicians the Druids might learn some few Egyptian and Jewish rites, and interweave them among their own. This is much more probable, than that the Druids should have had their whole religion from Egypt, as some think, or from the Jews, as others, with as little reason, contend." (Ant. Corn. p. 151.)

agree. But in opposition to this statement it is specifically declared, 1 Kings v. 13, that the 30,000 are *the levy from Israel.*

Before we proceed to examine the accuracy of these numbers, it may be as well to observe that there are some variations in different authorities. Thus Josephus gives,

	30,000	in Lebanon,
	70,000	foreigners,
	80,000	Masons,
	32,000	overseers,
	212,000	total.

The author of the Masonic Pocket Companion, published in 1764, in his frontispiece, thus classes them,[11]

	300	Harodim,
	3,300	Menatzchim,
	83,000	Ghiblim,
	30,000	Adoniram,
which with	70,000	Labourers, or Ish Sabbal,
makes	186,600	for a total.

[11] Some kind of classification was necessary for the purpose of good government; for if this excellent arrangement had not prevailed "when the foundation of Solomon's temple was first laid, it is easy to see, that glorious edifice would never have rose to a height of splendour which astonished the world. Had all employed in this work been masters, or superintendents, who must have prepared the timber in the forest, or hewn the stone in the quarry? Yet though they were numbered, and classed under different denominations, as princes, rulers, provosts, comforters of the people, stonequarers, sculptors, &c., such was their unanimity, that they seemed actuated by one spirit, influenced by one principle; merit alone then intitled to preferment; an indisputable instance of which we have in the Deputy Grand Master of that great undertaking, who, without either wealth or power, without any other distinction than that of

The old traditions of Masonry say, that the only actual Freemasons who were present at the building of the temple were the 3,300 overseers, mentioned 1 Kings v. 16, added to the 300 who were called Ghiblimites, and were in fact Masters over all the operative Masons employed in the work.[12] This account, however, I am disinclined to receive, because it appears at variance with fact. In our scriptures there is a discrepancy, which though easily reconciled might mislead the unwary. In 1 Kings v. 16, the number of overseers is stated as 3,300; while in 2 Chron. ii. 18, 3,600 are mentioned as occupying a superior station in the work.[13] To reconcile this apparent contradiction, the

being the widow's son, was appointed by the Grand Master, and approved by the people, for this single reason, because he was a skilful artificer." (Calcott. Cand. Disq. p. 150.)

[12] Our lectures say that the knowledge of operative Masonry is derived from three sources.—1. From observation and experience, which are common to all mankind. 2. From judgment and reflection, with which God hath endowed his creatures in various proportions and degrees. 3. From the traditions of the Masters of wisdom in every age, whether oral or written.

[13] " Freemasons are not indebted to the Israelites for their art. S. T. and W. do not constitute Freemasonry, but are local marks whereby they know each other, and may be altered, or entirely done away without the least injury to scientific Freemasonry. It is with many Freemasons too absurd a belief, and a still more absurd practice, to build our science upon so shallow a foundation as S. T. and W., which, I fear, constitute with some the only attainment they look for in Freemasonry. That certain signals may be necessary I do readily allow, but deny that such a mechanism shall constitute a principal part of our institution. The ancient Phœnicians, from whom the Israelites received the higher instructions in the mysteries of the secret societies, had their signs and ceremonials as far as outward forms were necessary, but it would be illjudged to suppose that those

R. Manassah ben Israel remarks, "For the conciliation of these texts, it is necessary to observe, that there were 3,300 master workmen over the 70,000 carriers, and the 80,000[14] wood-cutters in the mountain; that 300 had the command over the whole, which make the additional number stated in Chronicles. Kimchi, Abarbanel, and other rabbis say, that these 300 had jurisdiction over the 3,300, which is also probable.[15] Or it may be, that the 3,300 were overseers over the whole of the workmen, but the 300 were superintendents of the work performed in Lebanon.[16]

forms constituted the mysteries of their learned secret societies." (Husenbeth, ut supra.)

[14] There were, as it is said (Diod. Sic. l. 1. Plin. l. 36, c. 12), 360,000 men employed upon one of the pyramids of Egypt for twenty years; and therefore the above numbers do not appear extreme or unnecessary.

[15] In the reign of Saul the Israelites were wretched mechanics. There were at that time no persons capable of forging iron; and they were obliged to go to the Philistines, even to sharpen and repair their instruments of husbandry. (1 Sam. xiii. 19.) But in the following reign the case was materially altered. David, by his judicious encouragement, had infused both taste and judgment into his people, and amongst them were found "hewers and workers of stone and timber, and all manner of cunning men for every manner of work, of gold, and silver, and brass, and iron." (1 Chron. xxii. 15, 16.)

[16] In 1 Kings ix. 23, and 2 Chron. viii. 10, a difference of 300 also occurs, which is thus accounted for:—There were two classes of overseers that King Solomon employed over the work; the first were the Israelites, in number 250, and the others were the proselytes or strangers, amounting to 300, making together 550, as in Kings. In Chronicles, the 250 Israelites only are reckoned. The reason why the 300 are not mentioned in this passage of the Chronicles is, because they were included in the other account, when in reckoning

The whole number of men employed about the work, who were linked

By the mystic word and sign,
By our secret art divine,
By each point of fellowship,
By the grasp and by the slip,
By the rite we dare not name,
By a Brother's sacred claim;

appear to have been 113,681,[17] besides 420 Lodges, comprehending 34,000 members, who were Tyrians,[18]

the overseers it says they were 8,600; whereas in Kings they are stated only at 3,300; but the 300 more in that place are the strangers that he wished to include with the others, and are those deficient in the other account. (Concil. vol. ii. p. 80.)

[17] Millions of hands be busy labouring;
Through all the woods wedges and beetles rung;
The tufted tops of sacred Lebanon,
To climb mount Sion down the stream are gone.
Forests are saw'd in transoms, beams, and somers,
Great rocks made little, what with saws and hammers;
The sturdy quarman with steel-headed cones
And massie sledges stenteth out the stones,
Dig through the bowels of the earth baked stiff,
Cut a wide window through a horned cliffe
Of ruddy porphyre, or white alabaster,
And masters marble which no time can master.
(Dubartas, p. 214.)

[18] Mr. Stackhouse, in some excellent papers on the study of antiquity in the "Graphic Illustrator," speaking of those vast temples, in our own Island, of Abury and Stonehenge, which have excited public wonder, observes—"We are not to suppose that these stupendous and complicated designs emanated from the minds of the Phœnician miners, or the British shepherds, but that they originated with the priests who came over with the Phœnician settlers in this country, and introduced the Canaanitish superstitions into it, which the inhabitants seem universlly to have adopted. As King Solomon

Sidonians, and Egyptians;[19] all of whom were Ghiblimites;[20] although there are some doubts whether the

was supplied with cunning workmen and an able superintendent from Tyre, so it is highly probable that the Canaanitish priests in Britain might be supplied with able assistance from the same country. The adytums or interior circles of Abury and Stonehenge bear such an analogy to the holy of holies in Solomon's temple, as to induce the belief that they were formed subsequently to the temple of Jerusalem, with which the Tyrian workmen were quite familiar."

[19] The Egyptians were grand designers and expert workmen. Belzoni, speaking of their performances at Thebes, says—"The temple at Luxor presents to the traveller at once one of the most splendid groups of Egyptian grandeur. The obelisks, the colossal statues, the enormous columns, the beautiful ornaments which adorn every part of the walls, cause in the astonished traveller an oblivion of all he has seen before." Champollion exclaims respecting the great temple of Karnac—"I shall take care not to attempt any description; for I should either be unable to express a thousandth part of what I have seen, or if I drew the faintest sketch, I should be taken for either an enthusiast or a madman. It will suffice to say, that no people, either ancient or modern, ever conceived the art of architecture on so sublime and so grand a scale as the ancient Egyptians." Belzoni also says of this latter temple—"I was lost in a mass of colossal objects, every one of which was more than sufficient of itself alone to attract my whole attention. And it had such an effect upon my soul, as to separate me, in imagination, from the rest of mortals, exalt me on high over all, and cause me to forget entirely the trifles and follies of life. I was happy for a whole day, which escaped like a flash of lightning."

[20] The Ghiblimites were expert operative Masons, who understood the science of geometrical proportion in its practical references, and were cemented in their Lodges by the morality of its detached and component parts. Our traditions say that the expert Mark Master delivered his lectures in some such form as this:—'The flowing of a point, which is the beginning of every active duty, generates a line; a line is therefore either duty, reward, profit, or pleasure. A right line is a duty persisted in with constancy. Every divine command

latter ought not to be included in the 80,000, who are also stated to be Ghiblimites, craftsmen,[21] or sculptors; Ish Chotzeb, or hewers of stone; and Benai, builders. They are classed, however, as a distinct body, and many of them were doubtless members of the Dionysian association.[22]

It may here be observed that Tyre and Sidon were both locally situated in the territory allotted to the tribe of Asher,[23] although constituting an independent kingdom; and therefore the Tyrians and Sidonians might, in strictness of speech, be classed along with

is a right line; and also the sincerity with which such a command ought to be obeyed. The flowing of a line generates a surface; a surface therefore is perfect duty." Much more of this system of moral geometry has been delivered to us in the traditions of Freemasonry.

[21] The valley of Craftsmen is mentioned 1 Chron. iv. 14.

[22] Our intelligent Brother, Archdeacon Mant, speaking on the subject of the mysteries, affirms that "the Dionysiac Masons received from the authorities of their land great privileges, having the exclusive right conferred on them of erecting temples, theatres, and other public buildings within the jurisdiction of the Ionians. Like Freemasons, they were divided into communities or Lodges, under command of Masters and Wardens, and used in their ceremonies emblematical jewels very similar to ours; they had also particular signs and words to recognize their Brethren. They had, even before the time of their establishment in Ionia, about 1000 B. C., been established in other countries, were known in Egypt, and settled in Syria, whither they had brought with them from Persia specimens of that style which we now call Grecian." (Freemasons' Pocket Comp. p. 14.)

[23] The city of Tyre was not in being when the land was parceled out by Joshua, having been first built but 240 years before Solomon's temple. Tyre, at the former period, was nothing more than a castle or tower near the haven.

Solomon's subjects, at least those under the domination of Hiram, who resided in the village, or on the sea coast between Tyre and Sidon; the term Tyrians being applied to the inhabitants of those cities;[24] or they might be included among the *strangers in the land of Israel*, mentioned 2 Chron. ii. 17, 18, as amounting to 153,600, which are thus particularised:

3,600 overseers,
80,000 hewers in the mountain,[25]
70,000 labourers.

[24] An ancient Masonic MS. asserts that the Tyrians, or Phœnicians, brought Freemasonry into Europe. "The Venetians (meaning Phœnicians) beynge grate merchaundes, comed ffyrste ffromme the este ynn Venetia, for the commodyte of merchaundysynge beithe este and weste bey the redde and myddlonde sees; broughtes macomrye westlye." On this passage Mr. Locke thus comments:—"In the times of monkish ignorance it is no wonder that the Phœnicians should be mistaken for the Venetians. The Phœnicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the East with the other arts."

[25] Barruel says (Mem. of Jacobinism, vol. ii. p. 350), that in France was a confraternity in the last century, having signs, watchwords, secrets, and convivial meetings. They called themselves, L'Ordre des Fendeurs, or the Order of the Hewers of Wood. "They admitted gentlemen into the order, who were initiated, and attended the meetings and repasts, in the same manner as the Freemasons do theirs. I have known men who were both Masons and Fendeurs, and who, from their birth and station in life, had far other occupations than splitting of wood. They were as reserved with respect to the secret of the Fendeurs as to that of Masonry. I knew the sentiments of these adepts, and should not be surprised that the sole reason why they took so great an interest in the secret of the Fendeurs was from its similarity to that of Masonry, or else, that in time, our adepts of the town were in hopes of philosophising their brethren of the woods. The grand obstacle to the propagation of

Now, although the Tyrians are not mentioned as forming part of the above classes, it may be fairly conjectured that there were many of Hiram's subjects among them. It appears, indeed (1 Kings ix. 20, 21), that these strangers were the surviving remnant of the Amorites, Hittites, and other previous inhabitants of the country, who had escaped destruction. It is also added—"but of the children of Israel did Solomon make no bondmen;" nor does it appear that he could have done so, if such had been his intention. He did, however, raise a levy of 30,000 Israelites, who served in alternate monthly courses of 10,000 each, and were doubtless well paid for their labours. These were called Entered Apprentices.[26] And this was, perhaps, as far as Solomon could go with the Israelites;[27] and

these principles would be the difficulty and infrequency of their meetings, which were held in the midst of forests, far from the eye of the profane, and only in fine weather."

[26] This class of workmen, as our traditions affirm, when they were admitted to the first degree had three virtues particularly recommended to them, viz. a listening ear, a silent tongue, and a faithful heart; that they might listen to the instructions of the Master, and to the cries of a worthy distressed Brother; that they might be silent in the Lodge, and not disturb its peace and harmony, but more especially in presence of the uninitiated; and that they might faithfully keep and conceal the secrets of Masonry, and those of a Brother delivered as such, which might thus remain secure and inviolable.

[27] "That signs and some other marks whereby the several secret societies knew their Brethren were in use among the builders of Solomon's temple is evident to every Freemason, from the traditional accounts. The secret societies being guarded against the admission of intruders, and more particularly of the numerous spies, always ready to persecute those who, despising the idol worship, cultivated that of the only true and living God, also embraced in their studies

being in want of hands, he thought of requiring from the tributary and subject people these personal services, which the customs of the East entitled him to demand, and which had been from the very first required of the Gibeonites, although a treaty of peace had been made with them. We are not to suppose that they were kept at constant labour, but were divided into courses, which served alternately. They were, of course, in consequence of this personal service, exempted from the money tribute, and doubtless received their food, and perhaps some small wages while actually at work.

These, however, were all inexpert labourers,[28] and not capable of hewing and squaring stone without the assistance of the Tyrians, Sidonians, and Egyptians,[29]

the arts and sciences; and their societies became what in our days we might call the universities or schools for the divine, the statesman, and the naturalist." (F. Q. R. vol. ii. p. 273.)

[28] An old Masonic charge directs that "no labourer shall be employed in the proper work of Masonry; nor shall Freemasons work with those that are not free, without an urgent necessity; nor shall they teach labourers and unaccepted Masons as they should teach a Brother or Fellow."

[29] "It is rather remarkable," observes the Editor of the Library of Entertaining Knowledge (vol. i. p. 20), "that Solomon, who was connected with the Egyptians, both by marriage, alliance, and commercial exchange, should have borrowed artificers and cunning workmen solely from his friend Hiram, King of Tyre, and not from his father-in-law, the King of Egypt. Even the house which Solomon built for his Egyptian wife, appears to have been altogether the work of Tyrian architects; yet we have undoubted evidence, in the buildings and sculptured decorations of the Egyptian temples, that they possessed at that time the arts, in at least as high a state of perfection as anything Tyre was likely to produce. It may be remarked, however, that many of the ornamental parts of Solomon's buildings resembled the decorations of an Egyptian edifice: and it is therefore

who were doubtless incorporated with them, or they would not have had the name of Ghiblim.

It may appear strange that Solomon should have allowed the small state of Tyre to retain its independence within the limits of his own dominions,[30] for it constituted a perfect imperium in imperio, and

by no means improbable that Egyptian artisans were employed by him, though there is no distinct mention of the fact."

[30] The Talmudists seem to assert that Solomon did take Sidon from the Tyrians, and have engrafted on the fact the following fable: "Solomon having taken Sidon, and slain the king of that city, brought away his daughter Jeiâda, who became his favourite wife; and because she ceased not to lament her father's loss, he ordered the devils to make an image of him for her consolation, which she placed in her chamber, and, with her maids, worshipped it morning and evening. At length, Solomon being informed of this idolatry by his Vizier Asâf, he broke the image, and, having chastised the women, went out into the desert, where he wept and made supplication to God, who did not think fit, however, to let his negligence pass without some correction. It was Solomon's custom, while he eased or washed himself, to trust his signet, on which his kingdom depended, with a concubine named Anima. One day, when she had the ring in her custody, a devil named Sakhar, came to her in the shape of Solomon, and received the ring from her; by virtue of which he became possessed of the kingdom, and sat on the throne in the shape which he had borrowed, making what alterations in the law he pleased. Solomon, in the meantime, being changed in his outward appearance, and known to none of his subjects, was obliged to wander about, and beg alms for his subsistence; till at length, after the space of forty days, which was the time the image had been worshipped in his house, the devil flew away, and threw the signet into the sea. The signet was immediately swallowed by a fish, which being taken and given to Solomon, he found the ring in its belly; and having by this means recovered the kingdom, took Sakhar, and tying a great stone to his neck, threw him into the lake of Tiberius." (Sale from the Talm. En. Jacob. part 2.)

he was the acknowledged monarch of all the countries between the river Tigris and the Red Sea, in which Tyre was a mere speck.[31] But independently of the fact that the city was so strong and inaccessible that it subsequently resisted all the power of Nebuchadnezzar for thirteen years, the fraternal league between its monarch[32] and Solomon was sufficiently strong to

[31] Michaelis says (Laws of Moses, vol. i. p. 61, n.),—"Among the nations to be driven out by the Israelites are specified all the inhabitants of the hill country, from Lebanon unto Misrephothmaim, all Sidonians. But this is probably not of the city of Sidon, else it would have been expressly said, and Sidon, but only of the Sidonian colonies on mount Lebanon. In this sense we have the more reason to understand it, because the cave of the Sidonians is mentioned (Jos. xiii. 24), as a strong hold, which we read of in the histories of the crusades, and which Maximus Tyrius thus describes—'Municipium quodda nostrum in territorio Sidoniensi situm, speluncam, videlicet, inexpugnabilem, quæ vulgo dicitur cavea de Tyrum.' Now had Sidon itself been to be allotted to the Israelites, it would have been specified by name, and not merely this cave which lay within its territory. The omission of the name of such a principal place looks too singular to let us admit that it was included."

[32] The King of Tyre is called by Ezekiel (xxviii. 14), "The anointed cherub;" and the prophet adds, "every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold." On this Mr. Harmer remarks (Observ. vol. ii. p. 499), "It may not be amiss just to hint, that as a cherub is supposed to fly with the rapidity of the wind, according to those words—he rode upon a cherub and did fly, yea, he did fly upon the wings of the wind;—by which it appears that the wings of a cherub and the wings of the wind are terms of much the same import. For that reason the Prince of Tyre, which was a most distinguished maritime power of that time, whose ships flew about the seas with the wings of the wind, and who might at times appear in great pomp in some ancient bucentaur or royal yacht, flying like a cherub, from whence

prevent hostilities; and the wisdom of Solomon foresaw that greater advantages would result from the friendship of a scientific and maritime people,[33] than could be expected, even if he had succeeded in compelling a reluctant co-operation with his subjects in the character of a conquered people;[34] and it was to the science of Tyre and Sidon that he was indebted for the glorious mechanism of the temple; as it was to their knowledge of navigation for the gold, jewels, and precious stones, with which it was decorated and enriched;[35] for the navy of Hiram brought gold from Ophir, and almug trees, and precious stones.

he might be so named, as other princes were called angels from the general great splendour of their appearance."

[33] "This little tract at the foot of Lebanon could have been of no great use to Solomon, because the Israelites were not a trading people; and if the Phœnicians had been expelled, and the maritime commerce, which the Israelites could not carry on themselves, had totally ceased, they would have lost the whole sale of their superfluous corn, and other commodities which they exported by means of that people, together with the caravan trade from Arabia to Phœnicia; and, in short, they would have lost all the motives to industry, agriculture, and manufactures. Although they had not the coast, their boundary here was quite secure by means of mount Lebanon, at whose foot the sea flowed, and the inhabitants of so small a tract could not become very formidable." (Mich. vol. i. p. 63.)

[34] The editor of the "Ruins of Palmyra" thinks that Tyre was enriched by a trade to the Indies. But it is certain, from our own Scriptures, that their precious stones were imported from Syria; and other countries are mentioned whence their rich merchandise was derived. (Ezek. xxvii. 16.)

[35] What is this famous city now? a ruin and a desolation; a place for fishers to dry their nets on. Jowett says (Christian Res. p. 136), "On this deserted shore, not one sight, not one sound remains, to bear witness to her former joyousness and pride. I have seen the

It is quite clear that Solomon was sensible of his utter incapability of finishing this great work without foreign aid,[36] for his own subjects appear to have been unable to execute any works in metal or jewelry, although their ancestors had successfully accomplished the decorations of the tabernacle in rich chasings of gold and embroidery. The art, however, had not been retained in Israel. Their continued wars in taking and retaining possession of the promised land had found them other employment.[37] And, in fact, the Jews were never a learned or artistical people, but preferred pastoral pursuits and the labours of the field and vineyard before any mechanical or scientific employments. Our Grand Master, therefore, found it his interest to

ruins of Athens, and the innumerable memorials of Egyptian glory in Thebes. There, enough survives to lead the mind to expand with wonder, or to sadden with regret; but of ancient Tyre there just remains that utter NOTHING which seems best suited to the spirit of the prophetic language."

[36] And therefore it was that to tempt the Tyrians to assist him, he offered them those articles which they most needed, corn and oil, articles which they had previously imported from Egypt; for they were not a pastoral people, nor were their territories sufficiently comprehensive to afford them enough for their own consumption.

[37] The fact is, the Tyrians and Sidonians were the best mechanics in the world. They discovered our island very soon after the temple was finished, and traded here, according to Strabo (l. 3), for tin, lead, and skins, which they exchanged for salt, earthen pots, and brazen ware. Pliny writes (Nat. Hist. l. 8), that lead was first brought into Greece out of these islands, although they were not known to the Grecians, because the Phœnicians kept them so private. Herodotus expresses his ignorance of them.—"I know not," says he, "the islands Cassiterides, from whence comes all our tin. The Greeks purchased all these articles of the Phœnicians."

cultivate the friendship of the Phœnicians, who excelled in those arts which were necessary for carrying his design into execution.[38]

In the arrangement adopted in the Tyrian quarries,[39] according to Masonic tradition, there were two Grand Lodges of Super-excellent Masons, with three Brethren in each to superintend the work; six Lodges of Excellent Masons, with nine in each Lodge, including the

[38] Homer says, speaking of the island of Syria (Odyss. xv)—

> "It chanced that from Phœnicia, famed for skill
> In arts marine, a vessel thither came,
> By sharpers mann'd, and laden deep with toys."

He then speaks of a female, as

> "A fair Phœnician, tall, full sized, and skill'd
> In works of elegance."

And also of

> "An artist, such he seem'd, for sale produced
> Beads of bright amber, rivetted in gold."

[39] The arrangement of these quarries must not be compared with the common stone pits of this country; but rather to an extensive coal mine. Thus Shaw describes the quarries of Strabo at Aquilaria. "Small shafts or openings are carried up quite through the surface above for the admission of fresh air, whilst large pillars, with their respective arches, are still left standing at proper distances below to support the roof. These are the quarries from whence not only Carthage and Utica, but other cities received their materials. Moreover, as this mountain is shaded all over with trees; as the arches here described are open to the sea, having a large cliff on each side, with the island Agimureus placed over against them; as there are likewise fountains perpetually draining from the rocks, and seats very convenient for the weary labourer to rest upon; there is little doubt but this is the *est in secessu longo*, &c. of Virgil, Æn. i. 163."

six Super-excellent Masons, who were Masters.[40] There were eight Lodges of Master Masons, (so called,) 300 in each, over which presided eight Grand Architects as Masters, and sixteen Architects as Wardens; the Grand Architects having, besides, a separate Lodge of their own, to which none other were eligible for admission; and in like manner the sixteen Architects formed amongst themselves a similar Lodge, at which no common Master Mason could be present during the proceedings. There were also 700 Lodges of Fellowcrafts, eighty in each, which were governed by so many Mark Masters as Masters,[41] and twice the number of Mark Men as Wardens, to distribute the marks by which the work of each Lodge was to be authenticated.[42] These two classes had also separate

[40] Query—Were these merely masters of the work, or Master Masons? And were there any of the latter class until after the completion of the temple?

[41] By the influence of the Mark Masters Degree, the work of every operative Mason was distinctly known. The perfect stones were received with acclamations; while those that were deficient were rejected with disdain. This arrangement proved a superior stimulus to exertion, which accounts for the high finish which the temple subsequently acquired.

[42] At the building of this famous temple certain men were employed to mark the materials as they came out of the hands of the workmen in their respective Lodges, that no false mark might be placed upon an imperfect stone, and to enable them to be put together with greater facility and precision, when conveyed from the quarries to the holy mountain of Moriah. These marks, according to our lectures, consisted of mathematical figures—squares, angles, lines, and perpendiculars, which are well known amongst us, under the denomination of the Freemason's secret alphabet or cypher. The

Lodges appropriated to their own several degrees; fourteen for Mark Masters, each consisting of fifty members; and fourteen for Mark Men, each containing 100 Brothers.[43] Thus we have in the quarries

54	Excellent Masons,
2,400	Master Masons,
56,000	Fellowcrafts,
58,454	total.

The arrangements for classing and distinguishing the workmen in the forest of Lebanon,[44] as well for

same custom was used by the Masons who built the noble religious edifices of our own country. It appears that the stones both inside and outside many of our ancient buildings have a peculiar symbol or mark, which was evidently the work of the original builders. On this discovery, Mr. Godwin, in a communication to the Society of Antiquaries, states—"that in his opinion, these marks, if collected and compared, might assist in connecting the various bands of operatives, who, under the protection of the Church—mystically united—spread themselves over Europe during the middle ages, and are known as Freemasons. In length these marks vary from two to seven inches, they are formed by a single line slightly indented, and consist chiefly of crosses, known Masonic symbols, emblems of eternity and of the Trinity, the double triangle, the trowel, the square, &c. The fish, or vesica piscis, a well known symbol of our Saviour, occurs both in England and France.

[43] What can furnish a more striking proof that the present Masons consider themselves as practising a Christian system, than the fact that in America and other countries, the charge delivered at the opening of a Mark Mason's Lodge, is exclusively taken from the writings of the New Testament, and refers to the living rock of our salvation?

[44] When Maundrell visited these forests, he found the following appearances: "The heights were very fruitful and had many plea-

paying them their wages, as for preserving good government among them, were on a similar scale. One Grand Lodge containing three Super-excellent Masons,[45] who presided over three Lodges of Excellent Masons, nine in each. Four Lodges of Master Masons were formed with 300 in each, a Grand Architect being Master of each as before, and two Architects the Wardens, each degree having a separate Lodge of its own; and there were 300 Lodges of Fellowcrafts, eighty in each, a Mark Master presiding, and two Mark Men[46] acting as Wardens,

sant fields. On one side delicate vineyards, on the other fields of corn. After this we came to pleasant woods abounding in game, where sweet singing birds let themselves be heard, and recreated us." To this account Dr. Shaw adds, "there is nothing of the vegetable kind in Syria or the Holy Land more celebrated than the cedars of Lebanon. These famous trees are remarkable for their age and prodigious bulk; and one in particular is said to be thirteen yards in circumference. The wood is so bitter that no worm will harbour in it, which is the cause of its being incorruptible."

[45] There appears to be some anomaly here; because the tradition of the origin of the degree is, that when the Temple of Jerusalem was finished, and the cope stone celebrated with joy, King Solomon admitted to it those only who had proved themselves worthy by their virtue, skill, and inflexible fidelity to the Craft.

[46] At the building of Solomon's Temple, every Fellowcraft undoubtedly had his own mark, and was therefore a Mark Mason, or rather a Mark Man. The Mark Master was probably what we call Past Master; and in this grade there are only two legitimate steps. A similar arrangement was adopted amongst the architects and builders of our ecclesiastical edifices, both here and in other countries; and hence arose the private marks by which wrought stones are so frequently designated.

besides 100 Lodges of Entered Apprentices 100 in each. Thus forming a total in the forest of

27	Excellent Masons,
1,200	Master Masons,
24,000	Fellowcrafts,
10,000	Entered Apprentices,
35,227	in the forest,
58,454	in the quarries,
20,000	the levy of Jerusalem at rest,
113,681	total number.

Such was the disposition of the Lodges during the three years expended in hewing and squaring the materials in the mountains and quarries of Tyre. And it will be observed that the Masters and Wardens of the Fellowcrafts' Lodges were all Mark Masters and Mark Men; and their proceedings were conducted with the utmost secresy. The entire body of masons and labourers, hewers of wood and drawers of water, consisting, according to ancient Masonic tradition, of something more than 217,000 men, were then collected together to arrange the materials, which having been hewn, wrought, and marked[47] in the forest and quarry,

[47] We have a tradition, which is known only to those who have been admitted to a certain degree that on the sixth hour of the sixth day of every week, the Craft, being 80,000 in number, formed a procession, and repaired to the office of the Senior Grand Warden to receive their wages; and in order to prevent the Craft from imposition, each Craftsman was made to thrust his hand through a lattice window into the office of the Senior Grand Warden, exhibiting a copy of his mark. This officer comparing it with the book where all the marks of the Craftsmen were recorded, saw at once how

were conveyed on floats by the Tyrians[48] to Joppa,[49] and thence conveyed to their destination; so that when put together at Jerusalem, neither axe, hammer, or metal tool, might be needed to disturb the harmony and peace of the workmen on Mount Moriah. It is true that the Scriptures do not mention that the stone was conveyed from the quarries by the servants of Hiram, King of Tyre, but it is evident from the fact of the stone being hewn in the quarries of Lebanon, that it must have been done by the Phœnicians; because, if the subjects of King Solomon had been exclusively employed for this purpose, a material equally substantial might have been obtained much nearer to Jerusalem. The stones were of large size,[50]

much money was due to that particular mark. Imposters were dealt with in a manner which Mark Masons can only explain.

[48] Pierius ascribes the invention of navigation to the Tyrians, from their coins. His words are, "in Tyriorum numo navis est cusa, nimirum ea de causa, quod ipsis Tyriis commentum placet, navigationis primæ se autores haberi. In hujusmodi eorum numo legitur *βασιλεως Δημητριου Τυριων*. Est et alius cum eadem navi longa numus, in cujus altera facie caput est eum corona irradiata, inscriptio, *βασιλεως Αντιοχου Σιδωνιων*. Ita demum Phœnices inventæ navigationis laudem asciscunt sibi."

[49] There is an old tradition among Masons that the banks of the river at Joppa were so steep as to render it necessary for the workmen to assist each other up by means of a peculiar locking of the right hand, which is still preserved in the Mark Master's degree.

[50] In these early times the use of large stones in building was very common, probably from an idea that there was some portion of divinity in them. We need only refer to the ancient monuments of our own country. Stonehenge and others of the same class—in proof of this fact. It is clear therefore that the ancient workmen had

in conformity with the custom of those times. "The king commanded, and they brought *great stones, costly stones,* and hewed stones, to lay the foundation of the house. And Solomon's builders, and Hiram's builders did hew them, and the stone squarers; and so they prepared timber and stones to build the house."[51] Josephus says the stones were thirty feet long and nine feet high.[52]

The Lodges of workmen while engaged in preparing the materials were arranged thus: A hundred Lodges of Entered Apprentices, 1000 Lodges of Fellowcrafts, twenty Lodges of Mark Men,[53] 300 Lodges of Master

skill enough in the mechanical powers to lift vast weights; and the ancients, we know, in these rude works, spared no labour to accomplish their design. Haraldus, at one time, employing his whole army, and a great number of cattle, to bring one single stone to the place intended." (Borlase. Ant. Corn. p. 175.)

[51] 1 Kings. v. 17, 18.

[52] Bryant gives a description of several buildings containing stones of great size. (Anal. vol. v. p. 193.) In the ancient Heliopolis in Syria, according to the authority of Pococke, the western wall of the temple contains three stones nearly twenty feet from the ground, each of which is upwards of sixty feet long. There is also one single stone in the adjacent quarry, regularly squared and prepared for use, which is seventy feet long, fourteen broad, and fourteen and a half deep. Volney (Travels, p. 241.) speaks of several large stones amongst the ruins of Balbec, one of which he measured, and found it sixty-nine feet two inches long; twelve feet ten inches broad, and thirteen feet three inches thick.

[53] "M. Didron of Paris communicated a series of observations on Masons' marks to the Comité Historique des Arts et Monumens. He has found them at Strasburg, Spire, Worms, Rheims, Basle, and elsewhere; and believes he can discover in them reference to distinct schools, or Lodges of Masons. The marks collected by M. Didron

Masons, twenty of Mark Masters, one of Architects, one of Grand Architects, and three of Superexcellent Masons. And the numbers were as follows:

9	Super-excellent Masons,
72	Excellent Masons,
3,600	Master Masons,
80,000	Fellowcrafts, including Mark Masons,[44]
10,000	Entered Apprentices,
93,681	total.

divide themselves, according to his opinion, into two classes, *those of the overseers, and those of the men who worked the stones.* The marks of the first class consist generally of monogrammatic characters, and are placed separately on the stones; those of the second class partake more of the nature of symbols, such as shoes, trowels, mallets, &c. It is stated that at Rheims, in one of the portals, the lowest of the stones forming one of the arcades is marked with a kind of monogrammatic character, and the outline of the sole of a shoe. The stone above it has the same character, and two soles of a shoe, the third the same character and three soles; and so all round the arcade. The shoe mark he found at Strasburg and nowhere else; and accounts for this by the fact that parts of the cathedral of Rheims were executed by Masons fetched from Strasburg." (Godwin, in the Archæl. vol. xxx. p. 116.)

[44] This degree is said to have been instituted to detect impostors in paying the wages to the Craftsmen, as we have just seen. It is a well known fact that such a system of distinction was practised in the Masonry of all ages. Mr. Godwin, speaking of buildings of more modern construction than the temple of Solomon, says, "the marks, it can hardly be doubted, were made to distinguish the work of different individuals. At the present time the man who works a stone, (being different from the man who sets it,) makes his mark on the bed or other internal face of it, so that it may be identified. The fact, however, that in the ancient buildings it is only a certain number of the stones which bear symbols,—that the marks found in different countries, (although the variety is great,) are in many cases

All the materials being at length prepared, and every arrangement having been made, they were conveyed to the holy hill of Moriah, and all the workmen congregated together for the purpose of actually building the temple. Here we find the same number of Lodges as above. The only difference is, that as the levy of Jerusalem consisting of 20,000 men remained at rest during all the previous works were now brought into active operation, the Lodges of Entered Apprentices,[55] which in all former cases contained only 100 Brethren in each, now of necessity consisted of 300, whence the following result is deduced.

81	Excellent Masons,
3,600	Masons,
80,000	Fellowcrafts,
30,000	Entered Apprentices,
113,681	total number.

Such was the excellence of these arrangements, that when the materials, whether of stone or timber, were placed in their proper situation, as indicated by the

identical, and in all have a singular accordance in character,—seems to show that the men who employed them did so by system, and that the system, if not the same in England, Germany, and France, was closely analogous in one country to that of the others. Moreover, many of the signs are evidently religious and symbolical, and agree fully with our notions of the body of men known as the Freemasons." (Archæol. ut supra. p. 117.)

[55] We are told by Stone that in America, "the 70,000 porters of burdens are masonically called Entered Apprentices? and the 80,000 hewers of stone are denominated Fellowcrafts; the 3300 overseers were Masters."

workmen's marks, each part fitted with such perfect exactness, that the temple had the appearance of a perfect monolith;[56] and it seemed to all the most competent judges such a wonderful performance, that they were ready to pronounce it a work of the Great Architect of the Universe, rather than an exertion of human skill under the direction of human ingenuity.

At the erection of the temple some salutary arrangements were adopted to prevent this immense body of men, many of whom were strangers, from committing disorders amongst the peaceable inhabitants of Jerusalem; and particularly as they were necessarily stationed in the precincts of the king's court. Accordingly Solomon created Tito, Prince of Harodim and inspector of the Architects; elevated Adoniram to the rank of chief of the Provosts and Judges.[57] Other

[56] This perfection, arising out of the Mason's marks, is confirmed by every ancient building, not only in this country, but in every quarter of the globe. A correspondent to the F. Q. R. says, "in the year 1542 was raised the fortress of Allahabad, in the East Indies; the walls of which are composed of large oblong blocks of red granite, almost every where covered by Masonic emblems, which evince something more than mere ornament. They are not confined to any one particular spot, but scattered over the walls of the fortress, in many places as high as thirty or forty feet from the ground. It is quite certain that thousands of stones on the walls bearing these Masonic symbols were carved, marked, and numbered in the quarry previous to the erection of the building. The emblems are these:



[57] The degree of Provost and Judge was instituted by Solomon

arrangements were made for the preservation of order and regularity. The king constituted rulers, governors, and officers, over every department in the state.[58] Besides these he gave new powers to the princes over the twelve tribes;[59] appointed captains for every month in the year;[60] and purveyors over every district of the

for the purpose of preserving order and regularity amongst such a vast number of workmen; and the duty of those who were admitted to it was to hear complaints and decide differences which might occur in the Lodges. The sprig of Acacia with the letters J. H. S. are intended to incite the Brethren to imitate the Justice, Humanity, and Secresy of H. A. B.; and to teach the Provosts and Judges that Justice should be tempered with Mercy; and that all differences which might occur amongst the Craft ought to be kept secret from the world. This degree is numbered the seventh in the Continental nomenclature.

[58] Thus Zadok was the High Priest; Nathan, the Prophet; and Benaiah, Chief Captain of the host. Jehosaphat was the Recorder, and Elioseph and Ahiah, the Scribes. Azariah presided over the officers, of whom Zabud was the chief; Ahisha was over the household, and Adoniram over the tribute.

[59] Eliezer was Prince of the Reubenites.

Shephaliah	,,	Simeonites.
Hashabiah	,,	Levites.
Zadok	,,	Aaronites.
Elihu	,,	Judah.
Omri	,,	Issachar.
Ishmaiah	,,	Jabulun.
Jerimoth	,,	Napthali.
Hoshea	,,	Ephraim.
Joel and Iddo	,,	Manasseh.
Jaasiel	,,	Benjamin.
Azareil	,,	Dan.

[60] Their names were Jashobeam, Dodai and Mikloth, Benaiah and Ammizabad, Asahel, Shamhuth, Ira, Helez, Sibbecai, Abiezer, Maharai, Benaiah the Pirathonite, and Heldai.

land.[61] The nine degrees of Freemasonry were placed by this wise Grand Master under the superintendence of seven[62] expert and worthy Masons, whose experience suggested a course of discipline which produced the desired effect.[63] These seven Grand Superintendents were Tito Zadok, Adoniram, H. A.,[64] G., Stolkyn, Joabert,[65] and Mohabin.[66] There were nine

[61] The twelve purveyors were, Bendekkar, Benhur, Ahinadab, Benhesed, Ahimaaz, Benabinadab, Jehosaphat, Baana, Shimei, Bengeber, Geber, Baanah.

[62] There were in reality only seven degrees.

[63] Other degrees are commemorated amongst us. Thus the degree of Intendant of the Buildings, was under the government of King Solomon himself as the Thrice Puissant Master, and Tito and Adoniram as Wardens. The degree of Intimate Secretary, in which we find Solomon, Hiram, Joabert, and Zerbel, the Captain of the Guard; while that of Perfect Master has for its worshipful President Adoniram, under whom we find Stolkyn acting as Warden, and Zerbel, Director of Ceremonies. Many other degrees are commemorated, but there are reasonable doubts of their genuineness. (See Lect. 25.)

[64] The mark or symbol adopted by these Grand Superintendents to designate the sublimity of their office, was the Sacred Roll, the compasses, and the square, representing the wisdom of Solomon, the strength of Hiram, and the curious workmanship of H. A. B.; also, Wisdom, Truth, and Justice. The Bible, or Sacred Roll, containing everything which is necessary for the attainment of Wisdom. The square by its angles being the emblem of strength, is also that of Truth, which will always rise up and defend itself against all opposition. The compasses, from their use in taking proportions, and thereby dividing to each Brother his just due, constituted an appropriate emblem of Justice.

[65] King Solomon admitted this favourite minister to the distinction of the Red Degree, and entrusted him with the golden key of the ebony box containing the plans of the fabric, which was kept under a fringed canopy of scarlet and gold; and he made his reports

Lodges of Excellent Masons, nine in each; over which presided as many Super-excellent Masons as Masters; and these met in Lodge under the superintendence of Tito Zadok, Prince of Harodim; twelve Lodges of Master Masons, 300 in each, ruled by twelve Grand Architects, and twenty-four Architects[67]

regularly to Tito and Adoniram. The key was anciently a symbol of power, and therefore is appropriated to the Treasurer in Blue Masonry, because he has the command of the purse, which is the sinew of power. But it is otherwise explained in the 29th degree. There "the ebony box instructs the candidate that he ought to keep the secrets that have been entrusted to him with the most scrupulous attention, and preserve them in the closet of his heart, of which the box is an emblem. And while reflecting on the sable colour of the box, he is to learn to cover his secrets with an impervious veil, that profane cowans may never discover them. The key demonstrates that having already obtained the key to our sublime mysteries, if he behaves with equity, fervour, and zeal to his companions, he will soon arrive at the true meaning of the Masonic society."

[66] This person, whose name was more properly M., or M., was Master of the Masters, according to the 5th degree under the continental arrangement. He was a very virtuous man, and consequently a great favourite with King Solomon, who made him one of his Intendents. He was also an intimate friend of H. A. B., which induced Solomon to send him in search of + + + + + + +, when every former attempt had proved ineffectual. The search was eminently successful.

[67] It may be remarked that neither the degree of Grand Architect or Architect is numbered amongst the seven degrees now practised, which terminate in the Royal Arch. Indeed, there is a great diversity of opinion and practice on this point. In many Lodges of our own country, the Royal Arch is conferred as a fifth degree, viz., E. A. P., F. C., M. M., P. M., and R. A.; although in reality the grades are Entered Apprentice, Fellowcraft, Mark Master, Master Mason, Past Master, Most Excellent Master, Royal Arch. This is also the American form. In Ireland they stand, Entered

as Wardens; 1000 Lodges of Fellowcrafts, 80 in each, with so many Mark Masters in the chairs,[68] and 2000 Mark Men as Wardens; 420 Lodges of Tyrians, Sidonians, and Egyptians, 80 in each, under H. A. B.[69] And 100 Lodges of E. A. P.'s 300 in each, under the superintendence of Adoniram. All these were declared FREE;[70] or in other words, were exempted from

Apprentice, Fellowcraft, Master Mason, Past Master, Excellent, Super-Excellent, Royal Arch. While on the Continent the Royal Arch forms the thirteenth grade. Few of our country Lodges practice Mark Masonry, which indeed is unsanctioned by the Grand Lodge, although it appears absolutely necessary to the right understanding of the whole system.

[68] Their duty was to re-examine the materials, after they were brought to Jerusalem, that every part might duly correspond and prevent confusion and mistake when they were employed in fitting the respective parts to their proper places, and by their additional marks, in the form of an equilateral triangle, they proved and finally passed the work which had been previously examined by the Mark men.

[69] It is probable that these 420 Lodges of strangers were directed by Solomon to be kept separate and distinct from those of his own subjects; because, being of a different religion, they practised a different system of Freemasonry. This however is but conjecture, although it appears corroborated by the fact that the spurious Freemasonry, or the mysteries of Tammuz prevailed amongst the Tyrians, as that of Osiris did amongst the Egyptians; the ceremonies and purport of which were exactly the same.

[70] "At the building of the temple, it is supposed by our best informed Brethren, that amongst so great a number of workmen there employed, certain ranks were necessary, whereby to distinguish them from one another. The members of the secret society of Tyrian artists, who were hired by King Solomon to erect that sacred structure, in order to distinguish them from the Jews, who performed the more humble labours, were honoured with the epithet of FREE annexed to the name of builder or Mason; and being

all imposts, duties, and taxes.[71] Thus the number of men at the construction of the temple appears to have been

81 Excellent Masons,
3,600 Master Masons,
80,000 Fellowcrafts,
33,600 Tyrians, &c.
30,000 Entered Apprentices,
70,000 Ish Sabbal,

217,281 total.[72]

This arrangement produced the happiest effects; and introduced amongst the fraternity that perfect harmony and universal brotherhood which is so often referred to in our ancient charges.[73]

talented foreigners, were most likely freed from the usual imposts paid to the state by the subjects of Solomon." (Husenbeth, in F. Q. R. vol. iii. p. 18.)

[71] Thus the promise of Saul to the slayers of the Philistines was that he would make their fathers house *free* in Israel; and that it should be for ever exempted from all taxes, impositions, and services, to which the Israelites generally were subject.

[72] This appears a large number of men to be engaged in the construction of so small a building; but it was in character with the custom of these early times. Herodotus informs us that the men who were employed in constructing the great pyramid of Egypt, (see note 14,) and in cutting and transporting the stone from the mountains of Arabia, were relieved by a fresh levy of the same number every three months. Ten years were employed in constructing a causeway for the conveyance of the materials, and twenty years more in erecting the pyramid. In the Archæologia, vol. vii. p. 336, it is asserted that it would take 40,000 men for forty years to excavate the cavern temples of Salsette in India.

[73] They were instructed to " salute one another in a courteous manner, calling each other, Brother; freely giving mutual instruc-

I subjoin the Masonic tradition respecting the payment of the workmen's wages, without vouching for its accuracy, because I am ignorant of the authority on which the calculations are founded. Indeed the probability is that the tradition has been fabricated in a subsequent age without the existence of any documents to attest its authenticity. The men were paid in their Lodges[74] by shekels, a silver coin of about half-a-crown of our money;[75] and the number of

tion, as might be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which was due to any Brother, were he not a Mason; for although all Masons are, as Brethren, upon the same level, yet Masonry takes no honour from a man that he had before; nay, it rather adds to his honour, especially if he has deserved well of the brotherhood, who must give honour to whom it is due, and avoid ill manners." (Ancient Charges, vi. 3.)

[74] It may here be demanded—if the men were paid in their Lodges, what becomes of the tradition as to the manner in which the Fellowcrafts received their wages? It must be evident to every Brother that before the temple was built, no chamber could have been in existence; and after it was erected, the above refers to another tradition which cannot be explained here, but it records a circumstance which was essentially necessary as a privilege to the faithful Fellowcrafts before they travelled into other countries in search of employment.

[75] There were several kinds of shekels, which are thus described by Godwin. "The shekel was twofold, the king's shekel, of common use in buying and selling; it is valued 1*s.* 3*d.*; and the shekel of the sanctuary, which is valued 2*s.* 6*d.* The latter were of two stamps; one was always in use among the Jews. The thirty pieces of silver which Judas received are thought to be thirty shekels of the sanctuary. It had stamped on one side the pot of Manna, or, as others think, Aaron's censer or incense pot; with the inscription Shekel Israel. On the reverse was stamped Aaron's rod, with the inscription, Jeruschalaiim Hakeduscha. The king's shekel had

shekels per day was regulated by the square of the number[76] of the degree which each order of men had attained.[77] Thus with respect to the Entered Apprentices only; there were 10,000 in work and 20,000 at rest. These men, at the rate of one shekel per head, would receive daily 1250*l.*, or during the seven years and seven months of building the temple, 3,458,750*l.*[78]

a tower on one side with an inscription in Hebrew signifying, Jerusalem Urbs Sanctitatis. On the reverse a corresponding inscription, viz., David Rex, et filius ejus Salomon Rex. The shekel of gold was valued at 15 shillings."

[76] We are not told on what principle these squares of the degrees were instituted. And as the actual existence of some of them at that period is doubtful, the calculations which are derived from such data can scarcely be relied on, although they are introduced here as forming the genuine traditions of Masonry, which were much insisted on by our Brethren of the last century.

[77] Thus, while an E. A. P. was paid one shekel, or 2*s.* 6*d.* per day, the Fellowcraft, having been passed to the second degree, received $2 \times 2 = 4$ shekels, or 10*s.*, the Mark Man, having attained the third degree, according to the arrangement then practised, had $3 \times 3 = 9$ shekels, or 1*l.* 2*s.* 6*d.* Those who had passed the chair of a Fellowcraft's Lodge, were called Mark Masters, and received $4 \times 4 = 16$ shekels, or 2*l.*; if they had been raised to the sublime degree of a Master Mason, their pay was advanced to $5 \times 5 = 25$ shekels, or 3*l.* 2*s.* 6*d.* The sixth degree was that of Architect; and the fortunate individuals were rewarded with $6 \times 6 = 36$ shekels per diem, or 4*l.* 10*s.*; while the next grade, or Grand Architects, received $7 \times 7 = 49$ shekels, or 6*l.* 2*s.* 6*d.* The pay of an Excellent Mason was $8 \times 8 = 64$ shekels, or 8*l.* a day; and of a Super-Excellent Mason $9 \times 9 = 81$ shekels, or 10*l.* 2*s.* 6*d.* These daily payments amounted altogether for a single individual in each of the nine degrees, to 265 shekels, or 35*l.* 13*s.* per day.

The above is also a tradition which the Masons of the last century amused themselves with.

[78] This appears an incredible sum; but as gold and silver were so

In the higher grades the men were not only remunerated for their labours, but also for their superior ingenuity and artistical merit.

A work of this magnitude and superiority of design and execution, could not have been completed without this perfect arrangement, both in the forest, the quarries, and the mountain; and accordingly we find that the several divisions of labour were calculated with the utmost accuracy; and nothing but peace and harmony reigned amongst the workmen who were forbidden the use of either axe, hammer, or metal tool.[79] Our present forms are said to have arisen from the order observed at this period in classing and distinguishing the multitude of workmen there employed, as well for paying their wages, as for pre-

much more abundant at that time than at present, the statement is not absolutely impossible. Neither is it altogether improbable, if the men provided for their own subsistence. We know what the expense of provisions has been in cases of a similar nature. It appears from Herodotus that 1600 talents of silver, or nearly 620,000*l.* sterling was expended in vegetables alone for the workmen at the great pyramid. (See note 72.) It may indeed appear that provisions were furnished by the state. See 2 Chron. ii. 10. But this would probably be only for the Ish Sabbal, or slaves, who were not entitled to any payments in money.

[79] "The monumental figures and inscriptions of Egypt prove that this arrangement was not confined to King Solomon's temple. Dr. Taylor says, (Mon. of Egypt, p. 112.) "This previous squaring and preparation of the stones is delineated frequently; they are accurately marked under the superintendence of a principal architect, the shape marked on the rough block with a dark line so as to determine the course of the stone-cutter accurately, and *a mark or number is fixed to the finishing stone*, so as to point out its place in the building."

serving good government among them.[80] The hours of labour, rest, and refreshment were distinctly regulated, and enforced with such strictness of discipline, that every Brother who absented himself from his work even for the shortest period, was punished by a heavy fine deducted from his wages, because he violated the unity of labour by which a correct result could be alone accomplished. The precise hours of commencing work,[81] and calling off to refreshment, were stipulated in their several contracts; and conducted by known signals and reports, and they were not allowed to exceed them by a single minute. By these means the temple of Solomon acquired such a state of perfection, that it was esteemed one of the greatest wonders of the world.

[80] In the language of Freemasonry, when our ancient Brethren laooured as masons, they worked six days in the week, and twelve hours in the day; being called off regularly at the hour of high twelve from labour to refreshment, that pleasure and profit might be the mutual result.

[81] This perfect system of discipline is worthy of imitation amongst the Masons of the present day, if they wish to attain the same excellence in the moral edifice which the Craft is intended to raise. The ancient charges amply provide for it. See vi. 5. "Behaviour at home and in your neighbourhood."

LECTURE XVI.

THE FELLOWCRAFTS' TRACING-BOARD EXPLAINED.

"As the darkness of heathenism, or natural religion preceded the divine revelation vouchsafed to the people of God, so by our initiation into the second degree, we advance still farther into the dawn figured out by the Mosaic dispensation, which preceded the more perfect CHRISTIAN DAY. Here the novice is brought to light to behold and handle tools of a more artificial and ingenious construction, and emblematic of sublimer moral truths. By these he learns to reduce rude matter into due form, and rude manners into the more polished shape of moral and religious rectitude; becoming thereby a more harmonious corner stone of symmetry in the structure of human society, until he is made a glorified corner stone in the temple of God."—WATSON.

"The Porch was in the front of the house; the length of it was according to the breadth of the house twenty cubits; and the height was an hundred and twenty; and he overlaid it within with pure gold. And he reared up Pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, Jachin, and the name of that on the left, Boaz."

2 CHRON. iii. 4—17.

"They had also long pillars, or obelisks, which referred to the sea; and upon which was delineated the whole system, both of heaven and earth, all around, both on the front of the pillar, and on all the sides."—HOMER.

"The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the Middle Chamber, and out of the middle into the third."—1 KINGS vi. 8.

THE Tracing-board of a Fellowcraft Mason,[1] as delineated by Bro. Harris (for I deal only with matters

[1] While writing this lecture I have received a communication from an intelligent Scottish Mason, who gives the following definition of

that are already before the public, under the express sanction of the Grand Lodge), and adopted in most of our Lodges, has been judiciously framed, and is a decided improvement on the old Tracing-board,[2] because it brings us judiciously acquainted with some important details in the temple of Solomon.[3] This

Masonry:—"My idea is that Masonry was derived from the Latin word of the middle ages (and still used in Spanish), maça, a club; and *clava* was another word for the same. Every association to which none were admitted but its own members, was guarded at the door by a man *with a club—societas maçata*, and from this comes both Masonry, and the English word club, as used for a body of people."

[2] I have now before me an old Tracing-board, published in the last century. It is inclosed within a circle over a five pointed star, and contains emblems of all the three degrees. The most prominent objects are the two pillars, surmounted by spheres, the capital of one being Doric, and of the other Ionic. The steps up to the platform leading to the middle chamber are five; and I am uncertain whether it be not intended to represent two others, mounting to the door where stands the Tyler with a drawn sword. Over his head are the words Pulsanti *Apperiator* (a very common mistake in those times). On one side, suspended from a ribbon, are the square and plumb, and on the other the compasses, level, and rule; at the bottom is a death's head and bones, on a black ground, and at the top the square and compasses united. There are slight traces of a Mosaic pavement and border, but no blazing star, no letter G, no immoveable jewels. The circumference of the circle is inscribed wisdom, strength, and beauty, and

A Mason's chief and only care,
Is how to live within the square.

[3] Another Tracing-board, published at the beginning of the present century, will show the advances which the science was making in its progress to its present perfection. It is an oblong square, and includes the two first degrees. The heavens are placed in the east, and the earth in the west. In the latter situation are two pillars of

was built on the same plan as the
ɔt, it was simply the tabernacle on
ıle, but more superbly decorated and
in the details.[4] The whole area was an
ıare. The length from wall to wall was sixty
; the breadth twenty cubits; and the height
ıty cubits; so that the temple was twice as long every way as the tabernacle.[5] The porch was one hundred and twenty cubits high; its length twenty, and breadth ten cubits. The oracle, or most holy place, was a perfect cube of twenty cubits, thereby

the Doric and Corinthian orders, surmounted by globes, standing on an ashlar pavement. This leads to a Mosaic floor, on which we see the ancient Junior Warden to guard the entrance of a winding staircase, consisting of seven steps. At the summit of this staircase the Mosaic pavement is repeated, and under an arched doorway, flanked by two pairs of pillars supporting a dome, stands the ancient Senior Warden. On the north side of the Ionic pillar is a key, and on the south side of the Corinthian one is an ear of corn, on which a fall of water is dropping from the heavens in the form of rain. We have then the three columns; the moveable and immoveable jewels; the blazing star, inclosing the letter G between two parallel lines, which flank a circle supporting the three great lights and the theological ladder; at the summit of which we see a semicircular canopy of clouds, forming a border or skirtwork round the sun, moon, and seven stars, and surrounded by a choir of angels.

[4] It is rather singular that the Egyptian temples were mostly constructed on a similar plan, and that of Edfu is supposed to be the best model of our temple now in existence, and the remains are so perfect, that its outline may be distinctly traced.

[5] The harmony and symmetry of these three dimensions in the temple are very remarkable; because they contain the proportions congruous to the three great concords in music, which are as grateful to the eye as harmony in music is ravishing to the ear.

shadowing the perfection of happiness.[6] The wall of the outer court, or that of the Gentiles, was 7,700 feet in compass, and all the courts and apartments would contain 300,000 people. The whole was adorned with 1,453 columns of Parian marble, twisted, sculptured, and voluted, with 2,906 pilasters, decorated with magnificent capitals, and about double that number of windows, besides those in the curious pavement. The oracle and sanctuary were lined with massive gold, adorned with all the embellishments of sculpture, and set with numerous gorgeous and dazzling decorations of diamonds and precious stones.[7]

No structure can be compared with the temple for its exact proportions and beautiful ornaments, from the magnificent portico on the east, to the venerable

[6] As the square figure is the most firm in building, so this dimension of the oracle was to denote the divine constancy, firmness, and immortality.

[7] "Along the north, south, and west sides of the sanctuary extended a gallery three stories high, constructed of beams and planks, and to which there was access by means of a winding stair. These were, in fact, a sort of aisles; and we have seen some descriptions of the temple which fancifully compare it to some ancient churches, which have in front a lofty tower (answering to the porch), and a low aisle running along each side of the main building. But such aisles are simple collonades, and were common to all the sacred edifices of ancient nations; from which our temple seems to have been chiefly distinguished by sumptuousness of detail. In other respects we recognize the general arrangement common to all—a holy place inaccessible and inviolable, covered and shut up, and placed at the extremity of one or more courts, surrounded with peristyles, and with cells or apartments for the lodging and accommodation of the officiating ministers." (Pict. Bibl. vol. ii. p. 167.)

sanctum sanctorum on the west; with the numerous apartments for the kings, princes, sanhedrim, priests, Levites, and people of Israel.[8] The prospect of it transcended all that we are now capable to imagine; and was esteemed the finest piece of masonry on earth.

Some of the most remarkable details of the temple are displayed on the Fellowcrafts' Tracing-board. The first object that occupies the attention is a staircase leading through an arch, flanked by two pillars,[9] surmounted by as many spheres. The capitals of the columns are decorated with lily-work, net-work, and pomegranates. Beyond the arch we are favoured with the view of an open country, intersected by a river, an ear of corn being seen on this side of the bank, between the pillars and a cornfield on the opposite side

[8] This was in strict accordance with the pattern prescribed by the Almighty in the station of the tabernacle amidst the tribes of Israel. The tents of the Levites were arranged round it, and on the east, adjacent to the entrance into its court, were those of Moses and Aaron and the priests. The practice was imitated by heathen nations; for the priests always lived within the precincts of the sanctuary; and this arrangement enabled them to practice their deceptions on the people with the greater success. (See Bel. and the Dragon, v. 13.) The arrangement was continued under a more perfect dispensation, when the days of superstition had ceased; and in our episcopal cities the clergy still reside within "the close," or precinct of the cathedral.

[9] The temple of Hercules at Tyre, which was a previous erection, contained a magnificent pillar, said to be composed of emerald, but which Herodotus confesses was made of glass, coloured with great art to resemble that gem. It was hollow, and probably filled with lights, because the pillar was said to shine so brightly in the dark as to illuminate the whole temple. The temple of Gaza, in like manner, was ornamented and supported by two elegant pillars.

of the stream. The arch is situate at the foot of a winding staircase, where the ancient Junior Warden is stationed, clothed in his apron,[10] and bearing a plumb rule in his hand, as a sentry or Tyler, to prevent any unauthorised person from ascending to the sacred chamber at its summit. The number of steps consists of three, five, seven, or more;[11] and as an additional precaution to hinder the occurrence of such an intru-

[10] "The lambskin, or white leather apron, is an emblem of innocence, and the badge of a Mason, more ancient than the golden fleece, or Roman eagle, more honourable than the star and garter, or any other order that could be conferred upon the candidate at that or any future period, by king, prince, or potentate, or any other person, except he be a Mason; and which every one ought to wear with pleasure to himself, and honour to the fraternity. The lamb has, in all ages, been deemed an emblem of innocence; the lambskin is therefore to remind him of that purity of life and conduct which is so essentially necessary to his gaining admission into the celestial Lodge above, where the Supreme Architect of the Universe presides." (Cross's Masonic Chart. p. 14.) It is somewhat remarkable that WHITE, as an emblem of purity and innocence, should have been used by the savage tribes of America. The prophet who accompanied Black Hawk and other chiefs to Washington, as hostages for the faithful performance of the treaty made with their nation, thus addressed the President of the United States,—"Father, I have come this day *clothed in white*, in order to prove that my intentions are of the most pacific nature, and"—raising his hands to heaven—"I call upon the Great Spirit of myself and forefathers to witness the purity of my heart on this occasion." (Fellows. Anc. Mys. p. 230.)

[11] These numbers are referred to in a degree called the Knight of the Red Cross. They are denominated the constitutional numbers, and are descriptive of the officers of the council, viz., the Sovereign-Master, Chancellor, Master of the Palace, Prelate, Master of the Cavalry, Master of the Infantry, Master of Finance, Master of Despatches, Standard Bearer, Sword Bearer, and Warden.

sion, the ancient Senior Warden is placed in this situation, clothed also in his apron,[12] standing on a Mosaic pavement,[13] under an archway sunk in the solid wall. Above is seen the sacred triangle, from which a glory emanates in every direction, and within the archway the walls are decorated with the emblems of the

[12] Smith exclaims (Use and Abuse, p. 188), "Whilst the apron with which we are clothed indicates a disposition of innocence, and belies not the wearer's heart, let the ignorant deride and scoff on. Superior to the ridicule and malice of the wicked, we will enfold ourselves in the garb of our own virtue; and, safe in a self-approving conscience, stand unmoved against the persecutions of adversity. The raiment which truly implies the innocence of the heart, is a badge more honourable than ever was devised by kings; the Roman eagle, with all the orders of knighthood, are thereunto inferior."

[13] This beautiful pavement was common to all nations, under the name of Mosaic work. The Romans left behind them many beautiful specimens, which have been discovered in modern times, distributed throughout this island, and are preserved with great care as invaluable relics of the state of the arts in the first ages of Christianity. But we are furnished with records of this kind of work at periods much more remote. In the royal palace of Shushan, when Ahasuerus gave a royal feast to his nobles, the banqueting couches were of gold and silver, upon a tesselated pavement of different coloured marbles. (Esth. i. 6.) The Egyptians used painted walls and ceilings, and rich Mosaic pavements. Cleopatra inlaid her pavements with precious stones. In India the floors of their temples were enriched with polished stones, disposed in small squares, which reflected the beams of the sun in a variety of splendid colours. Thus Philostratus tells us that Apollonius saw in India a most glorious temple of the sun, the walls of which were of real marble, resembling fire, interspersed with streaks of gold; while the floor exhibited to the view an infinite variety of pearls and precious stones, artfully disposed in a kind of chequer work, which reflected the rays of the sun. (Vita Apoll. l. ii. c. 11.)

hollow, for the purpose of serving as archives of Masonry, and to hold the constitutional records.[21] And our traditions state, that within the cylinder or shaft of each pillar were contained the sacred rolls, which comprised the history of the Hebrew nation, their civil and religious polity, the works of the prophetical and inspired writers, and a complete system of universal science.[22] They were profusely decorated with lily-

[21] "As there is a seeming contradiction in the accounts of the height of these pillars, it may not be amiss here to reconcile that matter. In one place it is said of Solomon, he cast two pillars of brass, eighteen cubits high each (1 Kings vii. 15). In another (2 Chron. iii. 15), he made two pillars of thirty-five cubits high. To reconcile this seeming inconsistency, let us suppose the pedestal or basis of the columns to have been seventeen cubits high, this added to the eighteen cubits (1 Kings vii. 16; Jer. lii. 21), for the shaft, will together make exactly thirty-five cubits, the number mentioned; and if we add five cubits, being the height of the chapiter, we shall have the true height of the pillars, viz., forty cubits." (Calcott. Cand. Disq. p. 65.) The R. Ben Manassah thinks, however, that these two columns were cast of brass *in one piece*, of thirty-five cubits in length. This piece of brass being cut into two equal lengths, formed the two columns, each of seventeen and a half cubits. The half thus deficient was a part of the height of the capital, which is termed a crown, and was the lilywork at the top of it. (Concil. vol. ii. p. 77.)

[22] The Jews affirmed that these two brass pillars contained the plans and patterns, or models, of the different members of the building, which were considered as the seeds or germs of the structure. The names of the pillars signified potency and perpetuity; the pomegranates on their capitals were symbols of generation. Hence they were esteemed to be of Phallic reference. "The two pillars," says Fellows (Anc. Mys. Pref. v.), who displays considerable learning and research to prove that the entire structure of Freemasonry is astronomical,—"the two pillars represent two imaginary columns, supposed to be placed at the equinoces to support the heavens (see

work, net-work, and pomegranates, to denote the peace, unity, and plenty, with which the building of the temple was accompanied.[23] Our traditions further state, although it must be by way of symbol, for I cannot find any authority which may give a sanction to the hypothesis, that on the exterior of one of the pillars were engraven, in hieroglyphical characters, the geography of the earth, the situation of the different countries on its surface, and the plans of a gracious Providence in the rise and fall of powerful empires.[24]

note 19). The one on the left is called Boaz, and indicates Osiris, or the sun, the one on the right is called Jachin, and designates Isis, the symbol both of the earth and its productions, and of the moon." This disposition of pillars at the entrance of a porch was practised in the construction of temples dedicated to the spurious Freemasonry. Thus the temple of Luxor at Thebes has a grand entrance, "through a magnificent propylon, or gateway, facing the north, two hundred feet in front, and fifty-seven feet high above the present level of the soil. *Before the gateway stand the two most perfect obelisks* that exist, each about eighty feet high, and from eight to ten feet wide at the base." (Egypt. Ant. vol. i. p. 63.) And it should appear from this gateway, from the remains at Heliopolis, and the two obelisks at Alexandria, that they were generally used in pairs, and placed on each side of the grand entrance to a temple. There is a good engraving of these pillars in Wilkinson's Thebes.

[23] They were considered finished when the net-work or canopy was thrown over them. They were placed eastward of the temple, as a memorial to the children of Israel of the miraculous pillars of fire and cloud, which had two wonderful effects, the fire to give light to the Israelites during their escape from their Egyptian bondage; and the cloud proved darkness to Pharoah and his followers when they attempted to overtake them." (Hemming's Lectures. Second Degree.)

[24] This, however, was a very prevalent custom. "We are told," says the Scholiast upon Apollonius, "that the Colchians have pillars

On the other, the division of the stars into constellations, the solar system, the eclipses of the sun and moon, and the course and periodical return of remarkable comets; together with the various aspects of the celestial bodies, as shadowing out and showing the periods of their respective revolutions; all serving to point out the universality of the science of Freemasonry.[25]

Hutchinson, whose "Spirit of Masonry" was favoured with the sanction of the Grand Lodge of England, says, in reference to these monuments, which were considered of sufficient importance by the sacred historian to merit particular and elaborate description,—"The pillars erected at the porch of the temple were not only ornamental, but also carried with them an emblematical import in their names: Boaz being in its literal translation, *in thee is strength;* and Jachin, *it shall be established;*[26] which by a very natural transposition

of stone, upon which are engraven maps of the continent and of the ocean. These pillars were of a square figure, like obelisks."

[25] They were placed by King Solomon at the eastern porch, in commemoration of that mighty east wind by which the waters of the Red Sea were divided.

[26] One of the rules of the Jewish Cabala is called Transposition, and is used by finding an appropriate meaning to a word formed anagrammatically from any other word. Acting on this rule, Bro. Rosenberg, an eminent Jewish Mason residing in Paris, thus improves the names of these pillars:—"In the first degree the candidate receives in his preparation the elements of the sciences; it remains for him to instruct or to *fortify* himself by means of the higher sciences; the word *fortify* in Hebrew is ZAOB. At the moment when the young neophite is about to receive the physical light, he should also prepare himself to receive the moral light. The word *prepared* in Hebrew is NIKAJ. This word is very important for him who proposes to follow the path of virtue."

may be put thus, O Lord, thou art mighty, and thy power is established, from everlasting to everlasting."[27]

Passing these pillars[28] we enter the porch, which constitutes one of the earliest specimens of a tower on record. We then come to a winding staircase, protected by an officer stationed at its foot, and another at its summit, where we behold the entrance to a room of presumed magnificence, from the decorations of its arched portico.[29] The staircase is placed by the side

[27] Or they might imply, as Boaz was the ancestor of David, *the house of David shall be established for ever.* For Nathan, the prophet, said unto David—"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will ESTABLISH his kingdom. He shall build an house for my name; and I will establish the throne of his kingdom for ever. And thine house and thy kingdom shall be established for ever before thee. *Thy throne shall be established for ever.*" (2 Sam. vii. 12, 13, 16.)

[28] In a Hebrew work entitled Chaaree Aura, we find the following passage, translated from the Hebrew by Bro. Rosenberg:—"Salomon a placé dans son temple ces deux colonnes, en les surnommant J-et B-en ce qu'elles sont la force et la base des autres vertus. Ces quelques signes renferment presque toute l'instruction du premier degré, et la philosophie la plus austère est obligée de reconnaitre que *gloria* et *triumphus* résument l'histoire des efforts humains." (Explic. du Tableau Maçon, p. 14.)

[29] In an old Tracing-board, published in 1745, now before me, the staircase is not *winding*. It is so curious that it will be worth while to describe it. The staircase is semicircular, consisting of seven steps, standing on a Mosaic pavement, and flanked by the two pillars. On the upper step is the western door closed, leading into the Lodge, which has also a tesselated floor. Here are placed the hammer or mallet, the square and the Tracing-board, above which is the west window. We have then the level and plumb, flanking the porched entrance to the middle chamber, over which is the letter G; and in the same line the pointed cubical stone, and the south window and

of a stream of water, on the banks of which appears the emblem of plenty, and is an epitome of that winding ascent which led the Fellowcrafts to the entrance of the middle chamber.[30] These steps, like all the Masonic symbols, are illustrative of discipline and doctrine, as well as of natural, mathematical, and metaphysical science, and open to us an extensive range of moral and speculative inquiry. In their delineation the steps, which count odd numbers,[31] should be more particularly marked, as one,[32] three,[33] five, seven,[34] and

door. The next object progressing towards the east is the armillary sphere, surmounted by the blazing star, and accompanied by the rough ashlar and trowel; then the east window between the sun and moon. The three luminaries, or lesser lights, are placed in the south-east, north-east, and south-west; while the compasses are opened towards the eastern door. In the extreme east are the Master's chair, cushion, and pedestal, on which are placed the Bible and mallet; and over all the cable tow.

[30] "The door of which," says Masonic tradition, "was covered with purple, hyacinth, and gold."

[31] Vitruvius tells us that the steps going up to a temple ought always to be of an odd number; that the right foot being set upon the first step, the same foot may be foremost at the entrance of the temple.

[32] The divine unity.

[33] In the system of American Masonry, the candidate at each step is presented with three precious jewels. As an E. A. P. he receives "a listening ear, a silent tongue, and a faithful heart." As a F. C. it is "faith, hope, and charity." And as a M. M. he receives "humanity, friendship, and brotherly love."

[34] The Indian heaven is named Mount Cassalry.—"Round the mountain stands seven ladders, by which you ascend to a spacious plain, in the middle whereof is a bell of silver and a square table, surrounded with nine precious stones." (Baldeus.) What, we would ask, are the seven ladders leading to this heaven but the virtues, of

eleven,[35] and in ascending them the Fellowcraft should pause on each alternate step, and consider the several stages of his progress, as well as the important lessons which are there inculcated.[36]

On the first step he is instructed to reflect on the great Geometrician of the universe, whose being and attributes form the sacred basis of the system into which he has been admitted[37]—the foundation of his

which the seven liberal arts and sciences are among Masons the symbol. (F. Q. R. vol. iv. p. 158.)

[35] So it stood in the original system of Freemasonry, but the latter number was struck out on the revision of the lectures at the union; and I think improperly, because the explanation was Christian as well as Jewish, viz., to the eleven apostles of Christ after the defection of Judas, as well as to the eleven sons of Jacob after Joseph was sold into Egypt. Bro. Fellows, in furtherance of his scheme for converting Freemasonry into an astronomical allegory, thus misapplies this number:—"Eleven is one of the numbers singled out to make a Lodge, which, like the rest, must have an astronomical allusion; and there is little doubt that it refers to the fanciful notion in regard to the defection of one of the great gods composing the zodiac, with his attendant satellites, the decans or Elohim. In consequence of this treachery, but eleven of these great chiefs remained faithful to their Lord, the supreme ruler, the sun. This circumstance would be sufficient to cause the commemoration of that number, in the manner it is done in Masonry." (Anc. Mys. 306.)

[36] This winding staircase is of great importance in the system of Fellowcraft Masonry; and it would be an improvement if the Pythagorean doctrine of number had been introduced into our lectures in reference to it. It was the foundation of the system of philosophy which our ancient Brother Pythagoras taught in his Lodges, and formed the basis of geometry.

[37] For it is a system of harmony and peace. Bro. O'Shaughnessy, the W. M. of No. 50 in Dublin, on the occasion of a fête given to the Lord Lieutenant and other distinguished visitors in 1836, made the following beautiful observation from the chair:—"I may with truth

religion—the ONE object of his faith and hope. At each subsequent step the details of Masonic government and discipline unfold themselves. On the third step he pauses to find the three superior officers who *rule* the Lodge, and to reflect on the sacred trinity of persons in the godhead; on the fifth he discovers the number who may lawfully *hold* a Lodge in this degree; on the seventh he discovers what number of Brethren assembled together with the three great lights of Masonry, the book of constitutions, and the warrant, empowering them to act, are sufficient to make a Lodge perfect. Three rule a Lodge, in commemoration of the three most sacred parts of the Jewish temple,[38] and also of the three Grand Masters; and the holy trinity combined in the Shekinah, which overshadowed the cherubim of the mercy seat.[39] The five who hold a Lodge refer to the fifth science, which is geometry, one of the ancient names of Masonry;[40] the

say, that if there be any country on the globe in which the proportions of the social edifice have not yet been harmoniously adjusted, if there be any in which the conflicting elements of society have not yet subsided into a calm and unruffled repose; of what inestimable value is such an institution as ours, receiving and inviting within its temple all, of every colour, of clime, of creed, and of politics, to hear there inculcated, and see practised, the doctrines of brotherly forbearance and Christian peace."

[38] The sanctum sanctorum, the holy place, and the sacred porch.

[39] The number three abounds in every illustration of Masonry. (See Lect. 9.)

[40] The old lectures introduced some doggrel verses on this subject which have been properly expunged.

> In the midst of Solomon's temple there stands a G,
> A letter for all to read and see;

five noble orders of architecture; as well as to the five sacred treasures contained in the sanctum sanctorum;[41] and the five extraordinary manifestations of the divinity which were wanting in the second temple.[42] It also refers to the birth, life, death, resurrection, and ascension of our blessed Saviour.[43] And the seven[44]

But few there be that understand
What means the letter G.
Q. My friend, if you pretend to be
Of this fraternity,
You can forthwith and rightly tell
What means that letter G.
A. By letters *four*, and science *five*,
This G aright doth stand
In art and due proportion.
You have your answer, friend.
The sciences are well composed
Of noble structures vast,
A point, a line, a superfice,
But solid is the last.

[41] The ark of the covenant, the cherubim, the book of the law, the rod of Aaron, and the pot of manna.

[42] The ark and mercy seat, the shekinah, the urim and thummim, the holy fire, and the spirit of prophecy.

[43] The five senses, which were explained in the old lectures, have been expunged. Why? Our American Brethren retain them.

[44] In Lecture 15, the degrees are numbered nine instead of seven. But it will be observed that two of them, viz., the Mark Master and Man are subsidiary to the degree of Fellowcraft; the former being the Master, and the latter the Wardens of the Lodge. An ancient Masonic regulation provided, that candidates for the third degree should wait seven days from the time of their being raised to the time of being entrusted with the secrets of a Master Mason, in commemoration of the mourning for H. A. B., and also of Joseph for his father Jacob. For these and other reasons the number seven has ever been held in high estimation amongst Masons.

that make a Lodge perfect have an allusion to many important particulars.[45] The eleventh step refers to the eleven treasury rooms, which formed the boundary or inclosure of the holy and most holy places.[46] From hence the Brother, if properly qualified, entered into the proper chamber, to receive the rewards of his labour.[47]

It must, however, be observed, that our winding staircase is not a transcript of the flight of twelve steps which actually led from the court of the priests to the pillars of the porch. It was constructed in the wall geometrically, like those which lead to the towers of our churches,[48] and was situated at the east end of the gallery which opened into the treasure chambers,

[45] For instance, seven sabbatical years, the seven years of famine, the time of building the temple, the seven golden candlesticks, the seven wonders of the world, the seven planets, the seven prismatic colours, the seven liberal sciences, the seven doors and entrances into the inner court of the temple, corresponding with the seven degrees of Masonry instituted by King Solomon at the building of that stately edifice.

[46] This number was also emblematical of the tribes of Israel, for when Joseph was sold by his brethren, there were only eleven remaining; and the number of Christ's apostles after the apostacy of Judas. The scientific references of these steps are too extensive for introduction here.

[47] He beheld it inscribed on every side with geometrical emblems and numerical combinations, and was instructed in the mysterious relations which they bear to the laws of the creation. In the centre, within a glorious irradiation, or blazing star, was inscribed the letter G, denoting the great and glorious science of symbolical and mystical geometry, as cultivated by our ancient and venerable Masters in every age and country. (See Hemming's Lectures, Second Degree.)

[48] Or in Masonic language, "by a staircase contrived as a screw in the inner wall of the temple, which was called Cochleus."

the entrances to which were the doors and passages connected with the sanctuary towards the north and south of the body of the temple.[40] The arch and

[40] It has been thought that the temple of Solomon was built upon a plan corresponding with the Egyptian temple of Edfou, which is thus described in the Egyptian Antiquities. "The entrance is composed of *two pyramidal moles*, sometimes called propylea by modern writers, each front of which is about one hundred and four feet long and thirty-seven feet wide at the base; the moles are about one hundred and fourteen feet high. These dimensions of the base diminish gradually from thence to the summit, where the horizontal section is eighty-four feet by twenty. The walls of the moles are sculptured with immense figures in the best style of Egyptian art and between the moles is the grand entrance. *This entrance conducts to a court surrounded with pillars.* On each side of the larger sides there is a row of twelve pillars, which are placed at some distance from the side walls; and as the space between the tops of the pillars and the wall is roofed over, *a covered portico* is formed, which leads on each side to the doors of the staircases which are in the pyramidal moles. These staircases furnish access to the chambers of the propyla. There is also a row of four pillars, including the corner one, on each side of the doorway as we enter the court similarly covered over. From the entrance of the court to the porch of the temple, there is a gradual ascent by steps, so that the portico is about fifty-six feet above the lowest level of the court. It consists of eighteen pillars, six in a row; the intercolumniations of the central pillars, forming the doorway, being, as usual, the largest. After passing through this porch there is a doorway leading to the sekos or cell, which is divided into several apartments. The entrance passage has on each side a long chamber, and conducts into a large hypostile hall, supported by twelve pillars. After leaving this chamber we come to another long and narrow one, from which there are two small entrances to the side galleries, wherein we see flights of steps leading upwards to the roof of the sekos. Still further we see another small chamber with an apartment on each side of it probably for the use of the priests. From this last mentioned chamber we enter the holy recess itself (the sanctuary), an

pilasters in the Tracing-Board are represented as being profusely enriched with sculptured designs, to indicate the riches and glory of the temple; which was indeed ornamented with a profusion of gold, ivory, and precious stones, inlaid with great taste and splendour by Hiram Abiff.[50] These decorations were imported from Ophir in ships at great risk;[51] and display the con-

oblong room, about thirty-three feet by seventeen, in which the figure of the Deity was placed. . . From the chamber which is immediately in front of the adytum, we see two galleries run down on each side of it, and leading to a doorway, by which the priests might walk into a large but perfectly retired space all round the sanctuary, or might ascend to the roof by a flight of steps, to enjoy the pure air and light on the terraced roof; for below they had no light at all except it might be from small apertures, through which the Fellahs, who now live on the roof, discharge all their dirt into the temple. It will be observed, that from the covered gallery on each side of the large open area, there is a path continued all round the temple, between the outer and inner wall. Probably the vulgar were allowed to use this walk, as a thick wall was between them and the apartments devoted to the priests and the worship of the Deity; for none but the priests, and probably the kings, were admitted into the inner apartments, much less into the adytum, which contained the representation of the Deity."

[50] An old tradition, which has been erased from the lectures of Masonry, thus describes the instrument with which this great man drew his plans and designs. It was made of steel, and called a stylus. It is said to have been found upon him after he had been raised, and was, by the command of King Solomon, preserved in the centre of his monument. The first time that he used the stylus for any of the known purposes of the temple, was on the morning the foundation stone of the temple was laid, when he drew that celebrated diagram which is generally called the forty-seventh problem of Euclid, which gained the prize offered by Solomon on that occasion.

[51] Various have been the conjectures concerning the situation of Ophir. Josephus places it in the East Indies, in a country which,

summate wisdom and piety of the king, who spared no expense in beautifying the house of God and rendering it worthy, so far as human adornment could effect, of the dwelling of Him who had declared that he would place his sacred name there.[52] It is true, no house made with hands could, of itself, be sufficiently pure for the service of that Great and Holy Being; but he condescended, of his infinite goodness, to express his approval of our Grand Master's intentions, by sending a fire from heaven to consume the sacrifices; thus consecrating the building by an emanation of His glory, which filled the temple at its dedication; and thus pronouncing it to be a place acceptable to himself.

by his description, should appear to be Malacca. Bochart contends that it was Taphrobana or Ceylon, Calmet places it in Armenia, Montanus in America, and Huetius in the eastern coast of Africa. As various have been the sentiments with respect to Tarshish, some considering it as having been near, and others as distant from Ophir. All that the scripture tells us is, that the navy of Tarshish came in once in three years, and furnished Solomon immense wealth; of which we know not the amount, since we can make no exact estimate of the value of the talents specified. (See Lect. 32.)

[52] Solomon thought he had done this when he placed the celebrated stone of foundation, on which the sacred name was mystically engraven, with solemn ceremonies, in that sacred depository on Mount Moriah, along with the foundations of Dan and Asher; the centre of the Most Holy Place where the ark was overshadowed by the shekinah of God. A fable invented by the rabbins feigned that Christ being one day in the temple of Jerusalem had entered into the Holy of Holies, where none but the high priest had a right to enter;—that he there saw this sacred name on the stone of foundation; that he carried it away with him; and by its inherent virtues performed all his miracles.

LECTURE XVII.

THE SYMBOLICAL REFERENCE OF THE TWO PILLARS AT THE ENTRANCE OF SOLOMON'S PORCH CONSIDERED.

"Pharaoh perceiving this, his heart was hardened, and he attempted to follow them; but the Almighty continued his protection by a miraculous pillar, which had two wonderful effects, one of light to the Israelites by night, to conduct them through the Red Sea, and the other as a cloud and smoke by day, which proved a darkness to the Egyptians, and prevented their pursuit."—ASHE.

"Just so it is when a candidate is initiated in a certain mystical Lodge, excelling in beauty and magnificence, where he sees many wonderful sights, and hears a multitude of voices; where *darkness and light alternately affect his senses;* and a thousand other uncommon things present themselves before him."

DION CHRYSOSTOM.

"A lightsome cloud it was to the Israelites, but to the Egyptians a grievous darkness; so our Saviour, represented in this cloud, is to some a savour of life unto life in the preaching of the Gospel; to others the savour of death unto death; to the Grecians foolishness, a stumbling block to the Jews; but to the faithful, the power of God and the wisdom of God."—WILLETT.

IN my last lecture I have endeavoured to explain, by a series of general references, the Tracing-Board of the second degree. But there are certain designs there depicted which possess a symbolical application so extensive and important as to demand a more par-

ticular illustration. Of this kind are the pillars of the porch.[1] At the period of public redemption from bondage, as related in the Lectures of Freemasonry, God's chosen people the Jews, were led by a divine pillar[2] during the whole period of their peregrinations

[1] Fellows thus misrepresents the meaning of these pillars to suit his own fanciful theory of converting Masonry, as M. Dupuis and others have attempted to do Christianity, into a system of astronomy and solar worship. "The pillars Boaz and Jachin," he says, "are imaginary props, standing at the equinoxes east and west to support the world. The pillar representing Boaz, or the Sun, is properly said to denote strength, whereas, in the Apprentices degree it is made to denote wisdom. Jachin signifying Isis, the Moon, was a necessary appendage to the creation, and perhaps may be applied metaphorically—to establish. The pillars of Boaz and Jachin are described to be eighteen cubits high, twelve in circumference, and four in diameter. The eighteen refer to the inundation of the Nile, being the highest elevation it is known to have attained. (?) The twelve cubits relate to the twelve signs of the Zodiac through which the sun passes; and the four cubits have reference to the Tetractys, which comprehends the principles of geometry—point, line, superficies, and solid. The pillars are adorned with two large chapiters which are ornamented with lily work, net work, and pomegranates. It is only the pillar of Jachin, which represents Isis, the emblem of harvest, that is decorated with pomegranates in the figures of these columns among the Masonic symbols, they are further adorned with two globes, one celestial, the other terrestrial. This display of globes, like most of the customs of Masonry, may be traced to Egypt. Dr. Richardson, in describing the gateway or porch leading to the temple of Isis, in Tentyra, says—immediately over the centre of the doorway is the beautiful Egyptian ornament, usually called the *Globe* with serpents and wings; emblematical of the glorious sun poised in the airy firmament of heaven, supported and directed in its course by the eternal wisdom of the Deity." (Expos. of the Mys. p. 292.)

[2] A tradition of the above fact produced in some countries the

before they were established in the promised land. This remarkable appearance was of so palpable a nature and of so much service to the Hebrews, in this, the most arduous period of their history, that they could not lose sight of it,[3] even after they had

adoration of fire. The throne of the Deity was believed to be in the sun, (Hyde. p. 161,) which was the Persian paradise; but he was equally supposed to be resident in the fire. In the Bhagvat Geeta, (p. 54.) Khrishna says, "God is in the fire of the altar;" and some of the devout, with their offerings, direct their worship unto God in the fire. The priest alone was allowed to appear in the presence of this Shekinah; and he was obliged first to purify himself by washing from head to foot, and being clothed in a white garment as an emblem of ceremonial cleanness. The fiery gate of heaven was represented in the spurious initiations; and the candidates were taught that souls descended through it in transmigration under the conduct of Mercury the celestial messenger of the gods. (Hom. Odyss. l. 24. Virg. Æn. l. 4. Lucian. Mai. et Merc.) The Ghaldaic Oracle, (Psell. p. 81.) pronounces that when a voice proceedeth from the holy fire burning clearly, and without the appearance of any visible form, it is to be esteemed the voice of the Deity, and not a delusion of the demon.

[3] "It is supposed that Solomon had respect to the pillar of a cloud and of fire, which went before the Israelites and conducted them in the wilderness; and was the token of the divine Providence over them; —and thus Solomon set them up before the temple, hoping and praying that the divine light, and the cloud of God's glory, would vouchsafe to enter in there, and that God and his providence would dwell among them in this house. The pillar on the right hand represented the pillar of the cloud, and that on the left the pillar of fire. The name of the former signifies, *he will establish*, which intimates God's promise to establish the throne of David, and his people Israel. The name of the latter signifies, *herein is strength;* either alluding to the divine promise in which was all their strength and settlement; or rather to the ark which was within the temple, and called the strength of the Lord." (Calcott. Cand. Disq. p. 66.)

fallen away to idolatry. And hence they were subsequently accused by the Gentiles, as we learn from Juvenal and Strabo, of worshipping the clouds.

This remarkable pillar[4] was the visible symbol of God's especial presence.[5] It must not be understood that Jehovah was exclusively confined to this pillar, because he is everywhere present; but he manifested himself in a peculiar manner from the cloud,[6] to guide the Israelites through that vast and trackless desert, and to serve as a veil from the heat of the sun, amidst a barren waste, without shade or shelter, under the

[4] By some writers this beneficent miracle has been thought to consist of two separate pillars; one a clond, and the other fire. But in reality the substance was ONE; dense, as a cloud, by day; luminous as fire, by night. The former to protect them from the burning heat of the sun, and to direct their movements in a pathless wilderness;—the latter to afford light by night, and as a protection from any sudden attack from their enemies; who, deterred by this remarkable appearance, never made any such attempt.

[5] Thus explained by Masius, cited by le Clerc. "The angel is the redeemer, of whom it is written, because my Name is in him. That angel who said to Jacob, I am the God of Bethel. He of whom it is said—and God called Moses out of the bush. And he is called angel because he governs the world. For it is written, *Jehovah brought us out of Egypt;* and in other places, he sent his angel and brought us out of Egypt. Besides it is written—and the angel of his presence hath made them safe. Namely, that angel which is the presence of God, concerning whom it is said, *my presence shall go before. and I will cause thee to rest.*"

[6] In the time of Moses the Theocracy was in its most flourishing state. God prescribed the laws—decided all difficult questions by his oracles—*appeared in the pillars of cloud and fire*—and inflicted punishments in the most public manner. (See Michaelis on the Laws of Moses, vol. i. p. 190.)

torrid zone.[7] Moses terms it the angel of God or Jehovah.[8] Without some guide they were in danger of wandering out of their way, and might have been utterly cut off by the inhabitants of the neighbouring countries; and unless that guide had been divine, they must have perished by famine in a thirsty land where no water was.[9] In this dispensation therefore, the goodness of God is displayed to his chosen people, by leading them safely through the wilderness like a flock of sheep.

To endeavour to account for this phenomenon by natural causes, would be the height of absurdity. It was preternatural in all its appearances and all its effects. As well might we endeavour to comprehend and explain the nature of the Deity, his omnipresence and eternity. The Israelites saw the cloud—it varied not for the space of forty years—they heard the voice of the Lord speaking from it to the whole congregation

[7] Quintus Curtius informs us that Alexander the Great erected over his pavilion an artificial signal, to give notice for any decampment of his army; that it was contrived of materials so as to be conspicuous in the daytime by a great smoke issuing from it; that in the night time it appeared to be on fire. A modern writer insinuates the pillar of the cloud and of fire, which directed the marches of the Israelites to have been a contrivance of Moses of a like nature. Others have intimated it to have been no greater miracle, than the pillar of light which conducted Thrasybulus and his followers from Phyla. But it must be remembered that these are deistical opinions and at variance with fact.

[8] Exod. xiv. 19.

[9] Moses describes its motions in the Pentateuch. (Exod. xl. 36—38.)

at the delivery of the law—and therefore they were bound to believe that it was an appearance entirely beyond the ordinary course of nature.[10] It was evidently but one single pillar; for this reason, that it removed from before the people of Israel on the borders of the Red Sea, and passing over the heads of the whole assembly, placed itself between them and the Egyptians, with its dense or cloudy side towards the latter,[11] from which streamed peals of thunder,

[10] They called it a Shekinah, or beam of glory. This beam shone upon Abel and his sacrifice, and is thought by some to have been the moving cause of Cain's envy. God testified his approbation of Abram's sacrifice by the same glory, which, like the flame of a lamp, passed between the sacrifices. The pillar of a cloud, and the clouds which filled the tabernacle and the temple, were of the same nature; and according to the scriptures were Jehovah or Christ. Consult the 1st chap. of Hebrews, v. 2, on this point, and you will find St. Paul saying to the Jews that these bright effulgences vouchsafed to their ancestors were beams of glory from the eternal Son of God. And that they might know who this Son of God was, he further reminds them of the Shekinahs to which their forefathers had been long used for the purpose of training them up to expect the appearance of his son in a visible manner. Thus he says, "who being the brightness of his glory, and the express image of his person upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high." This brightness of his Father's glory, and express image of his person, was Jesus Christ the Son of God.

[11] "In the pillars," says Bro. Willoughby, of Birkenhead, in a communication to the author, "I see a continuation of the allegory of the two dispensations, commencing in Paradise at the fall of man, when the three transgressors were summoned before their Creator to hear the sentence consequent upon their transgressions, and to receive the first prophecy—I will put enmity between thee and the woman, between thy seed and her seed, (the commencement of the two dis-

attended by the forked lightning, which served to make the darkness more terrible, and other awful phenomena;[12] and with its luminous side towards the former as their guide; although this was scarcely necessary, except to assure them that their divine deliverer was present; because when Moses had divided the sea with his rod,[13] the waters were a wall unto them on their right hand and on the left.[14]

pensations,) it shall bruise thy head, and thou shalt bruise his heel, (the origin of Masonry.) How soon the two seeds began to show themselves, and how soon was the enmity displayed! The first-born of Adam became his brother's murderer. It is remarkable that the heathen philosophers venerated darkness in preference to light, in consequence of its prior existence; but not having the light of revelation to guide them, they could not, of course, see in the circumstance any allusion to the two dispensations. The speculative Mason observes a symbolical allusion to the law and the gospel, in every type of which there is such a beautiful connexion. Chaos preceded light, Cain, whose deeds rendered him an emblem of darkness, was of the unsanctified line, and preceded righteous Abel. Noah, who had taken into the ark both the clean and the unclean, when the waters were subsiding, sent out first the unclean raven, an emblem of darkness, without gaining any light from its mission. He afterwards sent out that emblem of innocence the dove, which returned to him with the olive branch, as it were, an emblem of glad tidings, or the gospel of peace through him who is called the Branch."

[12] This would be the more terrible from the recollection of the storm of thunder, fire, and hail, by which their land had been so recently visited.

[13] Some of the Rabbins think that our G. M. King Solomon, had this event in view when he wrote that beautiful passage in the book of Proverbs. "Who hath ascended up into heaven or descended? *Who hath gathered the wind in his fists? Who hath bound the waters in a garment?* Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou canst tell?" (Prov. xxx. 4.) They say that "it is necessary to add the

Another question presents itself respecting the nature of the nocturnal pillar; whether it was a real fire, or only a luminous appearance which was created for the purpose of giving light to the camp, like to the reflected light of the moon and stars. It has been urged that a fire of the necessary magnitude to enlighten the whole camp, must have been so intense as to have consumed the tabernacle and everything else within its focus, besides casting so fierce a heat, that the people would not have been able to endure it.[15]

name of Moses to the verse, explaining who besides Moses ascended to, and descended from heaven? as he did at the time the law was given. Who gathered the winds in his fists like him? when by taking a handful of ashes and throwing them up, he infected the air and caused boils. Who like him tied the waters in a cloth? When in the Red Sea he gathered the depths, and the divided waters formed a wall. Who raised the earth as he did, when he formed a lake that swallowed up Korah and all that belonged to him? If there was any one like him, let him tell his name, *or the name of his son* if you know it." (Concil. vol. ii. p. 286.)

[14] It is distinctly stated in Numbers ix. 15, 16.

[15] From hence probably it was that the Jews, in their idolatries, were addicted to the superstitious adoration of fire; a practice which they justified from their own scriptures. God, they say, appeared over the gate of Eden as a flickering and flaming fire, and accepted the sacrifice of Abel in the same element. He revealed himself to Abraham in flame; and to the whole assembly of the people in one pillar of fire and a cloud; and again at Sinai, he descended upon the mountain in fire. He answered the prayers of Elijah, and those of Solomon at the dedication of the temple by fire. And they further urge that Moses himself had told them their God was a consuming fire; whence, in imitation of the same practice amongst idolaters, they instituted commemorative rites, in which they were weak enough to worship the material substance instead of the invisible and the eternal God. Æsh, the Hebrew word for fire, amongst the

But it must be evident from the plain words of scripture, that it was a palpable fire, although its destructive properties were restrained, as were those of the fire in the burning bush.[16] It cast a brilliant light,[17] but did not burn,[18] while the fire of hell burns but

cabalists, answered to Gebutah, or Might, the fourth of the Sephiroth, and the literal meaning of Elohim, which signifies—the strong gods.

[16] In like manner God changed the properties of the fire in the furnaces of Ur in Chaldea, to which Abraham was subjected; and of Nebuchadnezzer, into which were cast Shadrach, Mesheck, and Abednego, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them; although not an instant previous, the same element had consumed the men who were employed to cast them into the furnace.

[17] By the same divine ordinance, the fires of the Egyptians, which were burning at the moment when the plague of darkness was inflicted, immediately ceased to afford any light. An evident proof that God is able to change the natural properties of an element, and endow it with new and unheard of qualities, at his sovereign will and pleasure.

[18] "Now, whether this were a true natural fire, which gave light unto the Israelites in the night, or only a shining brightness, which the Lord caused to be in the cloud in the night, it is a disputable question. 1. That it was a true fire, these reasons may persuade, because in most places of the scripture it is called a pillar of fire to give light in the night. 2. Again, as the one is called a cloud, so the other is said to be fire; but the one was a true cloud, therefore the other also was a true fire. 3. Like as that which appeared to Moses in the bush was a flaming fire, yet burned not, so is it like this was. 4. In the Book of Wisdom, (xviii. 3,) it is said—thou gavest them a burning pillar of fire." See Willett's Hexapla, where numerous arguments on this subject may be found, in his Commentary on Exod. xiii.

casts no light;[19] and, like the Egyptian fires, remains in the blackness of darkness for ever.[20]

Now it is to be observed that the camp of Israel, which was so beautifully disposed as to excite the strong admiration of Balaam[21]—"how goodly are thy tents, O Jacob, and thy tabernacles, O Israel"—occupied a vast tract of country, the tribes at the extremities of each side being at least three miles from each other, the whole camp occupying a square of nine miles. To overshadow such a tract by day, and to enlighten it by night, the pillar must have been miraculous, for no common cloud or fire could have been able to produce such an effect. And yet we are assured that it did extend these several benefits to every

[19] Like the darkness of Egypt "no power of fire might give them light; neither could the bright flames of the stars endure to lighten that horrible night; only there appeared unto them a fire kindled of itself, very dreadful." (Wisd. xvii. 5, 6.)

[20] Many of the heathen writers have referred this destruction by fire, to the scenes at the last day when the earth shall be burnt up. Thus Clemens of Alex. (Strom. 6,) quotes from the tragedian.

> For certainly the day will come, 'twill come,
> When the bright sky shall from his treasure send
> A liquid fire, whose all devouring flames,
> By laws unbounded shall destroy the earth
> And what's above it.

[21] The Arabs say that "Balaam was acquainted with part of the scriptures, having been favoured with some divine revelations; and being requested by his nation to curse Moses and the children of Israel, refused it at first, saying—how can I curse those who are protected by the angels? but afterwards he was prevailed on by gifts, and he had no sooner done it, than he began to put out his tongue like a dog." (Sale, vol. i. p. 201, from Al Beidawi.)

quarter of the encampment.[22] It differed from the clouds engendered by rain because no showers were ever known to fall from it; neither was it affected by wind or temptest, but kept its place steadily, going before them when in motion, and hovering over the tabernacle when at rest. Common clouds are of various fanciful shapes; but this cloud retained its original form of an inverted pyramid or cone throughout the entire period that it continued as a light and guide to the Israelitish people.[23]

This cloud was also used as an oracle and adviser before, and even after the institution of Urim and Thummim. When the pillar descended upon the tabernacle, it was the oracle of the host, and the Lord spake to Moses out of it.[24] At the first institu-

[22] Compare Exod. xl. 38, with Ps. cv. 35, and Isai. iv. 5, 6.)

[23] The fact is, it was the glorious name of God by which they were thus protected and guided through the dangerous paths of this sterile and mountainous tract of country. Thus Jehovah said to Moses, "behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not; for he will not pardon your transgressions; FOR MY NAME IS IN HIM." (Exod, xxiii. 20, 21.)

[24] "There are many particulars, that to a thinking person must abundantly prove Moses's conduct in leading the Israelites to have been directed by an immediate revelation. It is not likely that he should of his own head, when he left Egypt, have made the march, which he led the people to the Red Sea; much less would he, without a divine command, have had a thought of attempting for forty years together such dangers and difficulties as the wilderness exposed him to, and out of which he could foresee no escape but by miraculous deliverances. The march of Alexander the Great over the sands of Lybia to the temple of Jupiter Ammon has been variously censured as a very wild expedition; though certainly such a march

tion of the Sanhedrim, an oracular voice came from the cloud to impart the spirit of prophecy to the seventy elders. In the sedition of Miriam and Aaron, Jehovah addressed them from the cloud, and their punishment immediately followed. Again, at the murmuring of the people when the spies delivered their report; and again, more terribly at the schism of Korah, Dathan, Abiram, and their company. On many other occasions the divine presence was manifested by oracular communications.[25]

Thus various were the uses of this divine appendage to the Israelitish camp. It was their guide to prevent them from wandering out of the way in a pathless and intractable desert;[26] it was a safeguard and protection

attempted and performed with the greatest despatch, could be but one single trial at the most, of what Moses habituated the Israelites to for forty years together. Besides, Alexander had an aim visible enough, and political, to tempt him to his undertaking; but if we set aside the divine command, Moses could have no pretence for harassing and endangering his people with such perpetual extremities. We find many of the princes of the congregation thought Moses's conduct so palpably contradictory to all rules of human prudence, that they demonstrated it to be the greatest blindness for the people to be any further led by him." (Shuck. Con. vol. iii. p. 304.)

[25] In like manner at the baptism of the incarnate God, and at his transfiguration on the mount, a voice came *out of a cloud*, saying—this is my beloved Son in whom I am well pleased.

[26] This was the manner in which the cloudy pillar guided them in their journies. " When the cloud was taken up from the tabernacle, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents. And whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents and journeyed not. But when it was taken up they journeyed." (Numb. ix. 17, 22.) This extraordinary

from their enemies; and it shaded them from the heat of the sun by day, and produced a delicious coolness in that sultry climate;[27] it enlightened the camp by night; and it was their oracle and adviser in every difficulty and danger.[28]

leading of the people was one of the great miracles which God wrought for them in the desert; and as four things are absolutely necessary for travellers, viz., strength of body, food, raiment, and a guide; so every one of these was miraculously provided. Their feet did not swell for the space of forty years; there was not one feeble person amongst them; their raiment did not decay; they were fed with manna; and the cloud was their guide both by day and night.

[27] The opinion of Tostatus is that the Israelites were completely protected from the burning heat of the sun's rays in that sandy desert; but he adds that they were not particularly shadowed by the cloud, but that God tempered the air for their convenience in every part of the camp. This opinion however does not appear consonant with scripture. The cloud was certainly over them. (Numb. xiv. 14.) He spread the cloud for a covering. (Ps. cv. 39.) And why? Evidently for the purpose of defending his people from the parching heat of the sun.

[28] It appears to have been absolutely necessary that they should be directed by a divine hand, "through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought," (Deut. viii. 15); or such a multitude of persons, with their wives and children, and cattle, must inevitably have perished. Mr. Irwin has described the wilderness, and it is indeed, as Jeremiah has said, (ii. 6,) "a land of deserts and of pits, a land of drought and of the shadow of death; a land that no man passed through, and where no man dwelt." In one place he says, "the path winded round the side of the mountain, and to our left a horrid chasm, some hundred fathoms deep, presented itself to our view. It is surprising no accident befel the loaded camels." In another place (p. 310.) he adds, "on each side of us were perpendicular steeps as deep as before. On every part is such a wild confusion of hanging precipices, disjointed rocks, and hideous chasms, that we might well cry out with the poet, "Chaos is come again." And a page further on he adds—"at two o'clock we came suddenly upon a dreadful chasm in the road, which appears

This cloud contained a typical reference to Christ the true Jehovah.[29] The divinity condescended, for the benefit of his people the Jews, to reside personally in the cloud; and Christ, for the everlasting advantage of all mankind, clothed himself in human flesh and resided amongst the same people.[30] If the presence of Jehovah in the cloud was glorious, much more glorious was the presence of Jehovah in Christ;[31] the benefits

to have been the effect of an earthquake. It is about 300 yards long, 100 yards wide, and as many deep; and what is the curiosity, in the middle of the gulf, a single column of stone raises its head to the surface of the earth. We ascended the mountain on foot. As we mounted the steep, we frequently blessed ourselves that we were not riding—as the path was so narrow that the least false step must have sent the beast down the bordering precipice. The appearance of the road is so frightful in many places, that we do not wonder why our people have hitherto laid by in the night." Through this dangerous wilderness, a land of pits—as the prophet denominates it—where a small amateur party of travellers finds it so difficult to make their way, were 2,000,000 of people, with their cattle and appendages, led in perfect safety by the pillar of a cloud and of fire.

[29] Even Philo the Jew admitted this fact. He says, (Lib. de Agricul. p. 152.) "as if they were a flock, God the royal shepherd governs them by his authority and law, &c. All which he accomplishes by appointing over them his Word, his first-begotten Son, who, as the deputy of a great king, takes upon himself the care of this sacred flock. For it is said in a certain place—behold here I am, and I will send my angel before thy face to keep thee in the way."

[30] This pillar, as we have already seen, was a type of Christ; as a pillar of the church, and as guiding us in the way to eternal life. Here was both fire and a cloud, referring to his divinity and humanity. It was a covering to the Israelites from the heat of the sun; Christ overshadows us from the heat of temptation.

[31] "Jehovah miraculously conducted the Israelites from their bondage in Egypt into the land of the Canaanites, and therefore Moses commanded that they should serve him alone. This is the

of the former were temporal, of the latter eternal;[32] and Christ was the brightness of his father's glory,[33] as Isaiah had predicted that he should be beautiful and glorious.[34]

direct purport of the first of the ten commandments. 'I am Jehovah thy God, who brought thee out of Egyptian bondage. Thou shalt have no other God but (or with) me.'" (Michaelis, vol. i. p. 186.)

[32] This is the perfection of our system of Freemasonry. "If any Brother in the secrecy of his heart," says our Rev. Bro. Brookfield, P. G. Chaplain for Hants, "believes that there is anything in the theory of Freemasonry at variance with the strictest rule of christianity—if he has ever been present at a Lodge which has not opened and closed with most solemn invocation of the divine blessing, and which invocation has been responded to with devotional attention—then let him be silent to what I shall say, and put me to open shame before this multitude for asserting too much. But if, on the other hand, you believe that without the favour of God all our doings are nothing worth—then, and in that case, I ask you, while I solemnly implore the blessing of God upon our work and labour of love—while I solemnly beseech Christ for the benefit of his advocacy at the throne of grace—while I solemnly adjure the Holy Ghost not to spare the outpouring of his influence—while of all three I ask pardon for the past, and strength for days to come—while, to the tribune of God, I ascribe all majesty and power, and praise, and dominion—I demand of you to respond to that prayer, and to ratify that ascription, not only in the secrecy of your hearts, but aloud with your lips to exclaim, in the presence of men, and of angels, and of God—'so mote it be!'"

[33] Dr. Lushington, in his "Expiation of a Sinner" (1646, p. 3), says, "Christ was the lustre, ray, or beam of God's majesty; for seeing God is invisible and cannot be seen of men, *by reason of his immense and infinite light*, therefore God sent forth Christ as a ray or beam of his light, that in Christ men might have a kind of sight of God's majesty."

[34] Simeon, when he was presented in the temple, proclaimed him to be a Light to lighten the Gentiles, and the glory of the people of Israel. He was the true Shekinah, of which all others were types, that came down from heaven to save the people from their sins.

Such is a comprehensive view of these famous pillars. Our Grand Master, King Solomon, was impressed in after ages with such a reverential sense of the benefits which were conferred on the Hebrews by their means, that, in order to impress on the minds of his subjects a due regard for the mercy and goodness of God in that glorious dispensation, he constructed two pillars at the entrance of the porch leading into the holy place, and crowned them with spherical balls, the public symbols of the divine presence; that the Israelites might have the recollection of the miraculous deliverance of their forefathers from Egyptian bondage continually present, whenever they assembled in the courts of the Lord's house for public worship. And had the king himself adhered in practice to his own teaching, those melancholy consequences, arising from the apostacy of his subjects, excited to disobedience by the prevalence of his example, would never have taken place. Israel might still have been a powerful and influential people, directed by the inspired prophets of their God, and occupying a high rank amongst the nations of the earth.

And the same imagery is used when Christ's kingdom was proposed as a sanctuary in the extremity of evils. "The Lord will create upon every dwelling place of mount Sion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." (Isaiah iv. 5, 6.)

LECTURE XVIII.

THE GRAND ARCHITECT'S SIX PERIODS.

"In six days God created the heavens and the earth, and rested upon the seventh day, the seventh, therefore, our ancient Brethren dedicated as a day; of rest from their labours, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator."—WEBBE.

"The Egyptian astronomers taught that the creation of the world took place at the precise period of time when the sun rose in Leo."
BRYANT.

"Creator of the radiant light,
Dividing day from sable night;
Who, with the Light's bright origin,
The world's creation didst begin."
CHANT IN THE DEGREE OF "KNIGHTS OF THE HOLY SEPULCHRE."

WE are informed by Moses, that at the uncertain period when the earth was without form and void,[1] and darkness was upon the face of the deep,[2] the Spirit of

[1] Commentators make some difference in their explanations of this passage. The Hebrew words are *tohu ve bohu*. Pagninus translates them, "desert and emptiness;" the Latin Vulgate, "empty and void;" the Septuagint, "invisible and incomposed;" the Syriac, "desert and uncultivated;" the Samaritan the same as the Vulgate; in the Arabic it is, "covered with abysses." In these explanations there is very little difference, for they express the first state of the earth, without animals, vegetables, or any green herb; in a word, empty and void of all things.

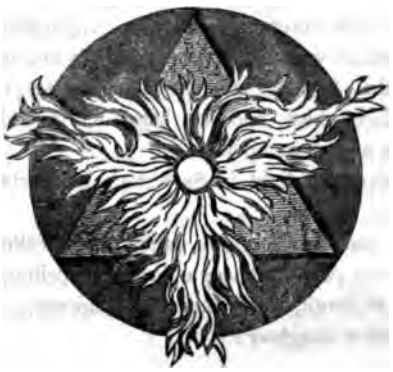
[2] The cosmogony of the Mysteries of India commenced thus, as appears from an ancient Purana, translated by Halhed:—"Of all the objects in the created world water existed first, when as yet there was neither devatah, nor man, nor animal, nor vegetable, nor star, nor other heavenly body. The whole universe was *dark and water*. In this primeval water did Bhagavat, in a masculine form, repose for the space of one calpa (a thousand ages), after which period, the

God brooded on the face of the waters,[3] and God said, "Let there be LIGHT—and there was LIGHT." What could this light be? It was not the material light of the sun, for that luminary was not yet created. The solar system was not in being, and yet *there was light.* It could then be no other than an effusion of the Divinity,[4] that lucid splendour, in which the celestial

intention of creating other beings, for his own wise purposes, became predominant in the mind of the great Creator. Thus, observing the whole world involved in darkness and submerged in water, he placed in them a seed, which soon became an egg, brilliant as the meridian sun. Out of this egg Brahma was produced, after having remained a full year inclosed in absolute absorption; and he was hence termed an emanation of the Deity. The egg was afterwards divided into two parts, to form the concave or egg-like canopy of heaven and the earth."

[3] This sublime truth formed one of the secrets of primitive Freemasonry, and was handed down to posterity by oral communication. The original word which conveyed this secret was *merachepheth*, which may be also truly interpreted by the image of a dove brooding over its eggs. Hence we find in all the illustrations of the spurious Freemasonry, a reference to a primeval egg when describing the process of creation.

[4] In the 28th degree of philosophical Masonry, the emblem occurs which represents *lux e tenebris.*



hierarchy love to bathe their intellectual natures; at whose creation the sons of God shouted for joy.[5] It was a manifestation of the divine intellect,[6] by the efficacy of which this earth, and all that it contains, sprang out of nothing.[7] That glorious, indescribable

This device teaches us that when man was enlightened by the Deity with reason, he became enabled to penetrate the darkness and obscurity which ignorance and superstition have spread abroad to allure men to their destruction.

[5] One of our Masonic songs, by Bro. Bisset, beautifully expresses this sentiment—

The Almighty said, "Let there be light,"
Effulgent rays appearing,
Dispell'd the gloom, the glory bright
To this new world was cheering.
But unto Masonry alone,
Another light, so clear and bright,
In mystic rays then shone,
From east to west it spread so fast,
That Faith and Hope unfurl'd,
We hail with joy sweet Charity,
The darling of the world.

[6] Sharon Turner, in his "Sacred History of the World," thinks that "Light is most probably an ethereal fluid, now universally diffused, and pervading all things, and not an emanation from the sun, which, however, has a direct and additional agency thereon. It was a distinct production anterior to the sun. Light came to the earth in the state in which we now almost universally find it, as both light and heat; and that, from the moment of its presence, the phenomena and agency of light, heat, and fire, began wherever it spread, and within the earth as well as upon it."

[7] See the address to light in Sylvester's Du Bartas (edit. 1621, p. 12).

"All hail, pure lamp, bright, sacred, and excelling,
Sorrow and care, darkness and dread expelling;
Mother of Truth, true beauty's only mirror;
God's eldest daughter!"

Shekinah, or Logos,[8] which our ancient Brethren, with all humility and reverence, have ventured to introduce into the system of spiritual Freemasonry; that emanation of the Deity was the irresistible agent in the creation of the world.

In the first period God divided the light from the darkness, and the light he called day, and the darkness night.[9] Some learned and pious men think that the

[8] The system of creation which was taught by Plato, bears a strong resemblance to the Mosaic account. He says, "that from all eternity God had decreed that he would create an universe according to a model that was ever present to him; and when the time was come, He, being the eternal wisdom, issued his commands to chaos, and instantly the whole mass was agitated by a fructifying motion, which caused the elementary parts to unite, and show themselves in a separate form. Thus fire gave its light amidst the darkness; and air, earth, and water were separated from each other. And these elements entered into the composition of all other bodies. Thus the universe became full of life. Then the logos, or soul of the world, having received a spherical figure, of all others the most perfect, was subjected to a circular motion, and the universe was brought into order." (Tim. de Anim. Mund. Ap. Plat. Tim. iii. passim. Bruck. Hist. Phil. t. i. 678, 690, &c. Plut. de Plat. Philos. l. i. c. 11. Senec. Epist. 65. Diog. Laert. l. iii. sec. 69.)

[9] Gen. i. 4, 5, R. Eliezer Askenasi, following the opinion of Maimonides, in his Guide, and Nachmanides, in his Commentary, says, that the darkness mentioned in the text is the element of fire. God having made it descend to that of air, it ignited and formed light; so that he holds the light of the first day to have been inflamed air; this, he says, illumined the semicircle of the heavens, the other half being in darkness; but the light, following the rotatory motion of the primum mobile, revolving from west to east, formed night; and turning then from east to west, from whence it came, it formed day. But this light being weak, and not sufficiently clear, it was necessary on the fourth day that the sun, as being more powerful, should be created to give light upon the earth. He cor-

angels were created along with the light,[9] because angels in the Apocalypse are termed, "the stars of heaven."[11] Others are of opinion, that they formed a part of the work appertaining to the fourth period,[12]

roborates this opinion by the above cited verse, "to give light upon the earth," meaning that the reason of a new creation being necessary, was because the first light was not sufficiently strong for that purpose.

[10] Much has been written on the creation of angels. Ambrose and Hilary say, that angels existed before the creation of our world. Among the Greeks, Basil, Origen, Chrysostom, and Nazianzen, held the same opinion. Beda and Cassiodorus assert that they were created within the six days; while Gennadius and Acatius hold, that the angels were created after the world, and the soul of man after his body. Almost all the divines of the Latin church, and after them, the schools, believed that they formed part of the six days' creation.

[11] xii. 4. The Book of Enoch, however, says, "He, the elect one, shall call to every power of the heavens, to all the holy above, and to the power of God, the cherubim, the seraphim, and the ophanim, all the angels of power, and all the angels of the Lord's, who upon earth were over the water on that day (consequently existing before the creation), shall raise their united voice."

[12] R. Zoda Ben Simeon understands this light to be metaphorical, signifying the creation of angels; and therefore it is said, "and God saw the light that it was good," &c., that is, he created the angelic light; and, seeing that the world could not bear it, he separated it for himself, demonstrating thereby, that the human understanding cannot comprehend the angelic world, which was created for the purpose of more perfectly knowing and praising the Creator. R. Levi Ben Gershon adopts the same opinion, saying, "God said, let there be light," is, let the angelic world be, which being created, in comparison with the elemental one, was complete darkness; and God's dividing the light from the darkness was, therefore, separating the angelic world (compared to light from its purity and clearness, and therefore called day), from the elemental, which, being deprived of the sovereign light, is darkness and obscurity, and that he called night. (Concil. vol. i. p. 5.)

because they conclude that the same system as was observed in the creation of our earthly globe,[13] and the system of which it forms a part, would also be pursued in the construction of the invisible world;[14] and as the firmament was studded on that day with stars,[15] so the heavens would be furnished with angels, or spirits, shining like a bright and lambent flame.[16]

[13] According to the authority of Milton, neither of these opinions is true. The poet makes the angels in being when the world was created. He says—

"——— Thus was the first day even and morn,
Nor past uncelebrated, nor unsung
By the celestial quires, when orient light
Exhaling first from darkness they beheld;
Birthday of heaven and earth, with joy and shout,
The hollow universal orb they fill'd." (Par. Lost, vii. 252.)

And Dr. Newton thinks that the word *puny*, as applied to the inhabitants of this globe, did not mean weak or little, but *puis ne*, born since, or created after the angels. Again, the poet represents sin as born from Satan's head—matured—pregnant by her parent—and the time of gestation complete before their overthrow and the creation of man, when she brought forth Death.

[14] "The geologist may be considered as the historian of events relating to the animate and inanimate creation, *previous to that period when sacred history begins*. The solid earth, with its stores of organic remains, which now rises above the surface of the sea, may be compared to a vast collection of authentic records, which will reveal to man, as soon as he is capable of rightly interpreting them, an unbroken narrative of events, commencing from a period ndefinitely remote, and which in all probability succeeded each other after intervals of vast duration." (Penny Mag. vol. ii. p. 179.)

[15] Job xxxviii. 7.

[16] "Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; who layest the beams of his chambers in the waters; who maketh the clouds his chariot;

The second period was employed in arranging the firmament of heaven, so that it might form an expansion for the purpose of separating the waters, part of which are said to be above the firmament, and the other part under the firmament.[17] This is a great mystery; for the waters above the firmament who can find out?[18] The clouds have no claim to the term,[19] because if a person be placed on the summit of a high

who walketh upon the wings of the wind; who maketh his angels spirits, and his ministers a flaming fire." (Ps. civ. 2, 3.)

[17] In speaking of arranging the periods, it may be proper to remark that an opinion is prevalent amongst our divines, that the whole creation was formed at once; but it was shown by its effects in six periods, out of compassion to the capacities of angels, and thus described by Moses, in condescension to the capacities of men. Even Milton was of this opinion. (See a note by Newton in Todd's Milton, vol. iii. p. 361.)

[18] The firmament is undoubtedly that glorious expanse in which the orbs of heaven perform their revolutions, including infinite space; for the sacred writings say, that these lights were placed *in* the firmament, and not above it; and therefore the waters must have been beyond the sphere of the most distant fixed stars. The waters beneath the firmament are seas and rivers, which being drawn up in vapour form clouds, that descend in rain to refresh the earth by their gentle irrigation.

[19] The Koran says, "God placed in the earth mountains firmly rooted, rising above the same; and he blessed it, and provided therein the food of the creatures designed to be the inhabitants thereof, in four days, equally for those who ask. Then he set his mind to the creation of heaven, and it was smoke or darkness. Al Zamakhshari says, this smoke proceeded from the waters under the throne of God (which throne was one of the things created before the heavens and the earth), and rose above the waters; that the water being dried up, the earth was formed out of it, and the heavens out of the smoke which had mounted aloft." (Al Koran, c. 41.)

mountain, he will frequently see the heavy clouds beneath pouring their rain, and discharging their artillery upon the earth, while above his head the sun is pursuing his course in unsullied majesty, without a speck in the firmament to obscure his brightness.[20]

As the second period was to separate the waters from the waters, so the third was employed in dividing the waters from the land, to enable it to be productive, and fit for the habitation of man.[21] Before the creation, the earth was a nucleus surrounded on all sides by water,[22] and it was the disposing of the

[20] I have been a personal witness of this phenomenon from the summit of St. Paul's cathedral; where I experienced a bright sun and a rough and boisterous wind; while below there was a still atmosphere and a dense mist, which obscured the streets, and made it dark at noon day.

[21] Geologists speak of many states of the earth before the creation of man, which they prove from the fossil bones of animals now extinct. The megatherium, for instance, was an animal of very extraordinary size. "The thigh bone is two feet five inches in length, three feet four inches round its thickest, and two feet two inches round its smallest part; it is thus twice or three times the thickness of the thigh bone of an elephant." A skeleton of this animal is in the Royal Cabinet of Natural History at Madrid. "The megatherium, in its magnificent ruins, must give activity to the fancy. It is said, that there is nothing interesting in antiquarian research but as it is associated with man; but here are remains which carry the mind back to the most remote times, not into the contemplation of the ages of mankind, but to the earlier condition of the globe, when it was undergoing a succession of changes, which were at length to suit it for the abode of the human race."

[22] "In the beginning," say the Persians, "the Word was created by the union of primitive fire and primitive water. Ormus decreed it, and the chief of darkness was overcome; from the holy word primitive light emanated, which, in its turn, created visible light,

waters into seas and rivers to complete the work of the second period,[23] that formed the principal business of this day.[24] The surface of the globe became land and water,[25] the former to produce herbage, the latter

water, and fire. HONOVER is the word; in his essence he is confounded with Ormus, the god creator. In the second degree he appeared under the form of the tree of life, Hom. In the third degree he is the annunciator of the word, and under the same name of Hom, or Homanes, founds magiism under the great Dschemschid." (Symb. Colours, by M. Portal. p. 22.)

[23] It is the doctrine of the Koran, that God created the earth in two days, and the heavens, seven in number, in the same period. On Thursday, say the Mussulmans, the heavens were created; the sun, the moon, and stars, on Friday; and in the evening of the same day, the first man.

[24] Gen. i. 9, 10. Many useless conjectures have been promulgated respecting the causes of this arrangement. Some think that a mighty wind dried up the waters from the shallowest parts of the earth; others say, that it was effected by the heat of the sun; but the sun was not yet created. Indeed, when natural causes are sought for to explain or account for miracles, error is sure to be the result. It was not the wind or the sun, but the divine Logos, or Shekinah, at whose almighty word the required disposition was instantaneously effected.

[25] Mr. Whiston says, that when the divine word was given, "the earth's surface became so irregular, in one place rising into hills, in another sinking into valleys, as to cause the waters, which were before equally diffused, to collect into seas and lakes, leaving large tracts of ground unoccupied. And no sooner was a part of the earth's surface left bare by the waters, than the genial influence of the sun produced on it a rich covering of herbage, and all the different species of vegetables." Strabo said (l. 17), "After the earth was surrounded with water, because man was not made to dwell in the water, but belongs partly to the earth and partly to the air, and stands in great need of light, providence has caused many eminences and cavities in the earth, that in these the waters might be received,

to nurture its scaly stores for the use of man. The waters,[26] which in a state of rest would stagnate and become pernicious,[27] are kept in a constant state of agitation by periodical tides, which are not only essential to navigation, but preserve its sweetness, and prevent it from becoming corrupt and stagnant, and destructive of all the myriads of creatures that subsist therein.[28] But it is useless to attempt a philosophical explanation of those miraculous events which were produced by an exertion of the almighty power of God.[29]

whereby that part of the earth under it might be covered, and that by the other the earth might be advanced to cover the water, except what is for the use of men, animals, and plants."

[26] Plato, in the Timæus, said, "When the Demiurgus began to adorn the universe, he first of all figured with forms and numbers, fire and earth, water and air, which possessed, indeed, certain vestiges of the true elements, but were in every respect so constituted, as it is likely anything will be from which the Deity is absent."

[27] The temperature of the air and seasons before the flood, are upon very probable grounds supposed to have been constantly uniform and mild. The burning heats of summer, and the severities of winter colds, were not then come forth, but spring and autumn reigned perpetually together.

[28] It was created salt, otherwise it would not have produced sea fishes or marine plants, which will not live either in fresh water, or that in which common salt has been dissolved. There have been many theories promulgated respecting the causes of the saltness of sea water; but every hypothesis is unsound which rejects the agency of the first, and deduces it from second causes.

[29] The Druids are said to have taught their disciples many things concerning the creation of the world—the formation of man—his primitive innocence and felicity—and his fall into guilt and misery—the creation of angels—their rebellion and expulsion out of heaven—the universal deluge, and the final destruction of this world by

The fourth is a most important period of the creation.[30] Here we ascend into the firmament of heaven, crowned with stars as with a diadem,[31] which, like glittering sapphires or golden spangles in the resplendent arch of heaven, set forth the glory of the Creator;[32]

fire; and that their doctrines on all these subjects were not very different from those which are contained in the writings of Moses, and other parts of scripture. There is abundant evidence that the Druids taught the doctrine of the immortality of the souls of men; and Mela tells us that this was one of their doctrines, which they were permitted to publish, for political rather than religious reasons. (Henry's History of Great Britain.)

[30] Gen. i. 14—18.

[31] "When I survey the bright
Celestial sphere,
So rich with jewels hung, that night
Doth like an Ethiop bride appear,
My soul her wings doth spread,
And heavenward flies,
The Almighty's mysteries to read
In the large volumes of the skies.
For the bright firmament
Shoots forth no flame
So silent, but is eloquent
In speaking the Creator's name."

(Harrington, A. D. 1650.)

[32] Plato, in the 10th book of the Republic, says,—"That light, when adapted to the rainbow, means place. It is also confirmed by the Chaldean oracles respecting the fontal soul, since it is there said that this soul abundantly animates light, fire, æther, and the worlds. For this is the light which is above the empyrean world, and is a monad prior to the triad of the empyrean, ethereal, and material worlds. This light, too, is the first recipient of the eternal allotments of the gods, and unfolds self-visible spectacles in itself to those that are worthy to behold them. For in this light, according to the Chaldean oracle, things without figure become figured."

the sun and moon are messengers of his will,[33] and all his law is concord; the former being appointed to rule the day, and the latter the night.[34] These glorious appearances were soon converted into gods and worshipped;[35] and thus, though the greatest of material lights,[36] were converted into objects of the blackest

[33] The heathen nations considered the sun to be "the creator and father, and the moon the mother of all things. These two deities govern, produce, and nourish everything connected with the visible universe. The sun is the third Demiurgus, the supreme creative intelligence under the third form; incarnate he becomes Osiris, the author of all good; and it is he that completes the Egyptian trinity." (Anthon. Class. Dict. in v.)

[34] As Moses gives the dominion of the day to the sun, so he gives the dominion of the night to the moon, expressing both in the same manner; on which account the words, to rule or have dominion, seem only to mean, that the sun was appointed by God to illuminate the earth by day, and the moon by night, as far as her various phases will allow.

[35] "The vulgar," says the high priest in Anacharsis, "see nothing around the globe which they inhabit but a vault shining with light during the day, and sparkling with stars during the night. These are the limits of their universe. That of some philosophers has no bounds, and has been enlarged, almost in our time, to a degree that overawes and terrifies the imagination. The first idea was, that the moon was inhabited; then the stars were so many worlds, and that the number of these worlds must be infinite, since none of them could serve as a boundary or circumference to the others."

[36] Proclus said, if with respect to light, one kind is material but another immaterial, according to the difference of those illuminating natures, fire and the sun, the light which is immaterial is, in a certain respect, corrupted; but material light, in a certain respect, pervades through material substances, for the whole air appears to be no less illuminated by the sun than by the fire that is procured by us. And when clouds pass under the sun, the light is in one part intercepted, and we do not receive the whole of it; for how can the

intellectual darkness.[37] Even the Jews, though God's peculiar people, were so infatuated as to elevate these creatures into objects of adoration,[38] although such practices were strictly forbidden in the law of Moses.[39]

The creation of angels,[40] has already been hinted at. Some learned divines entertained the opinion that they were created in the first period;[41] but others have as

light which is in the heavens be continuous with that which is in the air? since the latter is corruptible but the former not.

[37] As the sun was adored under the names of Apollo, Osiris, or Mithras, so the moon came in for her share of devotion, as Luna, Diana, and Hecate. And what appears more strange is the fact that the superstition of attributing influence to the moon, is not effectually extinguished in this enlightened age and Christian country.

[38] Compare Jer. xliv. 15—18, with 2 Kings xxiii. 8, 11, 13.

[39] "The cabalistical Rabbins," says Berington, (Creation, p. 116,) "with some other weak or wicked men, would have us believe that Moses, by these words—Let them be for signs and times, and seasons—would intimate to us that the stars and planets were designed for astrological predictions, casting nativities, erecting schemes, to foretell the fortunes of men, the manner or time of their death, and the like; which fooleries numbers of men gave in to in former ages, and even to this day some figure flingers talk of the mighty influence of the stars over sublunary affairs; as if mere material, mechanical, insensible beings, as the stars and planets are, could govern free wills even more than reason itself can do."

[40] Satan in Milton supposes the angels to subsist by fate and necessity; and he represents them of an empyreal, that is, a fiery substance, as the scripture itself does. Psalm civ. 4.

[41] "According to the writer of the book concerning the celestial hierarchy, falsely attributed to Dionysius the Areopagite, the angelic world is divided into three orders. The first contains seraphim, cherubim, and thrones; the next is made up of dominations, princedoms, powers; under the third and lowest order are ranged, principalities, archangels, and angels. (Dion. Areop. vi.) It would seem

earnestly contended that they derived their being simultaneously with the fixed stars.[42] The latter opinion is undoubtedly correct. They were created at the same time as the host of heaven.[43] But when were the stars created?[44] Not surely in the fourth period of the lighting up of our system. It is true, the sacred text says, " he made the stars also." This

evident that Milton had some view to this arrangement in his distinction of the orders of angels through all his work." (Todd's Milton, vol. ii. p. 363.)

[42] Isaac Abarbanel understands from the words of the Psalmist, " he maketh his angels spirits," that by the spirit of God which moved upon the face of the waters, the angelic world is meant, from its approximation to his beauty and perfection. The Rabbi Berahiah, in quoting the verse, " and the heavens and the earth were finished, and all their hosts," says, that the host of heaven are angels, according to the prophet Micaiah, " I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left."

[43] The Apocryphal Book of Enoch affirms that they were created before the heavenly bodies. Alluding to the son of man it says, " Before the sun and the signs were created, before the stars of heaven were formed, his name was invoked in the presence of the lord of spirits. All who dwell on earth shall fall down and worship before him. Therefore the elect and the concealed one existed in his presence before the world was created." (C. xlviii. 3, 4, 5.)

[44] According to Herschel, the universe consists of nebulæ or innumerable collections of innumerable stars, each individual of which is a sun not only equal but much superior to ours; and none of the celestial bodies in our nebula are nearer to one another than we are to Sirius, whose distance is supposed not to be less than 400,000 times that of the sun from us, or 38 millions of millions of miles. The whole extent of the nebula being in some places near 500 times as great, must be such that the light of a star placed at its extreme boundary, supposing it to fly with the velocity of 12 millions of miles every minute, must have taken near 3000 years to reach us.

intellectual darkness.[37] Even the Jews, t
peculiar people, were so infatuated as to
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The creation of angels,[40] has al
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which Addison thus comments. "There is, I think, something wonderfully beautiful, and very apt to affect the reader's imagination in this ancient prophecy or report in heaven concerning the creation of man. Nothing could show more the dignity of the species, than this tradition which ran of them before existence. They are represented to have been the talk of heaven before they were created."

[47] It is more respectful to the divine attributes to believe that the hosts of angels were always about the throne of God to execute his commands in every part of the universe. Gustavini says, there are seven spirits or angels that stand before the throne of God; their names being Michael, Gabriel, Lamael, Raphael, Zachariel, Anael, and Oriphiel. And in the Apocryphal gospel of Barnabas, the

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t."

And yet, as Crashaw exclaims in his sacred poems;

Alas, sweet Lord, what wert to thee,
If there were no such worms as we?
Heaven ne'er the less still heaven would be.
Still would the youthful spirits sing,
And still thy spacious palace ring,
Still would those beauteous ministers of light,
Burn all as bright;

is undoubtedly true, but not at this particular time; for the words are universally allowed to be an interpolation.[45] Can it be reasonably supposed that until the last six thousand years universal space was a blank; that a being of infinite power, beneficence, and ubiquity, remained from all eternity in an useless and unemployed state, with no creatures to adore his goodness, or contemplate his glorious attributes?[46] The consideration is unworthy of being entertained by Christians in possession of a revealed book to direct their faith, and guide their inquiries into a true channel.[47] The stars are doubtless worlds, inhabited

[45] Job says, "when the foundations of the earth were laid, the morning stars sang together, and all the sons of God shouted for joy;" evidently inferring that they were then in existence.

[46] The sublime Milton entertained a different opinion. He said—

> ——————— there is a place
> (If ancient and prophetic fame in heaven
> Err not,) another world, the happy seat
> Of some new race called man, about this time
> To be created like to us. (Par. Lost, ii. 345.)

On which Addison thus comments. "There is, I think, something wonderfully beautiful, and very apt to affect the reader's imagination in this ancient prophecy or report in heaven concerning the creation of man. Nothing could show more the dignity of the species, than this tradition which ran of them before existence. They are represented to have been the talk of heaven before they were created."

[47] It is more respectful to the divine attributes to believe that the hosts of angels were always about the throne of God to execute his commands in every part of the universe. Gustavini says, there are seven spirits or angels that stand before the throne of God; their names being Michael, Gabriel, Lamael, Raphael, Zachariel, Anael, and Oriphiel. And in the Apocryphal gospel of Barnabas, the

with intellectual beings;[48] although we are ignorant of their nature and employment.[49]

The stately structure was now finished. The heavens and the earth were created, and all the hosts of them. Still the fabric was incomplete. The building was erected and decorated, but its furniture was wanting.[50] The living creatures, for whose use the world

offices of four of them are thus described. Gabriel communicates the secrets of God; Michael fights against his enemies; Raphael receives the souls of the just, and Uriel is to call mankind to judgment."

[48] Taylor, in his Introduction to the Political Fragments of Archytas and others says, "the stars were considered by Moses as angels and gods; and consequently *they are animated beings*, and superior to man."

[49] Derham, in his Astrotheology, (xlviii.) asks, "what creatures are they inhabited with? But this is a difficulty not to be resolved without a revelation, or far better instruments than the world hath hitherto been acquainted with. But if the reader should have a mind to amuse himself with the probable guesses about the furniture of the planets of our solar system, what countries it is probable are there, what vegetables are produced, what minerals and metals are afforded, what animals live there, what parts, faculties, and endowments they have, with much more to the same purpose; he may find a pleasant entertainment enough in the great Christian Huygens's Cosmotheoros, and some other authors that have written on the subject."

[50] And yet, as Crashaw exclaims in his sacred poems;

> Alas, sweet Lord, what wert to thee,
> If there were no such worms as we?
> Heaven ne'er the less still heaven would be.
> Still would the youthful spirits sing,
> And still thy spacious palace ring,
> Still would those beauteous ministers of light,
> Burn all as bright;

was made, were still an embryo in the mind of the Creator. On the fifth period therefore, the air and the waters were peopled with inhabitants.[51] Thus gradually was the earth prepared for the use of man. The elements were stocked with their myriads; the one shooting through the air by means of wings, and the other cleaving the liquid element in which he lived with his fins;[52] and all fulfilling their destined place in the creation, according to the wise dispensation of the great Creator.

The sixth and last period of labour, for the seventh was a day of rest, was employed in the creation, first of beasts,[53] and insects, and creeping things,[54] and then

> And bow their flaming heads before thee;
> Still thrones and dominations would adore thee;
> Still would those ever wakeful sons of fire
> Keep warm thy praise,
> Both nights and days,
> And teach thy loved name to their noble lyre.

[51] Gen. i. 20.

[52] God spake. The waters teem with life, the tenants of the floods
The many-coloured winged birds dart quickly through the woods.
High rushes the eagle on fiery wings,
Low hid in the valley the nightingale sings.
(From the German.)

[53] Maimonides in his book on the generation of animals says, "it would be a foolish conjecture, concerning the first rise of men and beasts, if any one should imagine, that of old they sprung out of the earth one of these two ways, either after the manner of maggots, or to have come from eggs."

[54] Sharon Turner gives a very interesting account of the habits of insects, in proof of the truth of the Mosaic account of the creation. "They show me that they have as clear and just a perception of

of man, that the work might be perfect before its lord was placed upon the earth.[55] After all this dignity of preparation, man was created, and furnished with reason, reflection, and a living soul, the image of his Creator.[56] Dominion was given him over "the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping

things as I have. The fly knows the treacle—the wasp the sugar—the bee his hive and honey—the caterpillar the herb he likes, as well as we do. If driven away, they return to the thing they desire. The bee does not go to a leaf instead of a flower, nor to a stone instead of a tree. They perceive what they want to be the thing they want or like, and move towards it accordingly. In this conduct they judge as rightly about it as we should do, and act as consciously towards it."

[55] ——————— the earth
Opening her fertile womb teem'd at a birth
Innumerous living creatures, perfect forms,
Limb'd and full grown. Out of the ground up rose
As from his lair, the wild beast where he wons
In forest wild, in thicket, brake, or den.
The grassy clods now calved, now half appeared
The tawny lion, pawing to get free
His hinder parts, then springs as broke from bonds,
And rampant shakes his brindled mane.
(Par. Lost, vii. 450.)

[56] This expression, say the Rabbins, is used for the spiritual form of man, that is, the intellectual comprehension. Adam being wise begat a wise son, and therein his own image and likeness. "The first men," says Tacitus, (Annal. iii.) "before appetite and passions swayed them, lived without bribes and without iniquity; and needed not to be restrained from evil by punishment. Neither did they stand in need of reward, every one naturally pursuing virtue; for so long as nothing was desired contrary to morality, they wanted not to be restrained by fear."

thing that creepeth upon the earth." But although the earth, and even the heavens, had been formed[57] by the Omnipotent WORD, the creation of man did not take place without the occurrence of a preliminary ceremony.[58] This is a matter of too much importance to be overlooked. A council of the trinity[59] was convened,[60] not that there was any more actual need of

[57] The Arabs believed the theory of a prior creation. They maintain "that the earth was inhabited before the time of Adam, by a race of beings differing from ourselves in form, and much more powerful; and that forty, or according to some, seventy-two præadamite kings, each of whom bore the name of Solomon, successively governed this people. The last of these kings was named Gân Ibn Gán; and from him, it is said, the Ginn, who are also called Gán, derive their name. The Ginn are said to be an intermediate class of beings between angels and men, created of fire, and capable of assuming the forms and material fabric of men, brutes, and monsters, and of becoming invisible at pleasure." (Modern Egyptians, vol. i. p. 306.)

[58] The old Epicureans, and the Atomists amongst ourselves, believed that no such process was necessary. They accounted for the creation of man on a much simpler principle. They said, "that our teeming mother the earth, cast forth some kind of bags like wombs upon the surface earth, and these by degrees breaking, at last came out children, which were nourished by a kind of juice of the earth like milk, by which they were brought up till they came to be men." Which is the most probable—*this*, or the Mosaic account?

[59] Our transatlantic brethren have a degree called "the Ancient Council of the Trinity," and a copy of the diploma is given by Bernard. (Light on Masonry, p. 173.) I refrain describing it for obvious reasons. It is connected with the Illustrious Order of the Cross, and refers to the crucifixion of Christ, when the veil of the temple was rent asunder, and darkness and consternation were spread over the earth.

[60] The learned Aben Ezra maintains that the Lord spoke with the

such a proceeding in this than in the former instances —but it was used as a grave expedient to point out the excellency of the work.[61] The Deity was about to create a being in the image of himself and endowed with every perfection; and therefore the work was executed with peculiar solemnity. Man was formed out of the dust of the ground, and the breath of life being infused into his nostrils, he stood erect[62] a living soul.[63] Affections were placed in his heart; the

Intelligences, saying—"Until now I commanded the waters and the earth that they should produce animals; but in regard to this most perfect creature man, I, *with you*, will make him." Therefore man became on a par with the Intelligences, because, as they have an affinity to matter, inasmuch as, looking downwards, they apply themselves to move the orbs, and yet are spirituals, and in raising themselves upwards they move, as Aristotle said, for a much higher and superior purpose, which is toward himself—God. (Concil. p. 14.)

[61] The Mahommedans say that four angels were commissioned to descend, and taking certain portions of earth from different depths, and of different colours into Arabia, they were to knead it; and it was afterwards fashioned by God himself into the form of a man; and then left to dry in the sun for the space of forty days, or, as others say, forty years; the angels, in the mean time, often visiting it. But Eblis, or Satan, then one of the angels, not contented with looking upon it, and being imbued with a spirit of rebellion against the Most High, one day kicked it violently with his foot till it rung; and knowing that God had designed it for a perfect being, he was determined to counteract the divine intention. At length the figure was animated, and being placed in paradise, God formed the woman out of his left side. (See D'Herbelot. Bibl. Orient. p. 55.)

[62] Cicero, (De nat. Deor. l. 2.) says that when God left all other creatures to feed upon the ground, he made man upright, that he might view the heavens as his destined habitation.

[63] It was thought in old times that there were created four worlds. 1. Elementary. 2. Cclestial. 3. Angelical. 4. Man. In the first

five senses in their several organs;—he heard, he saw, he felt, he perceived the fragrance of the flowers in the delicious garden[64] where he was placed,[65] and he tasted the fruits which he had permission to eat; and all were placed under the guidance of reason.[66] He heard the voice of God and understood his words.[67]

is *ignis urens*, a burning fire; and this in the heavens is *ignis fovens*, a nourishing and quickening fire; but in those creatures above, seated in the super-celestial world, it is *ignis ardens* and *amor seraphicus*, an ardent, burning, and seraphical love; and in the fourth all these are found at once.

[64] For the world was created in the spring. Augustine says, "God notified the spring, in which all things bloom and blossom, to be an annual memorial of the world's creation." It is further asserted by Bede, that it was determined at a synod holden in Palestine, by Theophilus, Bishop of Cesarea, that the creation took place in the spring. And this seems to have been the general belief.

[65] The garden of Eden was formed in its perfection on the third day for the reception of its intended inhabitants.

[66] Diodorus Siculus affirms that, "the first men lived very hardy, before the conveniences of life were found out; being accustomed to go naked, and wanting dwellings and fires, and being wholly ignorant of the food of civilized nations." And Plato adds, "God fed them as a man feeds the inferior creatures, in open air." Dicearchus the peripatetic, asserts that "the ancients, who were nearest to the gods, had such an excellent disposition, and led such virtuous lives, that they were called a golden race."

[67] "It will be here queried, how should Adam, having never before heard words, instantly knew the meaning of what the voice of God spake to him? May we not fully answer this question by another? How did the apostles, and such of the early disciples of Christ as God so enabled, instantly know words, viz., the meaning of words in tongues, or languages never before heard or understood by them? The spirit of God in both cases, raised in the mind the ideas intended." (Shuckford on the Creation, p. 15.)

A similar ceremony was used after Adam had named the beasts, in the creation of woman. A deep sleep fell upon the man,[68] that he might not witness the process, and during his sleep God formed a help meet for him,[69] out of his own substance. He opened his side—extracted a rib[70]—and out of it he made

[68] "Which in a mystery signified that deadly sleep of the second Adam upon the cross, whose stripes were our healing and building up again, whose death was our life, and out of whose bleeding side was by a divine dispensation, framed his spouse the church." (Hexameron, p. 451.)

[69] The Aborigines of Virginia had a notion that God, whom they supposed to be eternal, having made a resolution to create the world, formed a number of beings inferior to himself, to whom he committed the work of creation, and the government of the universe. They first created water, out of which were formed all creatures both visible and invisible; after which they created the sun, the moon, and the stars; and last of all, man. They said, however, that woman was created before man; the latter of whom was produced by a commerce with one of the creating gods.

[70] The Rabbi ben Israel has promulgated a curious idea on this point. "Many of the Rabbins," says he, "held that woman was jointly created with man, being attached to his back; so that the figure of Adam was double, one part man before, and the other part woman behind, and they add, that God separated this back figure from man." (Concil. vol. i. p. 16.) This fiction was however of a still more early date; for Plato's fable of the Androgynes, (In Conviv. vol. iii. p. 189. Edit. Serrani.) shows us what sort of traditions he met with in searching through the then ancient literature, and I should think it no unreasonable supposition, that a figment of this kind might have its first rise in those early times, when the Egyptians and Phœnicians began to make proficiency in disguising the plain narrations they found of the origin of things, with their fables and mythology. (See Euseb. Præp. Evang. l. i. c. 10. Connect. of Sac. and Proph. Hist. vol. ii. b. 8. Creation, p. 5.)

woman.[71] The part of Adam from which she was taken was near his heart, that he might love and cherish her with affection as bone of his bone, and flesh of his flesh. Thus were this noble couple created—beautiful in body—glorious in mind—perfect in righteousness and true holiness—and without

[71] Milton makes Adam witness this transaction in a dream which he himself thus relates.

> Under his forming hands a creature grew;
> Manlike, but different sex; so lovely fair,
> That what seem'd fair in all the world, seem'd now
> Mean, or in her summ'd up, in her contain'd,
> And in her looks, which from that time infused
> Sweetness into my heart, unfelt before,
> And into all things from her air inspired
> The spirit of love and amorous delight.
> She disappeared, and left me dark; I waked
> To find her, or for ever to deplore
> Her loss, and other pleasures all abjure:
> When out of hope, behold her, not far off,
> Such as I saw her in my dream, adorned
> With what all earth or heaven could bestow
> To make her amiable: on she came,
> Led by her heavenly Maker, though unseen,
> And guided by his voice; nor uninformed
> Of nuptial sanctity, and marriage rites:
> Grace was in all her steps, heaven in her eye,
> In every gesture dignity and love.

On this passage Addison remarks,—"Adam's distress upon losing sight of this beautiful phantom, with his exclamations of joy and gratitude at the discovery of a real creature who resembled the apparition which had been presented to him in his dream; the approaches he makes to her, and his manner of courtship, are all laid together in a most exquisite propriety of sentiments."

taint of sin.[72] Intellectual light inspired them with an abundance of knowledge and wisdom, which qualified them to rule as lords of the creation; that they might be enabled to trace all the good they possessed to its divine author, and return a grateful sacrifice of praise and thanksgiving.[73] The treasures of the most beautiful part of this globe, the garden of Eden,[74] were spread for their acceptance and enjoyment. Toil was unknown; and a perpetual summer reigned throughout the universe. The fruits of the earth were spontaneously produced in great profusion, and they had nothing before them but joy and pleasure; such pleasure as is enjoyed by angels who are unacquainted with the operation and punishment of sin. Thus Adam, with his companion, pure and spotless as himself, ranged freely over this paradise of bliss, conversing with angels, and enjoying the favour of God.

[72] Nachmanides, and several of the Rabbins, expound this text, "behold it was very good," by saying that good is the predominating portion, and bad the least.

[73] This was the Freemasonry of Adam at his first creation; for as he knew no sin, gratitude and love to his benefactor and guide, were the only sentiments which could be admitted into his heart. Material sacrifices were unnecessary, because he had nothing to atone for. His nature was perfect, for, in common with all created matter, he was pronounced by the Deity to be very good.

[74] Where *was* the garden of Eden? It has been a matter of various speculation, and is one of those questions which will never be decided. The Mahometans believe that it was one of the seven heavens, from which Adam was cast down upon the earth after the fall. "Some place it in the third heaven," says Dr. Clarke, "others, in the fourth; some within the orbit of the moon, others in the moon itself; some in the middle regions of the air, or beyond the earth's attraction; some on the earth, others under the earth, and others within the earth."

LECTURE XIX.

JEPTHA AND THE EPHRAIMITES.

"It dates its origin from the time that the Ephraimites crossed the river Jordan, in order to quarrel with Jeptha, the Gileaditish general, by reason of his not calling them out to partake of the rich spoils of victory in the Ammonitish war, as their former leaders had done. The Ephraimites were a clamorous and noisy people; and on this occasion they came to extremities, and threatened to destroy Jeptha and his house by fire. Jeptha tried all mild and lenient means to pacify them, which proving abortive, he was obliged to have recourse to vigorous ones; he therefore gave them battle, and defeated them with great slaughter. And in order to secure himself from the like molestation in future, he sent and guarded the passes of the river Jordan, which he knew they must cross, in order to return to their own country, with strict injunctions to his guards, that if any came that way and acknowledged themselves to be Ephraimites, to slay them immediately; and if they said nay, there was a test word put to them, viz., to pronounce the word Shibboleth, which they, for want of an aspiration peculiar to their dialect, could not frame to articulate, but called it Sibboleth; which small variation discovered their country, and cost them their lives; so that there fell on that day, in the field of battle and on the banks of the Jordan, as holy writ informs us, forty-two thousand Ephraimites, and that test word was afterwards used amongst the Gileadites to distinguish friend from foe."—DR. ASHE.

IN illustrating the Fellowcraft's Tracing-Board, I have explained many particulars which may be of considerable utility to the Brethren, in their estimate of the second degree of Masonry. I have endeavoured

to place, in a familiar point of view, the porch and its pillars—the winding staircase—and the wonders of the middle chamber;[1] all of which are essential landmarks of Masonry, and constitute links in the chain which unites the Fellowcraft with the Master Mason, by the intervention of the Mark degrees.[2]

Another expressive symbol will be explained in this lecture, which dates its origin from a period anterior to the building of the temple. It is an ear of corn[3]

[1] "The temple stood on Mount Moriah, and occupied the site of the present mosque of Omar, beneath the dome of which is a remarkable rock, fifteen feet above the level of the surrounding platform, evidently left by design, for a particular purpose, and well answering to the account in 1 Kings vi., where it is stated that the door of the middle chamber was in the right side of the house, *and they went up with winding stairs into the middle chamber*, and out of the middle into the third; thus establishing the fact, that the holy of holies was on an elevated spot, to which, and to nothing else, can this remarkable rock be referred with any shadow of a reason." (Bartlett's Jerusalem, p. 22.)

[2] I am not ignorant that many intelligent Masons consider the Mark Master as a step beyond the Master Mason; but I think erroneously. The Mark Master is the chief officer of a Fellowcraft's Lodge; and anciently was a degree leading to the Master Mason's chair. Our transatlantic Brethren still give this degree as a link between the Master and Past Master.

[3] Hutchinson has a curious disquisition on this symbol, which is worth quoting. "The application which is made of the word Sibboleth amongst Masons, is as a testimony of their retaining their original vow unfringed, and their first faith with the brotherhood uncorrupted. And to render their words and phrases more abstruse and obscure, they selected such as by acceptation in the scriptures or otherwise, might puzzle the ignorant by a double implication. Thus Sibboleth, should we have adopted the Eleusinian mysteries, would answer as an avowal of our profession; the same implying

placed on the banks of the running stream. This emblem conveys a valuable lesson on the dispensations of Providence in supplying the necessary *plenty* of food for the sustenance of his creatures; thus displaying the Great Architect of the universe in the exercise of mercy; "doing good," as the great apostle of the Gentiles beautifully expresses it, "giving us rain from heaven and fruitful seasons; filling our hearts with food and gladness." This emblem adds grace and dignity to the Masonic system, whether it be referred to the divine beneficence, or to the occurrence in the history of Jeptha which is referred to in the above motto.

Some old Masons, however, appear to think that the introduction of this symbol into Freemasonry, was intended to perpetuate a remembrance of the transit over the river Jordan by the armies of Israel, when they entered the land of Canaan for the first time under the command of Joshua. This event, so important in the Jewish history, having taken place at the celebration of the passover, when the promised land was covered with fields of ripe corn, the "ear" was assumed as a symbol of that PLENTY which gladdened their hearts after a pilgrimage of forty years in the wilderness, where they had been fed with manna only, and eagerly longed for a change of food.[4]

[4] I confess this is an ingenuous conjecture; and particularly if the emblem be *a fall of water*, on account of the waters which had been stayed, forming a cascade, which would fall with great violence when the Israelites had passed over; although somewhat at variance with the orthodox interpretation. The entire Masonic legend, to the best of my recollection, was somewhat to the following effect. The stone which

The more general and legitimate interpretation of the symbol however refers to the above passage in the life of Jeptha. This famous warrior was the natural son of Gilead; and having been ejected from his father's house by his legitimate brothers, he took up his residence in the land of Tob.[5] Having established

Jacob set up after he had been favoured with his remarkable vision, and the divine communication accompanying it, was commemorative. He gave it the appropriate name of Bethel, or the House of God. This custom was imitated (if there be any truth in the legend which was communicated to me by an experienced Mason when I was first initiated, more than forty years ago,) from a pillar or stone altar erected by Noah when the waters of the deluge had subsided. It was added, on what authority I know not, that the pillar was enlarged by his descendants to commemorate the divine promise that the world should be no more destroyed by water; the token or symbol whereof was a rainbow. I regret exceedingly that I do not retain a correct recollection of the remainder of this legend; but I have a faint idea that it had some reference to the unhappy slaughter of the Shechemites; and the subject was traced to two pillars erected by Joshua on passing the river Jordan—one in, and the other out of the water; and to two other pillars which Boaz is said to have set up in one of his corn fields, which bore a significant name well known to all Masons; and the legend ended in the interpretation of the word which signifies, "an ear of corn."

[5] When the brethren of Jeptha refused him his portion of the inheritance, he became the captain of a band of robbers, which was so far from dishonouring him, that the people of Gilead unanimously chose him for their prince; and we find him hesitating whether he should do his country the favour of accepting that office, or still abide by his former profession. Before his time, Abimelech, a son of Gideon the judge, had made his fortune in the same manner, heading the men of Sichem in their depredations. In like manner, when David fled before Saul, a number of unfortunate persons joined him; and they lived by committing depredations on those with whom the Israelites were at enmity. How far this was lawful, I do

a reputation for bravery and reckless valour. He was invited by the elders of Gilead, to return into his own country, and conduct the war against the Ammonites.[6] Jeptha refused to comply with their requests, except on the condition that his half brother Abeliacab, by whose intrigues he was originally banished, was put to death, and himself invested with power as the head of his family and tribe. These preliminaries being acceded to, and ratified by a solemn appeal to Jehovah, Jeptha assumed the chief command; and after an unsuccessful attempt at negotiation with the enemy,[7] he

not now inquire; but if they only retaliated on those who plundered the Israelites, as, for instance, on the Amalekites, their conduct could not be sinful. It is sufficient for my purpose at present to show that the business itself was highly honourable. (Consult Michaelis on the Laws of Moses, vol. i. p. 219.)

[6] It may be observed here, that although the land had been formally assigned to the Israelites, and parcelled out to the tribes by lot, the ancient inhabitants still remained in sufficient force to give the invaders a great deal of trouble; and on one occasion the King of Canaan, with a numerous army and 900 chariots of iron, conquered the Israelites, and held them in captivity for twenty years. They were frequently, as on the present occasion, harrassed by the surrounding nations.

[7] "He sent messengers to demand of the King of Ammon, why he invaded his land? who answered, to recover the land taken from his ancestors by the Israelites on their way from Egypt; of which therefore, he required peaceable restitution. Jeptha, in his reply, refused to surrender it on the following grounds. 1. He denied their title. 2. That the title of the Israelites was confirmed by a prescription of three hundred years and upwards; during which none of the kings of Moab, from Balak's time, nor of Ammon, ever reclaimed these lands, who had, at least, as good a right as the Ammonites now. 3. That the God of Israel was as well entitled to grant them the lands in question, as their god Chemosh, in their

put his army in battle array, and in a well contested fight, defeated the Ammonites with great slaughter, and delivered his country from all future incursions by that people.

But Jeptha had vowed that if he should be successful in his conflict with the Ammonites, he would offer up the first thing he met on his return for a burnt offering. When he sought his home flushed with triumph, his daughter, in the exultation of her heart at hearing of her father's success, had prepared a pageant to welcome him; and as he made his appearance at the head of his army within sight of his paternal dwelling, she came forth to meet him, at the head of her damsels, and saluted him with timbrels and dances after the manner of the daughters of Israel.

The horror and regret of Jeptha may be easily conceived; but his daughter submitted to her fate with perfect resignation. It is however supposed by many learned commentators, that there is a trifling error in our received version.[8] The words are, "shall surely be

opinion, to grant the Ammonites what they occupied at present. Concluding 4, with an appeal to heaven for the justice of his cause." (Hales. Anal. vol. ii. p. 287.)

[8] Hales says that "Jeptha could not possibly have sacrificed his daughter, (according to the vulgar opinion, founded on incorrect translation,) may appear from the following considerations. 1. The sacrifice of children to Moloch was an abomination to the Lord; of which, in numberless passages, he expresses his detestation; and it was prohibited by an express law under pain of death, as a defilement of God's sanctuary, and a profanation of his holy name. Such a sacrifice therefore, unto the Lord himself, must be a still higher abomination. And there is no precedent of any such under the

the Lord's, and I will offer it up for a burnt offering."[9] The probability is that the ו (vau) ought to be used disjunctively. And hence, as the passage is commented on in Mant's Bible, "the more true translation of these words would be—shall be the Lord's, *or else* I will offer it up for a burnt offering.[10] The sense of the vow will then be, whatever cometh out of the house to meet me, shall be the Lord's. If it be a human person, servant, &c. it shall be dedicated to his ser-

law, in the Old Testament. 2. The case of Isaac, before the law, is irrelavent; for Isaac was not sacrificed; and it was only proposed for a trial of Abraham's faith. 3. No father, merely on his own authority, could put an offending (much less an innocent) child to death, upon any account, without the sentence of the magistrates, and the consent of the people, as in Jonathan's case. 4. The Mishna, or traditional law of the Jews, is pointedly against it. If a Jew should devote his son or daughter, his man or maid servant, who are Hebrews, the devotement would be void; because no man can devote what is not his own, or whose life he has not the absolute disposal of." (Anal. ut supra, p. 291.)

[9] The Rabbi Manasseh ben Israel affirms positively that she was actually sacrificed. His words are,—"I say the young woman perished; for although R. Levi ben Gershon and R. David Kimchi are of opinion that Jeptha's daughter was not sacrificed, but that her father shut her up to preserve her virginity during the remainder of her life; and Nicolas de Lyra, as also Vatabulus, consider the same; the truth is, that he did sacrifice her as the scripture plainly states—he did to her according to the vow that he had vowed—and then that she and other young women bewailed their virginities, and that it remained a custom in Israel for the young women from time to time, to go and bemoan the daughter of Jeptha; which would have been ridiculous and even insulting, had it only been to bewail that she was not married, as the learned R. Moses of Gerona, R. Bechayai, Josephus, Jerome, Augustine, and a Council of Toledo properly argue." (Concil. vol. ii. p. 38.)

[10] Michaelis, a very high authority, thinks that she was sacrificed.

vice; or if it be a beast fit to be offered, it shall be offered for a burnt offering."[11] Under this view of the case, the daughter of Jeptha would be consigned to perpetual celibacy, which the Jewish women considered little superior to death.

The glory which Jeptha had acquired in this expedition, added perhaps to a secret desire of sharing in the spoils which resulted from his success in the sack of twenty cities, induced the half tribe of Ephraim, who occupied the adjacent territories on the opposite bank of the river, to murmur and complain that they had not been invited to partake of the honours with which the valour and good conduct of Jeptha had been crowned. They proceeded to expostulate with him in haughty and overbearing language, and threatened to burn and destroy his house by fire. Nor were their taunts withheld from the elders of Gilead, whom they represented as being fugitives and outcasts from Ephraim and Manasseh.

Jeptha endeavoured to pacify them by mild and gentle means.[12] But finding these peaceful arguments ineffectual, and rather tending to increase the

[11] The French writer Jurieu entertains no doubt in regard to her actual immolation, but loses all patience when he comes to consider the wailings of the damsel. "She desired," says he, "two months to bewail her virginity; but what occasion was there for her to bewail her virginity if she was to keep it for ever?" The ancients, both Jews and Christians, believed that the young woman was really offered up as a burnt offering; and their arguments, connected with the direct and obvious bearing of the sacred narrative, appear to me more conclusive than those of modern commentators. (Russel's Connection, vol. i. p. 492.)

[12] Judges xii. 2, 3.

wrath of the Ephraimites, he brought forth the armies of Gilead and gave them battle.[13] After a smart engagement, the Ephraimites found themselves unable to cope with the military skill of Jeptha; and therefore they sounded a retreat, and endeavoured to provide for their own safety by passing over the fords of Jordan, and seeking refuge in their own country. But Jeptha was too experienced in military tactics to allow them this advantage. He had taken the precaution to secure the passes of the river by strong bands of armed men, and the carnage became very great.[14] "And it was so, that when those Ephraimites which were escaped, said, Let me go over; that the men of Gilead said unto him—Art thou an Ephraimite? If he said, Nay; then said they unto him,—Say now Shibboleth; and he said Sibboleth;[15] for he could

[13] We have an old Masonic tradition on this subject, to the following effect. When the Ephraimites had assembled together to molest Jeptha, their leader encamped round a certain pillar, which being placed in an elevated situation commanded a view of the adjacent country where Jeptha was prepared to receive them. After the battle, when the Ephramites were retreating, Jeptha called a council of war to determine upon the necessary means of intercepting them; where it was agreed that they should be made to pronounce a pass word on the shores of Gilgal by which they might be distinguished in the dark as in the light. And as they were unable to pronounce this word, they were immediately slain. This test word having been thus used to distinguish friend from foe, &c.

[14] Shibboleth signifies *waters*. Thus, when the Ephraimites prayed the men of Gilead to allow them to pass over, and were asked in return,—To pass over what? they could not answer Shibboleth, or *the waters*, without betraying themselves to the enemy.

[15] "So essentially necessary is it," say the Grand Inspectors

not frame to pronounce it right.[16] Then they took him and slew him at the passages of Jordan; and there fell at that time of the Ephraimites forty and two thousand."[17]

Such is the historical account of the origin and result of the warfare of Jeptha with the Ephraimites; and the reputed origin of the symbol and its interpretation,[18] because the battle took place in a field of corn near the river Jordan.

General of Sublime Freemasonry, in their address to the Fraternity, dated Dec. 4, 1802, "for a man of science to preside over a Lodge, that much injury may arise from the smallest deviation in the ceremony of initiation, or in the lectures of instruction. We read in the Book of Judges, that the transposition of a single point over the *Sheen*, in consequence of a national defect among the Ephraimites, *designated the Cowans*, led to the slaughter of 40,000 men."

[16] The word chosen by the Gileadites, meaning a stream of waters, being the object immediately before them, was well calculated to put the Ephraimites off their guard. We need scarcely remark that *sh* is of peculiarly difficult, if not impossible pronunciation to persons whose organs have not, in childhood, been tutored to it. It is entirely wanting in many languages; and when persons to whom such languages are native, attempt to learn a language which has it, they find it not the least arduous part of their task to master and use properly this difficult sound. We can easily understand the peculiarity of conformation in the organs of speech which produced this defect. A native of the Continent of Europe experiences great difficulty in articulating the English *th*. In countries adjacent to Palestine the same defect prevails. Niebuhr says that while some of the Arabs give the usual pronunciation to the letter *k*, others pronounce it as *tsch*. Thus *bukkro kiab*, is called *butscher tschiab*. In fact they were unable to pronounce the letter *Schin*.

[17] Judges xii. 5, 6.

[18] This symbol was found in the spurious Freemasonry of all nations.

LECTURE XX.

ON THE ORIGIN AND PRACTICAL APPLICATION OF THE NUMBER SEVEN.

"In six days God created the heavens and the earth, and rested on the seventh day; our ancient Brethren therefore consecrated the seventh as a day of rest from their labours; thereby enjoying frequent opportunities to contemplate the glorious works of creation. and to adore the Great Creator."

FELLOWCRAFT'S LECTURE FROM CROSS.

"The different degrees were originally numbered seven, from the example of the Great Architect of the Universe, who built all things in six days, and rested on the seventh. This is commemorated by the seven points of reception in the Master's degree. Enoch employed six days to construct the arches, and on the seventh, having deposited the secret treasure in the lowest arch, was translated to the abodes of the blessed. Solomon employed six years in constructing the temple, and celebrated its dedication on the seventh, with every solemnity that was due to the Divine Being in whose honour it had been erected."—LECTURE OF THE THIRTY-SECOND DEGREE.

EVERY dispensation of Providence is remarkably adapted to the convenience and benefit of man. It appears as if the Great Architect of the Universe had nothing in view by the formation of this globe, but the advantage of his favoured creature; for his blessings are dispersed with a profuse liberality to gratify every rational desire, to dignify reason, and to elicit gratitude and thankfulness. The six periods of creation were

periods of mercy; every one teeming with its peculiar bounties; and in the ordinance which appropriates one day in seven to the purposes of worship and repose,[1] it is evident that a season of periodical rest was considered requisite for human happiness,[2] that labour might be suspended, and the mind as well as the body be refreshed by a temporary relaxation,[3] and fitted for renewed exertion when the season of toil should return.[4]

[1] The component parts of the week, in the degree of Scotch Master, are likened to the golden candlestick of the tabernacle and its seven branches.

[2] "A superstitious worshipper of the stars," says Michaelis, (Laws of Moses, vol. iii. p. 159,) "might have solemnized the seventh day in honour of Saturn, whom the Phœnicians revered as the guardian god of their nation, and to whom they offered human sacrifices; and in fact, the Israelites themselves, when in the wilderness, clandestinely adored Saturn, and carried images of him in little booths about with them. Such idolaters then, in solemnizing the seventh day, directed the secret intentions of their hearts to the planet Saturn. For this very reason Moses found it necessary, not only most expressly to declare that the Sabbath was solemnized in honour of the God who in six days had created the heavens and the earth, and all their host, and rested on the seventh day; but also to make the imitation of this rest an essential part of the keeping of the Sabbath."

[3] Ἡμερα ἀνέσεως και ἀφέσεως, as Isidorus Pelusiota terms it.

[4] Nachmanides says that the Sabbath is a demonstration of the deliverance from Egypt; and the deliverance from Egypt is demonstrative of the Sabbath;—in this manner, the true and essential reason why the observance of the Sabbath was ordained is, from the world having been created in six days; but as some, led away by heathenish opinions, might doubt if the world had a beginning, Moses gave an infallible proof and demonstration of it, by the act of deliverance from Egypt; for the Creator of the universe only could perform the miracles wrought in Egypt; and the command-

One great reason for the institution of a Sabbath was *in signum creationis*, for a memorial of the creation;[5] because as God rested on that day in testimony that his work was completed; so it was accounted holy, and appointed to be observed as a day of universal repose.[6] It was also designed to be

ment implies thus much—"Know that God created the world; and if any doubt it, let them remember that God delivered you from Egypt, and that he alone could alter the fixed order of nature, as he did there."

[5] Thus the old lectures of the second degree taught the Fellowcrafts to say, "We have wrought diligently in speculative Masonry, but our ancient Brethren wrought both in operative and speculative, at the building of King Solomon's temple, and many other stately edifices. They worked six days and kept the seventh holy; because the Almighty Architect created the world and all things therein in six days, and rested on the seventh. The seventh day was therefore consecrated by our ancient Brethren, that they might be furnished with frequent opportunities of meditating on the goodness of God to man in the creation and preservation of all things here below."

[6] "Our first parents," says Dr. Lamb, (Hierogl. p. 90,) "to honour and distinguish the seventh day, gave it the title of BATH-SHISH; and this fact is not merely recorded by Moses, but established from the picture language, which was no doubt drawn by Adam himself, and handed to his posterity. We have here a complete answer to the arguments of those who have endeavoured to prove that the Sabbath was first instituted at the Exodus, and that Moses, to give a higher sanction to it, introduced an account of its origin, as having taken place in Paradise. I am not surprised at such an opinion having been entertained, for certainly the frequent repetition of the commandment, and the minuteness with which all the details concerning it are laid down in the Levitical code, seem to imply that it was a new ordinance, with which the people were unacquainted; and this opinion is supported by a total silence in the sacred records respecting the Sabbath from its first institution till the Exodus."

a token by which the people might evince that the God they worshipped was believed to be the Creator of the universe.[7] This important institution was transmitted through the patriarchal age by oral tradition; and at the promulgation of the Mosaic law, was made a constituent part of the Jewish religion.[8] Hence the septenary number became of such importance,[9] that the Deity thought proper to attach to it a peculiar veneration;[10] by virtue of which it might be permanently associated with the idea of a Sabbath,[11] lest the social

[7] Some of the Rabbins say, that God created seven things on the evening of the first sabbath, viz., 1, the rainbow; 2, the hole of the rock out of which the water flowed; 3, the pillar of the cloud and of fire; 4, the two tables on which the law was written; 5, the manna; 6, Aaron's rod; 7, letters.

[8] Exod. xxxi. 13—17.

[9] Amongst the cabalists, the septenary number denoted universality, and was termed by the Pythagoreans, *ουλομελεια*. They considered it worthy of the greatest veneration, and proper for religious services. Being perfect, they affirmed that it caused all creatures to live which were born in the seventh month.

[10] The veneration for this number still remains; and amongst ourselves it is vulgarly believed that the seventh son of a seventh son will be intuitively qualified to practice medicine. And Lupton (Notable Things, p. 25, ed. 1660) says, "it is manifest by experience, that the seventh male child, by just order (never a girl or wench being born between), doth heal only with touching (through a natural gift), the king's evil, which is a special gift of God."

[11] We learn from the Scriptures that the time of this world's continuance is divided into six periods, and that the seventh will begin with the resurrection. 1, From the creation to the deluge; 2, from the deluge to Abraham; 3, from Abraham to David; 4, from David to the Babylonish captivity; 5, from the captivity to Christ; 6, from thence to the judgment; 7, the millenium.

worship of this holy day should be discontinued or perverted to unworthy purposes.[12]

The references to this number in our scriptures are so abundant, that it is impossible for any one who possesses the true religion to remain ignorant of his obligations to keep the seventh day holy.[13] And this may form one reason why our seventh degree is called the Holy Royal Arch.[14] The notions of some peculiar sanctity attached to this number,[15] began to be enter-

[12] Thus the Hebrew word *schiba* (seven) signifies fullness or completion, because in seven days the work of creation was accomplished; and as a symbol thereof the hebdomadal division of time was rendered perfect by the consecration of the seventh day. "An oath," says Michaelis (Laws of Moses, vol. iv. p. 344), "has a name in Hebrew, of which we can trace the etymology, a circumstance that seldom happens in the case of legal terms. As, in ancient times it was customary, when oaths were administered, to sacrifice seven beasts, either oxen or sheep, and *schiba* meant *seven*; so *schebua* (septimatio) came to signify swearing an oath; *hischbia* (septimavit) to signify that he has adjured, or taken an oath from any one; and *nischba* (septimatus est) to signify, he has sworn.

[13] "The number seven was held to be sacred by the Hebrews, and also by Mussulmans to this day, who reckon seven climates, seven seas, seven heavens, and as many hells. According to Rabbis and Mussulman authors, the body of Adam was made of seven handfuls of mould, taken from the seven stages of the earth." (Wilford, in Asiat. Res. vol. viii. p. 290.)

[14] "I am inclined to believe," says an American Brother (Cole, Masonic Library), "that the founders of the Order divided its secrets or ceremonies into seven grades. It was incumbent upon them to move slowly, and to manage the subjects with whom they had to deal, with much caution, for fear of a disclosure. Besides, seven steps seem necessary to complete the rounds of the Holy Royal Arch, the grand desideratum of Masonry."

[15] Pythagoras assigned many names and qualities to the number

tained soon after the institution of the Sabbath, as appears from the sevenfold sacrifice of Abel;[16] and the translation of Enoch, the seventh from Adam, without being subjected to the penalty of death. Before the deluge Noah received seven day's notice of its commencement, and was commanded to select clean beasts and fowls by sevens,[17] while the unclean were only admitted by pairs. On the seventh month the ark rested on Ararat, and Noah dispatched a dove at the

seven, as Fortune, because it occurs casually and opportunely to everything. "Whatsoever," he said (Philo. de die Sept.), "is best among sensible things, by which the seasons of the year and their periods are orderly complete, participates of the hebdomad, the moon having seven days measures all time." (Vid. Johan. Philop. in Metaphys. 7.) He gave the name of Motherless, Virgin, and Minerva to this number, as being a virgin, unmarried, not born of a mother (odd number), nor of a father (even number), but out of the crown or top of the father of all, the Monad. (Chalcid. in Tim. Theon. Smyrn. c. 45.) He called it Mars, Akreosis, Custody, because the stars which guard the universe are seven. Tritogenia, Glaupopis, Panteuchia, Oulomelia, Egis, Osiris, Clio, Adrastia, Dream, Voice, Sound, Judgment, and leading to the end, because all things conclude with this number. (Philo. de Mund. Opif.)

[16] That is, a sacrifice, in which were united seven essential properties, viz., 1, a priest; 2, an altar; 3, matter of sacrifice; 4, appointed time; 5, motive to sacrifice; 6, atonement made; and 7, accepted.

[17] Fohi, the first emperor of China, was celebrated for having bred seven different kinds of clean animals for sacrifice. This was a Noachic tradition. The Hindoo god Brahma was styled, "the being who shines with seven rays." Pan carried a pipe of seven reeds; and the Sybil gave Æneas directions to sacrifice seven bullocks and seven sheep before his initiation into the mysteries.—

> Nunc grege de intacto septem mactare juvencos,
> Præstiterit, totidem lectas de more bidentes. (Æn. vi. 38.)

distance of seven days each time. And the precepts of the Noachidæ were generally esteemed by the Jewish nations to be seven.

The same reference may be justly attached to the seven years of plenty and seven years of famine, which were denoted by Pharaoh's dream of seven fat and seven lean beasts, and seven ears of good and seven of blighted corn.[18] In the Jewish economy the seventh year was directed to be a sabbath of rest. The high priest had seven garments;[19] and a grand jubilee commenced at the expiration of each seven times seven years.[20] Balaam offered sacrifices by the express command of God, consisting of seven bullocks and seven rams;[21]

[18] "Man under seven dayes was counted uncleane, and was to be circumcised; beasts, for a whole weeke, were esteemed uncleane, and as it were, in their blood; but in the beginning of the second seven dayes, when one entire Sabbath had also, in a sort, sanctifyed them, they might offer them without sinne. Exod. xxii. 30. Seven dayes it shall be with his mother, on the eighth day thou shalt give it to me. Also, Levit. xxii. 27. It shall be seven dayes under the damme; from the eighth day, and thenceforth, it shall be accepted, as an offering made by fire unto the Lord." (Kellet. Tricæn. Christi. p. 57.)

[19] A breastplate, an ephod, a robe, an embroidered coat, a mitre, a girdle, and a plate of gold.

[20] This important commemoration was evidently introduced to perpetuate the institution of the Sabbath, for it was not only called the sabbatical year, but it was constructed out of the number seven. And it is believed by many learned Jews, as well as Christians, that our system will expire in the seventh, or sabbatical millenary of the world.

[21] "Some critics have imagined that Balaam built and offered upon seven altars, on account of the states he offered for being in number seven. The Moabites, indeed, were under elders, and it is conjectured that they were divided into seven principalities; but this

which was undoubtedly consonant with the practice of all antiquity.[22]

As a further evidence of the prevalence of this principle, it may be added, that the sacrifice of Asa was seven hundred oxen and seven thousand sheep.[23] Hezekiah, when he cleansed the house of the Lord of its abominations, sacrificed seven bullocks and seven rams;[24]

imagination is entirely groundless. The kings or heads of Midian were five, not seven; and had the number of Balaam's altars been owing to the number of states he sacrificed for, he must have had, not seven, but six only, five for the states of Midian, and one for the king of Moab." (Shuck. Con. vol. iii. p. 281.)

[22] We learn from the "Oriental Illustrations," that the number seven is still attended to by the Hindoos in their offerings. The poorer sort will offer seven areka nuts, or limes, or plantains, or betel leaves, or seven measures of rice; and if they cannot go so high, will at least take care to present an *odd* number.

[23] As the sacrifices of the Jews were conducted on the septenary principle, so were the heathen, by the over-ruling providence of God, addicted to the same practice. Cicero said, "Septenarium numerum rerum omnium fere modum esse;" and this appears to have been the belief of all heathen antiquity. The number seven was, indeed, the measure of almost all things.

[24] The Hermesians had a similar sacrifice at their great feast of initiation. "They took seven bulls and seven rams, and fed them with certain herbs called Hashishat uz Zohrah and Tajulmalik, and in their language Shikrek, during seven days, and gave them purified water to drink. The seventh day of the week they decked them out with gold and jewels, and bound them in golden chains. The priests sung prayers, hymns, and psalms in the great temple. The people, arranged in their different classes, worshipped God. The chief of the sacrificers advanced then, and made with the triple staff a sign to the bulls and rams, which, without any other action or impulse, were thereby delivered from their chains, advanced, and voluntarily stretched out their necks towards the sacrificer, who immolated them. The heads of the victims were put in the coffin, and the rest of their

and God commanded the three friends of Job to purify themselves by the same offering.[25] The princely offering in Ezekiel was precisely of the same character. Gideon, under the divine direction, sacrificed a bullock seven years old,[26] when he had destroyed the altar of Baal, and demolished his holy groves. The atonement demanded of David by the Gibeonites was seven of Saul's descendants; and seven was the Hebrew number of happiness, symbolized in the same number of wreaths on the bowls of the two pillars of Solomon's temple.

bodies embalmed with different kinds of drugs, as aloes, amber, musk, camphor, and storax, and the great prayer began." (Hammer. Hierogl. p. 28.)

[25] The Sabeans, according to Maimonides, sacrificed to their deity seven bats, seven mice, and seven other creeping things.

[26] A like principle may be discovered in the corrupt practices used by the degenerate Jews, while labouring under the fascinations of idolatry. Jalkut, in his commentaries on Jeremiah, says, that the idol Moloch or Saturn was placed without the gates of Jerusalem. It was of molten brass, and stood before his seven chapels, with the face of an ox, and hands spread abroad, as though soliciting a present. A fire being kindled within the hollow body of the image, any one might obtain the privilege of entering into either of his chapels, according to the value of his offering. If he offered a fowl he went no farther than the first chapel; if a lamb he was entitled to enter the second; if a sheep, to the third; if a calf, to the fourth; if a bullock, to the fifth; if an ox, to the sixth; and to induce him to offer his son, the high distinction of entering into the sanctum sanctorum, or seventh chapel, was offered. These seven chapels resembled the seven gates with which the Persians honour the sun; and mystically represent the seven days of the week, and the seven planets, of which the sun was Moloch, or king. This image was a personification of Saturn devouring his own children; and emblematical of Chronos, or Time, divided into weeks, months, and years, by whom all the children of men will eventually be devoured.

A similar veneration for this number runs like a vein throughout the sacred writings.[27] Jacob mourned seven days for Rachel; Joseph for Jacob; and the same period was decreed for Saul. At the celebration of the passover, the Jews were directed to eat unleavened bread seven days. The blood of the sacrifice for a sin offering, for cleansing a leper, and for various other important purposes, was to be sprinkled before the Lord seven times.[28] The destruction of Jericho was

[27] It is well known, says a celebrated writer, that, in the oriental style, the perfection of any quality is expressed by the application of the number *seven*, a figure probably derived from the history of the creation, the division of time into weeks, and the primeval honour of the Sabbath day. But whatever was its origin, seven came to be regarded as a most dignified and sacred number. It occupied a marked place in the religious and political institutions of the ancient Persians, who had derived many principles of primitive revealed truth from undoubtedly a patriarchal source; and it was adopted into the sacred phraseology of the Jews. Thus the extremity of distress is denoted by seven troubles; the most complete refining of metals is called a being purified seven times; a character of consummate wickedness is represented by an enumeration of seven vices, or the habitation of seven evil spirits; the highest measure of accomplishments is signified by seven men that can render a reason; the perfect excellence of wisdom, by a palace of seven pillars; and the omniscience of God, by seven eyes and seven lamps.

[28] To the above causes may be ascribed the origin of the seven vases in the temple of the sun near the ruins of Babian, in Upper Egypt; the seven altars which burned continually before the god Mithras in many of his temples; the seven holy fanes of the Arabians; the seven bobuns of perfection exhibited in the Hindoo code; with the defective geographical knowledge of the same people, which circumscribed the whole earth within the compass of seven peninsulas, *surrounded* by seven seas; the seven planets of antiquity; the Jewish sephiroth, consisting of seven splendours; the seven Gothic deities; the seven worlds of the Indians and Chaldeans; the seven virtues,

miraculously effected by the use of this number; for seven priests, bearing seven rams' horns for trumpets, were directed by the Almighty to compass the city seven days, and on the seventh to proceed round it seven times, when the walls should fall into ruin. Solomon was seven years building the temple, which was dedicated in the seventh month, and the public festival lasted seven days.[29] The cabalists held the doctrine of seven hells,[30] and also of seven millenary ages of the world.

cardinal and theological; the seven constellations mentioned by Hesiod and Homer, viz., Orion, Sirius, Arcturus, the Pleiades, Hyades, Bootes, and the lesser Wain; the seven wise men; the seven wonders of the world: the seven cities which contended for the birth of Homer; the seven stars alike in Ursa Minor, and the plaustrum of Ursa Major; the seven prismatic colours, and the seven notes in music, possess a similar reference. Hippocrates divided life into seven portions, or stages; there were seven chiefs before Thebes, and the city had seven gates, those of Electra, Prætus, Neïs, Ogyges, the Crenæan, Hypsistæ, and the Homolæan gates. The shield of Achilles consisted of seven bulls' hides, &c. &c.; for why enumerate instances of this fact, which are interminable.

[29] Bishop Horsley says, that "much of the Jewish ritual was governed by the number seven. The golden candlestick had seven branches, supporting seven burning lamps. When atonement was to be made for the sin of a priest, or of the congregation, the veil was to be sprinkled with the blood of the offering, and the mercy-seat was to be sprinkled seven times on the great day of annual expiation. The festivals of the Jews were celebrated each for seven days successively; and among the extraordinary sacrifices were seven or twice seven lambs. When the ark of the covenant was brought from the house of Obed-Edom to Jerusalem, the sacrifice on that great occasion was seven bullocks and seven rams."

[30] Their names were, 1, Infernus; 2, Perditio; 3, Profundum; 4, Taciturnitas; 5, Umbra Mortis; 6, Terra Inferior; 7, Terra Sitiens.

The presents forwarded by the Arabians to Jehosaphat partook of the same character, and consisted of 7700 rams and 7700 he-goats. Naaman, for the cure of his leprosy, was directed by the prophet to wash seven times in Jordan. Daniel records four great prophecies,[31] and speaks of seventy septenaries.[32] The punishment inflicted on Nebuchadnezzar was, that he should be banished from the society of his kind for the space of seven years. Zechariah prophesied of a stone with seven eyes;[33] and it is remarkable that the number

[31] "The number four stands much admired," says Browne (Vulgar Errors, p. 245), "not only in the quaternity of the elements, which are the principles of bodies, but in the letters in the name of God, which, in the Greek, Arabian, Persian, Hebrew, and Egyptian, consisteth of that number, and was so venerable among the Pythagoreans, that they swore by the number four." The tetrad was anciently esteemed the most perfect number, as being the arithmetical mean between one and seven. It wants three of seven, and exceeds one by three. The first solid figure is found in a tetrad, for a point corresponds with a monad, a line with a duad, a superficies to a triad, and a solid with the tetrad. It refers to the four rivers of Paradise, which were imitated in the four artificial rivers surrounding the tabernacle in the wilderness.

[32] His prophecy of seven times, divided into two distinct periods of three and a half times, commensurate with the duration of Christ's ministry on earth, which was the half of seven years, is esteemed by Faber, "the great master number of Scripture prophecy; comprehending the succession of the four Gentile empires, and alluded to by our Lord himself, under the appellation of *the times of the Gentiles.*"

[33] Seven holy angels are mentioned in the Apocrypha of our Bible, of whom Raphael is one; and also by Zechariah, as the eyes of the Lord. (Tobit. xvi. 15; Zach. iv. 10.) The sevenfold gifts referred to by St. Paul to Timothy were their representatives. (Compare 1 Cor. xii. 7—11. with 1 Tim. v. 21.)

of great passovers referred to in the sacred writings is exactly seven.[34]

The whole machinery of the Apocalypse is conducted precisely on the same principle. The Iconisms are almost all septenary. Here the FIRST PERSON in the sacred trinity is represented under the figure of a glorious being clothed with surpassing brilliancy, seated on a throne encircled by a rainbow; and receiving from the assembly of saints a most profound adoration, in which they ascribe to him seven degrees of beatitude.[35] He is attended by *four*[36] beasts full of eyes, emble-

[34] 1, That of Moses; 2, in the wilderness; 3, observed by Joshua at Jericho; 4, by Samuel at Mizpeh, as is implied from 2 Kings, xxiii. 22; 5, by Hezekiah; 6, by Josiah; 7, by Ezra.

[35] The Hindoos imagine that heaven is accessible by seven ladders.

> ——————round about
> Seven ladders stand, so high, the aching eye,
> Seeking their tops in vain amid the sky,
> Might deem they led from earth to highest heaven.
> (Kehama, xix. 7.)

[36] The number *four* was frequently blended and mixed up with the number seven, and was esteemed to possess similar properties. It signified universality amongst the Cabalists and Pythagoreans, and formed the holy tetragrammaton of the Jews. This is observable not only in the quadruple cherubic form at the gate of Eden; the four rivers of Paradise, and the four artificial ones round the tabernacle, the services of which were conducted by four priests,—Moses, Aaron, Eleazar, and Ithamar; the four chariots and angelic messengers in the vision of Zechariah; and the four visions and four beasts of Daniel; but even our Saviour's prophecy from the Mount of Olives was so constructed as to contain four synchronisms. (Mat. xxiv. 30.) The first referring to Dan. vii. 13, 14; the second to Dan. xii. 1; the third to 2 Thess. ii. 8; and the fourth to Rev. xix.

matical of their perfect knowledge of all things—past, present, and to come.[37]

The SECOND PERSON is described as a majestic and venerable personage standing in the midst of seven

11—21. In conformity with the same arrangement, the Cabalists reckoned up four worlds; viz. Aziluth, Briah, Jetzirah, and Asia; the lowest part of the latter being on earth.

[37] And referring to the Tetragrammaton, or self-existent; whose name consisting of four letters, it was termed the number of numbers, and was formed by resolving the triad into a monad. The sum of the four first digits being TEN, it was esteemed the greatest number, and comprehended all arithmetical and harmonical proportions. Hence the two perfect numbers, *four* and *ten*, being multiplied into each other, produce the number forty, which was also sacred, and bore a reference to the number seven. Thus the probation of our first parents in the garden of Eden, as is generally supposed, was forty years; the deluge was occasioned by a rain of forty days and nights, of which event Noah had seven days notice, and the waters remained on the face of the earth forty days. The days of embalming the dead were forty, and of mourning seventy. The concealment of Moses in the land of Midian was forty years; and he was on the mount forty days and nights. The expedition of the spies into the promised land lasted forty days; and the wanderings of the Israelites in the desert forty years. The rest which the land enjoyed after repeated deliverances was usually the same period, as was also the duration of the government of many of their judges and kings. The temple of Solomon was forty cubits in length, and the oracle a cube of half that number. In the temple were ten lavers, each four cubits, and containing forty baths. The journey which Elijah took when he fled to Horeb, was of forty days continuance. Ezekiel bore the iniquity of Judah forty days. The judgment of God upon Egypt was, that it should be waste, and desolate, and uninhabited, for the space of forty years. God mercifully gave forty days of grace to the Ninevites, who repented in sackcloth and ashes at the preaching of Jonah. Jesus Christ fasted forty days and nights in the wilderness to prepare for his ministry; and was tempted of the devil forty days; and the same term elapsed between his resurrection and ascension.

golden candlesticks, and holding in his hand seven stars,[38] the emblems of light and revelation; and in another place as a lamb that had been slain,[39] having seven horns and seven eyes, symbols of universal power and knowledge; and receiving from the heavenly host a loud acknowledgment of seven potencies.[40] And the

[38] These stars are used as sacred emblems in the degree of Grand Pontiff, or Sublime Scotch Master. The ancients had seven stars, or planets, of which Olympiodorus (Aristot. Meteor. p. 59), thus speaks:—"It is requisite to know that the divine Proclus, in his commentaries on the Timæus of Plato, refers seven metals to the seven planets; and says that lead is ascribed to Saturn, through its weight, dullness, and coldness; but electrum (a metal composed of gold and silver), is referred to Jupiter, through the well tempered and vivific nature of the star. Iron is ascribed to Mars, on account of its incisive power and sharpness; but gold to the Sun, which is the fountain of light. Copper is referred to Venus, on account of its florid nature; and also because Venus is near the Sun, in the same manner as copper is to gold. Tin is referred to Mercury, through its clearness and splendour; and silver is ascribed to the Moon, since silver, when placed near to gold, appears to be illuminated by the gold, and to become more splendid, in the same manner as the Moon is illuminated by the Sun."

[39] An acute writer says, although he somewhat needlessly questions the accuracy of the deduction:—"Thus is it also esteemed no small advancement unto this number, that the genealogy of our Saviour is summed up by fourteen—*i. e.* the number seven doubled. Thus the generations from Abraham to David are fourteen; and from David unto the carrying away into Babylon are fourteen generations; and from thence unto Christ are fourteen generations." (Browne's Vulgar Errors, p. 250.)

[40] Again, not to urge the instance of the choice of seven deacons by the apostles of Jesus Christ, which might have been an accidental number, it must be confessed that considerable weight is added to the argument in the extraordinary facts, that Jesus himself chose seventy elders,—spake seven times upon the cross,—and, after his resurrection, appeared seven times to his disciples.

THIRD [41] PERSON is described as seven lamps of fire, which are the seven spirits of God.

Again, the Apocalypse contains seven synchronisms, which were preceded by a succession of woes addressed to seven churches, recorded in a book with seven seals,[42] denounced by seven angels to the sound of seven trumpets,[43] and revealed by seven thunders or oracular

[41] We have already expatiated on the remarkable veneration which was entertained of old for the number three (see Lec. 9), and four. (See note 31, 36.) These were further illustrated in the twelve patriarchs, the twelve tribes of Israel, the twelve stones of the altar, and the twelve apostles of our Saviour, which equally consisted of the number four trebled; and the 144,000 sealed in the Apocalypse, was the number twelve squared.

[42] This circumstance is recorded in one of the sublime degrees, called the Knight of the East and West. The Most Puissant opens the first seal, and takes from the book a bone quiver full of arrows and a crown, and gives them to the Ancient, saying, "Depart, and continue the conquest." He opens the second seal, and takes out a sword, and gives it to the officer next in rank, saying, "Go, and destroy peace among the profane and wicked Brethren, that they may never again appear in our council." Opening the third seal, he takes a balance, and gives it to the next officer, saying, "Dispense strict justice to the profane and wicked Brethren." On opening the fourth seal, he takes out a skull, and gives it to the next inferior officer, saying, "Go, and endeavour to convince the wicked that death is the reward of their guilt." He then opens the fifth seal, and, taking out a cloth stained with blood, he presents it to the next officer, saying, "The time approaches when we shall punish the profane who have destroyed so many of their Brethren by false accusations." When he opens the sixth seal, the sun is darkened, and the moon stained with blood. He finally opens the seventh seal, and takes out incense, which he gives to a Brother, and also a vase, with seven trumpets, and gives one to each of the seven Ancient Brethren. There is great impropriety in all this.

[43] The sounding of the trumpets is used in the same degree.

voices. The wrath of God against the idolatrous world is let loose by seven angels having seven plagues inclosed in seven golden vials. Idolatry is represented under the figure of a scarlet-coloured beast having seven heads and ten horns,[44] to represent probably the seven hills on which Rome and Constantinople were respectively founded; and seven idolatrous kings,[45] or seven forms of polytheism, are pointed out for destruction.[46]

But let us examine more particularly the machinery of this wonderful book, and we shall find it almost entirely based on the septenary number. It commences with the greeting of the evangelical apostle to

[44] The number ten, as we have already seen, was connected with seven by all antiquity. Thus $1+2=3$, and $3+4=7$; but $3+7=10$. In the earliest ages we find it preserved. The Lord promised to spare Sodom, if ten righteous men were found in it. When Abraham sent his steward to fetch a wife for his son, he took ten camels, and gold bracelets of ten shekels, for presents. In the construction of the tabernacle, the boards were ten cubits in length, the pillars on each side were ten, the sockets ten, and the curtains ten. In the temple, the cherubim were ten cubits high, the molten sea ten cubits in diameter, and in each cubit ten knops. There were also ten vases of brass, decorated with lions, oxen, and cherubim. In like manner our Saviour used this number, as is evidenced in the ten lepers, the ten talents, &c. Indeed, the references to this number in the scriptures are very abundant.

[45] Grotius understands this prophecy literally, and names the monarchs here referred to:—Claudius, Nero, Gallia, Otho, Vitellius, Vespasian, and Titus. (Annot. in lib. Evang. p. 1056.)

[46] A most intimate connection is made to subsist between each of the three septenaries of the Apocalypse. Thus the opening of the seventh seal of the first septenary introduces the second septenary of the trumpets; and the sound of the seventh trumpet comprehends the third septenary of the vials.

the seven churches from seven spirits. Then follows his vision of seven golden candlesticks, in the midst of which a sacred form, said to have the seven spirits of God, symbolized by seven lamps burning before the throne, holding in his hand seven stars, emblematical of the seven Asiatic churches.[47] In the midst of the throne, which was surrounded by four cherubic forms,[48] was a lamb with seven horns and seven eyes; and on the right hand of the throne was a book sealed with seven seals, and before it were seven angels with seven trumpets;[49] and a mighty angel, who stood on the earth and on the sea, proclaimed the end of time.[50] When the 7000 men were slain by an earthquake, the seventh

[47] Homer and Virgil both mention seven degrees of blessedness.

[48] The Apocalypse also contains four visions; the first, beginning ch. iv., and ending ch. xi. 18; the second, from ch. xi. 19, to ch. xiv. 20; the third, from ch. xv. to ch. xix. 10; and the fourth, from ch. xix. 11, to ch. xxii. 5.

[49] The 28th degree of Masonry, according to the regime of the Rite ancien et accepte, describes seven cherubim, whose names are written in the circle of the first heaven, to represent the corporeal pleasures of this life, which the Eternal presented to man at the creation, when he taught him to enjoy and to obey. These are—seeing, hearing, smelling, tasting, feeling, tranquillity, and thought.

[50] It is evident, from all these remarkable coincidences, that there was a desire, on the part of the Supreme Being, to impress on the human mind a veneration for this number, else how could such remote circumstances and events tally so exactly as are evinced in the preternatural resurrection of individuals recorded in scripture, which are exactly seven; viz., 1, the widow's son by the agency of Elijah; 2, the son of the Shunamite by Elisha; 3, the corpse which came in contact with the bones of Elisha; 4, the daughter of the ruler of the synagogue, by Jesus Christ; 5, the widow's son of Nain; 6, Lazarus; and, 7, Jesus Christ.

trumpet sounded, and the supernal Grand Lodge was opened in the heavens, never again to be closed.[51]

So frequent and pointed were the references to the number seven in the holy scriptures, in order to keep alive in our hearts a veneration for the Sabbath day.[52] And we have abundant reason to conclude, from a general appropriation of the same number, that the

[51] The Jews had a tradition, derived from the school of Elias, that the world shall exist 6000 years, and then it shall be consumed by fire. They say it was 2000 years void and without law; 2000 years under the law; and 2000 under the Messiah. This opinion was entertained by Justin Martyr, Irenæus, Lactantius, Jerome, and some other Christian fathers; and the symbol was the septenary number, or week, because St. Peter declares that, with God, 1000 years are but as one day. Thus the six days weekly labour represented 6000 years, in which mankind should endure care and trouble; then comes the great Sabbath in heaven, where they rest from their labours: for, as God was six days in creating the world before there was a Sabbath, so he will govern it 6000 years, and then the seventh begins by an eternal rest in heaven.

[52] Nor was this number in less esteem amongst the heathen, as a very brief enumeration of particulars will testify. Thus, the seven score Ogyrvens, or mystical personages, which, according to Taliesin, pertained to the British muse; the seven score knobs in the collar of the mystical ox; the seven persons who returned from Caer Sidi, as feigned by the same bard; the seven Pleiades; the seven Hyades; the seven Titans and Titanides; the seven Atlantides; Hydra with his seven heads; the seven Heliades of the Greeks; the seven Cabiri of the Phœnicians; the seven Amschaspands of the Parsees; and the seven pieces into which the body of Bacchus was torn by the Titans; shew equally the predilection of all nations for this number. And the Hindoo mythology, in like manner, had its seven Menus, seven Pitris or Rishis, and seven Brahmadicas. It had also seven heavens and seven earths; the serpent deity Jaganath was represented with seven heads; and the feigned ascent to the happy Swerga bowers was by seven ladders.

Gentile world, as well as the Jews and Christians, was acquainted with the hebdomadal work of the creation.[53] The Greeks and Romans retained a primitive reverence for the seventh day;[54] although we are not authorised to believe that they were always influenced to apply their knowledge to any beneficent purpose. They do not indeed appear to have generally appropriated the seventh day to *devotional* rest, although we are told by Josephus that there is no city, Greek or barbarian, in which the custom of resting on the seventh day is not observed;[55] for the Chaldeans first, and afterwards

[53] The testimony of the learned Grotius tends to establish this fact. He says, "We learn from Josephus, Philo, Tibullus, Clemens Alexandrinus, and Lucian, for I need not mention the Hebrews, that the memory of the seven days' work was preserved, not only among the Greeks and Italians, by honouring the seventh day, but also among the Celtæ and Indians, who all measured the time by weeks, as we learn from Philostratus, Dion Cassius, and Justin Martyr; and also the most ancient names of the day." (Grot. de Verit. Dei. l. i. s. 16.)

[54] Hesiod calls it, *ἑβδομον ἱερον ἦναρ*. Tibullus observes, "Saturni aut sacram me tenuisse diem." To the same effect Ovid says, "Cultaque Juddo septima sacra viro." Lucius Accius, in his Poetical Annals, asserts that "Maxima pars Graium Saturno, et maxime Athenæ conficiunt sacra." Philo sweepingly contends that "the seventh day is a holy feast, celebrated, not in any one city or nation, but throughout the whole world." And Rigaltius, from Tertullian, speaking of the Romans, says, "Vos certé estis, qui etiam in laterculum septemdierum, solem recepistis, et ex diebus ipsum prælegistis, quodie, lavacrum subtrahatis, aut in vesperam differatis, aut otium, et prandium curetis." In this quotation, Rigaltius is right as to the period, but errs respecting the day, which was not dies Solis, but dies Saturni. To close these authorities, Clemens Alexandrinus says, "Saturni diem, seu Sabbatum, otio, et quieti ubique gentium, Judæorum imitatione assignatum fuisse."

[55] This general belief of the necessity die septima vacare, like all

Seneca, taunted the Jews with an unprofitable waste of the seventh part of their lives by the observance of this weekly Sabbath;[55] and the Emperor Julian, while enjoining on his people obedience to the decalogue, especially excepted the fourth commandment.[57]

The seventh day, however, was most frequently venerated; because the heathen knew that numerus septenarius est Deo gratissimus;[58] and it was observed as a distinctive institution, to give some colour of truth to their spurious worship;[59] for, though they did not uni-

other truths concealed in the mysterics, was symbolized during initiation by many ceremonies. The candidate was conducted through seven stages, six of which were attended with much labour and difficulty, terror, and darkness, while the seventh was a state of light, repose, and enjoyment. The symbol was a ladder with seven steps.

[56] Jerem. Lam. i. 7. The fact is, the week of seven days was always used by the descendants of Noah who held the true faith; although the observance of the Sabbath, as a day of rest, was suspended by the Israelites in Egypt; but it was renewed by a solemn covenant in the wilderness. The hebdomadal division of time was kept up amongst the heathen by tradition, although many varieties are found in different nations. At one time the Greeks observed the decads, and the Romans the nundinæ; for the days being dedicated to the sun, moon, and planets, worship was paid to each divinity on his own particular day.

[57] The periods of worship observed by different nations were sometimes regulated by the appearances of the heavenly bodies; and at others by some expediency or state necessity; governed by a reference to the convenience of man, rather than the commands of God.

[58] By the observance of fifty-two Sabbaths, and seven solemn days of festival, rest is obtained during the sixth part of the lunar year, which consists of three hundred and fifty-four days; or, by reckoning the Sabbaths for a seventh part of life, we acquire rest and refreshment for the due nourishment of our bodies, and the good of our souls.

[59] The following days of the week are set apart for public worship

versally appropriate one day in seven to sacred purposes, they entertained a clear idea that the seventh was dies quietus—a holy day; and hence they kept exequiæ on the seventh day after the birth of a child; and seven days after death they buried the corpse.[60] Indeed, the frequent references to the number seven, which have been already noticed, can scarcely be ascribed to any event but to the institution of a Sabbath.[61]

in different nations at the present time:—Sunday by the Christians; Monday by the Grecians; Tuesday by the Persians; Wednesday by the Assyrians; Thursday by the Egyptians; Friday by the Turks; and Saturday by the Jews.

[60] The seventh day after the serpent Python was vanquished by Apollo, solemn games were instituted; the seventh of which was consecrated by a hymn called Pæan. Indeed, the seventh day of every lunar month in Greece was a festival in honour of Apollo, to whom all seventh days were sacred, because one of them was his birth-day, whence he was sometimes called Hebdomagenes. The story we have in Hesiod,—*και εβδομη*, &c.

——— the seventh day is sacred,
'Cause Phœbus then was of Latona born.

[61] Bro. Rosenberg applies the symbol of the double triangle to illustrate this truth. He says,—"✡ c'est la perfection de l'univers dans l'ouvrage mystique des six jours, ou l'on assigne au monde le haut et le bas, l'orient et l'occident, le midi et le septentrion; ainsi ce hieroglyphe du monde en découvre les sept lumieres dans les mysteres des sept jours de la création, car le centre du senaire fait le septenaire sur lequel roule et repose la nature, et que Dieu a choisi pour sanctifier son nom adorable. Je dis donc que la lumiere du monde sort du septenaire, parce que l'on monte de lui au denaire, qui est le horizon de l'eternité, d'ou partent et la puissance et la vertu des choses." (Explic. du Tableau, p. 36.)

LECTURE XXI.

THE SIGNIFICATION OF THE LETTER G.

"It is now incumbent upon me to demonstrate to you the great signification of the letter G, wherewith Lodges and the medals of Masons are ornamented. To apply it to the name of God only, is depriving it of part of its Masonic import; although I have already shown that the symbols used in Lodges are expressive of the Divinity's being the great object of Masonry, as Architect of the world." —HUTCHINSON.

"The letter G is not only expressive of the name of the Great Architect of the Universe, but also denotes the science of geometry, so necessary to artists. But the adoption of it by Masons, implies no more than their respect for those inventions which demonstrate to the world the power, the wisdom, and beneficence of the Almighty Builder in the works of the creation."—DALCHO.

"The letter G denotes Deity, before whom we all ought to bow with worship and adoration."—AMERICAN LECTURES.

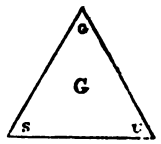
THE above writers, in conformity with the arrangements of the science which they profess to explain, have assigned two distinct meanings to the letter G.[1] In

[1] Professor Robison, in his Proofs of a Conspiracy, says, "G is grace; the flaming star is the torch of reason. Those who possess knowledge are indeed Illuminati." When prejudice warps the mind, and reason is sacrificed to establish a favourite theory, we need not be surprised to find truth superseded by fiction, and the production offered to the world as the result of sober reflection, and the combination of just principles.

the details of Operative Masonry, it refers to geometry;[2] and in those of Speculative Masonry, to the Supreme Architect of the Universe. The latter, and most extensive application, is the sense in which I propose to consider it in the present Lecture. The Jews expressed the Deity by a jod within an equilateral triangle,[3] and in this practice they were imitated by the Gentiles, because the triangle,[4] containing three

[2] In a document issued from the Supreme Council of the 33rd Degree, in 1802, we find the following remark:—"The sublime figure of the Divinity, formed in the Fellowcraft's Degree, can be elegantly illustrated only by those who possess some knowledge of the Talmud. Most of the words in the sublime degrees are derived from the Chaldean, Hebrew, and Latin languages."

[3] The 29th Degree of Masonry possesses a hierogram, or delta, which is thus explained:—"The triangle, or delta, is the mysterious figure of the Eternal. The three letters which you see signify as follows:—G, at the top of the triangle, refers to the Grand Cause of the Masons; and S, at the left hand, the submission to the same Order; and the U, at the right hand, the union that ought to reign amongst the Brethren; which, altogether, make but one body, or equal figure, in all its parts. This is the triangle called equilateral. The great letter G, placed in the centre of the triangle, signifies the Great Architect of the Universe, who is God; and in this ineffable name is found all the divine attributes. This letter being placed in the centre of the triangle, is for us to understand that every true Mason must have it profoundly in his heart."



[4] Bro. Rosenberg says, "The Jews and the Masons have the same point of union in the emblem △, which is nothing more than the re-union of the three elements, and in which we also find the sign or mark of the Divinity, the Creator, Preserver, Mover of all Things. The same sign or mark is employed to represent Providence; with this difference only, that an eye is placed within the triangle. We

equal sides in one perfect figure, was an appropriate symbol of that one God who was triplified in all nations, to constitute a perfect Deity in the combined characters of Creator, Preserver, and Destroyer. We will then proceed to enquire, since the heathen, in common with the Jews, used the same symbol, to what extent the Spurious Freemasonry participated in the patriarchal privilege of knowing the one true God. In this enquiry, it will be found that a general idea of one Supreme Intelligence, called in the Lectures of Masonry the great Geometrician and Architect of the Universe,[5] whose holy name is designated by the letter G,[6] who created and superintends the universe, was acknowledged by the patriarchs and Jews from revelation, and by the heathen from the light of nature,[7] corroborated

find the same emblem in the higher degrees of Masonry; but it is doubled ✡, and represents the two temples of Jerusalem." In due deference to Bro. Rosenberg's opinion, I am rather inclined to think that it refers to the two natures of Christ.

[5] The French have instituted a supplementary degree, founded on the letter G, which they call Le Petit Architecte; but it is so intimately connected with one of the degrees of Symbolical Masonry, that I cannot consistently explain it. The same may be said of another degree, called the Grand Architect, or Scotch Fellowcraft. (Compagnon Ecossais.)

[6] "The orientalist, Lucas, who wrote in the seventeenth century, speaking of the ancient Pythagoreans, gives the letters G and D as sacred letters among them. The first signifying Geometry, and the latter Daimonia, or the knowledge of godly things." (Husenbeth's Lecture, F. Q. R. vol. ii. p. 273.)

[7] "The works of nature want only to be contemplated; when contemplated, they have everything in them which can astonish by their greatness; for, of the vast scale of operation through which our discoveries carry us, at one end we see an intelligent Power arranging

by the voice of tradition, although the latter honoured him not as God, from a mistaken opinion respecting his attributes and perfections.

In taking a view of the wonderful works of creation, the celestial, as well as the terrestrial worlds, one would suppose that direct atheism could never have had existence in the mind, even of the rudest and most uninformed of God's rational creatures.[8] The smallest object in nature—a simple blade of grass, which defies the utmost art and ingenuity of man to imitate, is in itself sufficient to display the workings of a superior power.[9] Accordingly we find men in a state of unso-

planetary systems, fixing, for instance, the trajectory of Saturn, or constructing a ring of two hundred thousand miles diameter to surround his body, and be suspended like a magnificent arch over the heads of its inhabitants; and at the other, bending a hooked tooth, concerting and providing an appropriate mechanism for clasping and reclasping of the filaments of the feather of the humming bird. We have proof, not only of both these works proceeding from an intelligent agent, but of their proceeding from the same agent." (Paley's Nat. Theol. c. 27.)

[8] How truly Masonic is that beautiful passage in one of Bishop Watson's sermons, where he says, "When a man makes a watch, builds a ship, erects a silk mill, constructs a telescope, we do not scruple to say, that the man has a design in what he does. And can we say that this solar system, a thousand times more regular in all its motions than watches, ships, or silk mills—that the infinity of other systems dispersed through the immensity of space, inconceivably surpassing in magnitude and complication of motion, this, of which our earth is but a minute part—or even that the eye, which now reads what is here written, a thousand times better fitted for its functions than any telescope—can we say that there was no design in the formation of these things?"

[9] A stupendous evidence of the truth of this conclusion is spread over the face of nature, while I am engaged in the composition of

phisticated nature, uniformly induced by these stupendous phenomena to acknowledge a present deity; for absolute atheism owes its origin to the pride of philosophy rather than to the incredulity of indolence.[10]

In honour of such a being there exist, amongst all nations, a series of religious services. It is true, they are sometimes extravagant, and sometimes fabulous;[11] but always addressed with decent solemnity to an omniscient and all-powerful deity, who could hear the

this lecture in the hoar frost which falls from heaven; the millions and countless myriads (the production of a few hours) of small jagged flakes of pure and dazzling whiteness, which decorate every object in the creation; and equally with the fertilizing and prolific power of the summer's sun, will be found to proclaim the omnipotence and divinity of Him, whose power is thus displayed for the benefit of his creatures.

[10] Lord Bacon says, that "the Indians of the west have names for their particular gods, though they have no name for God; as if the heathens should have had the name Jupiter, Apollo, Mars, &c., but not the word Deus; which shows that even these barbarous people have the notion, though they have not the latitude and extent of it. So that against atheists the very savages take part with the very subtilest philosophers." Indeed, who can doubt, from the structure of his own frame, fearfully and wonderfully made, but it was the workmanship of an infinite and intelligent Being; and the contemplation of its intricate machinery, cannot fail to lead to the conclusion that this being is no other than God, whose power over his works is unrestrained by any obstruction from matter.

[11] Amidst the confused notions of God, and the imperfect rites of divine worship in the Gentile world, which contained some indistinct rays of light, weakly pointing through almost impenetrable darkness towards their pristine fountain, the true religion was undoubtedly disseminated. "For," says Dr. Ellis, "if there had not been once a true religion, we should never have heard of bad ones. Every mode of Gentile worship was some divine institution perverted."

devout prayers of his worshippers, and grant their petitions.[12] The spurious Freemasonry, however, when it threw aside the genial light of revelation, and took nature for its guide, transferred the adoration of the worshipper from the Creator to the creature, although a tradition of the former was never totally eradicated.[13] Hence the name of God was still known; for Jove or Jupiter amongst the Greeks and Romans was only a corruption of Jehovah; and the Il of the Tyrians was

[12] And it is presumed that however a system of polytheism may have prevailed in the darker ages, it was preceded, and probably accompanied by a knowledge of the divine unity; although the belief was very imperfectly enunciated. Many of these nations were involved in the grossest ignorance respecting his peculiar attributes; many acknowledged him through a belief in their national traditions; and a contemplation of his visible works frequently produced an indistinct conviction that some manifestation of gratitude was due to the Almighty Architect; all agreeing that there does exist a perfect Being, infinite in power, and eternal in essence, to whom the rites of sacrifice were an acceptable oblation.

[13] The hierophants in every nation had the sagacity to discover the order and regularity with which the planets moved in their respective orbits; and the two superior luminaries, being the most magnificent objects presented to the senses, were pronounced the greatest deities, and the rites of worship were consequently offered to them in the way of propitiation. This was the first step into that labyrinth of sin and shame by which mankind were in the end bewildered and lost. The descent from truth to error was gradual, until ambitious and designing men found an interest in mystifying the vulgar mind; and then, the most simple facts being veiled in allegory, and overwhelmed with the heavy machinery of hieroglyphical symbols, at length became so complicated and intricate, as to puzzle even the hierophant himself, whose province it was to explain them; which accounts for the many and varying versions of the same tradition which we find amongst ancient nations.

the Hebrew El,[14] although the true reference was obscured. The key of the cabinet being lost, all attempts to recover it were unavailing.[15] And as the primitive traditions became gradually more unintelligible in the increasing degeneracy of mankind, it was evident that nothing less than a divine instructor, according to the voice of Jewish prophecy, would be able to regenerate the world, to restore the primitive worship to its original purity, and to teach the true system of religion by a plain and intelligible revelation from heaven.

Let us then consider how far a knowledge of ONE divine object of worship pervaded the spurious systems of religion and Freemasonry in every part of the world. If we commence the inquiry with Egypt, which was one of the earliest apostate nations, we shall find the hierophant teaching his novices that the universe contains one eternal and self-existent Being, the Creator

[14] Bryant, from Damascius, says, "El was the name of the supreme deity, and was assumed as such originally among all the nations of the east. They who applied this name to the sun, still looked up to that object of their adoration, as the chief being, and lord of all things." (Anal. vol. vi. p. 325.)

[15] "Till at length," says Bacon, "being habituated to error, if truth itself had been divulged among them, they would have suspected it to be only a corruption of some of their fables." Justly did the philosophers say, that truth was hidden at the bottom of a well, for the wisest heathen were unable to discover where she had been deposited. They continued the search, however, through the medium of reason, by the assistance of oracles, and by observing the motions, distances, and presumed influences of the heavenly bodies; but, unfortunately, as their speculations were not under the guidance of revealed truth, they strayed wider and wider from the mark; for the data being erroneous, the conclusion could not be correct.

and Governor of the world,[16] endowed with wisdom, strength, and beauty.[17] But this great truth was concealed under symbols and hieroglyphics, which were placed in the custody of the chief officers of the mysteries, and initiation was the only means of participating in the wisdom there embodied. All the poets and philosophers drew their knowledge from this copious fountain; and the mythology of Egypt became the mythology of almost all other nations. Hence the fundamental principles of religion, as taught by that people, were never wholly obliterated; the chief of which was a knowledge of the divine unity and power,[18] and a future state of rewards and punishments;[19] and

[16] St. Paul, who was a sound philosopher as well as an inspired divine, says that, "when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." (Rom. i. 21.)

[17] "Were you ever struck," says an intelligent correspondent, "with the Hebrew words for wisdom, strength, and beauty:—דבר (*dabar*, λογος, or divine wisdom); עז (*oz*, strength); and גמר (*gomer*, beauty, or perfection). The initials of which words are בעל (God). I scarcely know if this be accident, or intention on the part of those who first introduced wisdom, strength and beauty, into our lectures."

[18] They could not, indeed, resist the evidence of their senses, on a view of all the objects of the creation. They admitted that the world had been framed by a being of infinite power; but in the absence of revelation, they could not agree on the particulars of his nature and essence; therefore, to speak in the language of Masonry, "their faith not being well grounded, they could not trust in him with a firm and humble confidence."

[19] The Sibylline oracles gave a hint of this—

> Tunc ardeus fluvius cælo manabit ab alto,
> Igneus, atque locos consumet funditùs omnes,

it was transmitted, along with the spurious Freemasonry, to the period when Jesus Christ appeared in the world.

In Greece this knowledge was revealed to none but those who were admitted to the esoterick mysteries, or, in other words, to priests, legislators, philosophers, and poets, to whom, it was believed, this most important secret might be safely entrusted. Being a doctrine of great moment, the divine unity was communicated under the most solemn obligations of secrecy, and after long and difficult probations, in which the mind was prepared by a variety of hardships and sufferings for the reception of this sublime truth.[20] And after full proof had been acquired that the aspirant possessed the necessary qualifications, the *autopsia*, or exhibition of light and knowledge, was revealed to him. He was conducted triumphantly, amidst the sweet symphonies of unseen music, to those plains of ravishing delight which were to be the future and eternal abode of the virtuous initiated;[21] and here he was

> Terramque, oceanumque ingentem, et cærula ponti,
> Stagnaque, tum fluvios, fontes ditemque severum,
> Cœlestemque polum, cœli quoque lumina in unum
> Fluxa ruent; formâ deletâ prorsus eorum
> Astra cadent etenim de cœlo cuncta revulsa.

[20] The dread of undergoing these severe trials of fortitude and moral courage, materially reduced the number of candidates for such an honour.

[21] The perturbation of his spirits was allayed by a revelation of the ever verdant plains of Elysium; and the souls of the just were represented in the enjoyment of those pure delights which constitute the reward of piety and virtue; while the souls of the wicked were exhibited as dwelling for ever in the burning fires of Tartarus.

made acquainted with the great secret, in a hymn chaunted on the subject of the ONE TRUE AND ONLY GOD, whose name was ——.

With his intellect thus opened to a new and interesting subject of meditation, the epopt entered deeply into the metaphysical doctrines of the hierophant, who taught that the ONE eternal deity was too august a being to be approached by mortals; that his dwelling place was in the sun;[22] and that the hero gods usually worshipped, were formerly living men who had been deified for their virtues, and were dignified with the high office of mediators between him and his creatures; and that through them alone divine worship ought to be offered, and human petitions preferred.[23] That these tutelary deities carry up the desires of men to heaven, and bring from thence assurances of protection and revelations of future events, which they communicate through the medium of dreams.[24] Thus was

> Hic locus est, partes ubi se via findit in ambas.
> Dextera, quæ ditis magni sub mœnia tendit;
> Hâc iter Elysium nobis; et læva malorum
> Exercet pœnas, etad impia Tartara mittit. (Æn. l. vi. 540.)

[22] Some divines have thought that the place of punishment is in the sun; and that the rebel angels were cast into that region of torment, there to dwell for ever in devouring fire. If this be true, the worship of the heathen was directed to demons in their legitimate place of abode.

[23] Hesiod. Oper. et Dier. i. 250.

[24] Plat. in Crit. I pause one moment to mark the coincidence which subsists between this doctrine and the vision of Jacob at Bethel. The ascending and descending of the hero gods, in the character of angelic messengers; the knowledge imparted by dreams, as the patriarch received his revelation; equally lead to the irre-

the knowledge of one God, "Jehovah, Jove, or Lord,"[25] transmitted in the spurious Freemasonry, during the early ages of the world, by those who professed and practised the doctrines of polytheism.[26] The author of the Book of Wisdom testifies that the heathen were acquainted with the incommunicable name of God, but that they profaned it by applying the sacred designation to stocks and stones.[27]

sistible conclusion, that this event was embodied in the spurious Freemasonry, and that it had been placed there by the Egyptian hierophants, who learned it from his son Joseph, as a remarkable manifestation of the divinity worthy of being put on record in their most sacred institutions.

[25] Macrobius, in his Saturnalia, says, "it was admitted amongst the heathen that JAO, the Jove or Jupiter of the spurious Freemasonry, was the one supreme God.

[26] The poet says, Επτα με, &c.

> Seven sounding letters sing the praise of one,
> Th' immortal God, th' Almighty Deity;
> Father of all that cannot weary be,
> I am th' Eternal viol of all things,
> Whereby the melody so sweetly rings
> Of heaven's music.

"What these seven letters are that do express God is easy to guess: they are the letters of the name of JEHOVAH." (Lightfoot. Miscel.)

[27] Wisd. xiv. 21. Orpheus, if such a person really existed, employed much time and ability in improving the mysteries; and it was the hymn, attributed to this celebrated poet, that was sung at the *autopsia*. "This kind of poetry corrupted mens' minds, and drew them on by a gentle fascination to the practice of idolatry." It appears, however, that in contributing so essentially to the advancement of the mysteries, Orpheus entertained a great anxiety that they should continue to embody the above truth; and therefore it was that he introduced that famous anthem, which was always performed during the initiations, and has been preserved by Clemens

It has been already observed that this truth was communicated as an ineffable secret. But its substance is found in public inscriptions. These, however, constituted an inexplicable enigma to the people. A motto to this effect was frequently placed over the portal of the Egyptian temples.[28]

Quod fuit, quod est, quod que futurum est.[29]

And hence, from a belief that there was a divine power

Alexandrinus, to the following purport:—"*When the doors are carefully guarded to exclude the profane,* I will communicate the SECRET OF SECRETS to the aspirant perfectly initiated. Attend; therefore, to my words, for I shall reveal a solemn and unexpected truth to your startled ears—a truth which will overturn all your preconceived opinions, and convey to your mind unalloyed happiness. Let your soul be elevated to the contemplation of divinity. Adore him, for he is the governor of the world. Know that he is ONE—that he has no equal—and that to him all things are indebted for their existence. He is everywhere present, though invisible; and all human thoughts and actions are open to his inspection."

[28] Fontenelle gives the following curious anecdote of a response from the oracle of one of these inscribed temples. Thulis, a king of Egypt, being puffed up with pride, from the extent of his dominions, went to the oracle of Serapis, and thus addressed it:—"Thou that art the god of fire, and who governest the course of the heavens, tell me the truth, was there ever, or will there ever be, one so puissant as myself?" The oracle answered him thus:—"First God; then the word and spirit; all united in ONE, whose power can never end. Go hence immediately, O mortal, whose life is always uncertain!"

[29] On the temple at Sais, in Lower Egypt, the inscription was thus varied—Εγω ειμι, &c.

I am all that hath been, and is, and shall be;
And my veil no mortal hath yet removed.

Plutarch says, that the word EI, *tu es*, was inscribed on the temple of Apollo.

in this emblematical sentence, Arrian tells us, that the people entertained such a high veneration for their temples, that they approached them on their bended knees; and in times of public calamity, the women prostrated themselves in the pronaos, sweeping the pavement with the hair of their heads.[30] The poets, historians, and philosophers of Greece, all of whom had been initiated, unite in describing the Supreme Being as ONE, single, divine, and unapproachable essence, who created and governs the world.[31] And in India the Supreme Deity is thus made to describe himself in one of the sacred books, which has been preserved and transmitted from an unknown period by successive hierophants of the spurious Freemasonry.—"I was even at first, not any other thing; that which exists, the supreme; afterwards, I am that which is; and he who must remain am I."[32]

[30] Montf. Ant. tom. ii. p. 37, 38.

[31] Thus Macrobius, speaking of the Syrians, says, "They give the name of Adad, which signifies *one*, to the god on whom they bestow the highest adoration." And Lucan affirms, "Jupiter est, quodcumque vides, quodcumque moveris."

[32] M. Anquetil de Perron, as we are informed by Mr. Orme (Hist. Mogul Empire, p. 239), says, that a translation was made in 1656, by command of the Sultan Darah, of an *Oupanishat*, extracted from the Vedas, which are deemed the oldest books in the world except the Jewish scriptures. This word means, "the Secret that is not to be revealed." And what was this great mystery which was so carefully concealed in those ancient books? Like the secret of the Egyptian and Grecian mysteries, it was nothing less than the unity of the godhead, under the name of RUDER; which is thus explained in another of their sacred books:—"The angels having assembled themselves together in heaven before Ruder, made obeisance, and asked him, 'O Ruder, what art thou?' Ruder replied, 'were there

Thus, by the obscure traces of an original revelation preserved in the spurious Freemasonry of ancient times, the abstract knowledge and belief of one God the Creator, as represented in our Lodges by the letter G,[33] was perpetuated amongst mankind,[34] although it is remarkable that with the clearest admissions of the truth, the wisest men amongst the heathen were altogether ignorant of the value or practical utility of the knowledge they possessed.[35] And this displays in

any other, I would describe myself by a similitude.—*I always was, I always am, I always shall be.* There is no other, so that I can say to you, I am like him. In this ME is the inward essence, and the exterior substance of all things. I am the primitive cause of all things that exist in the east, or west, or north, or south; above or below, it is I. I am all. I am older than all. I am the king of kings. My attributes are transcendent. I am truth. I am the spirit of creation. I AM THE CREATOR. I am almighty. I am purity. I am the first, and the middle, and the end. I am light.'" Here we have a striking coincidence in sentiment with what is expressed in our own prophetical writings; but how inferior in sublimity and pathos does it appear, after reading the matchless passage in Isaiah xlv. 5, &c.

[33] In the degree of Secret Master we find the following passage:—"What signifies the letter G in the blazing star? Glory, grandeur, gomel. What do you mean by these three words? By glory I mean God. Grandeur signifies that a man may become eminent by virtue. Gomel is an Hebrew word which signifies thanksgiving. It is said to have been the first word that Adam spoke when he beheld Eve."

[34] Zoroaster the Magian (Euseb. de Præp. Evan. l. i.), says of God, that "he is the first, incorruptible, eternal, unmade, indivisible, most unlike everything, the leader or author of all good, unbribable, the best of the good, the wisest of the wise. He is also the Father of equitable law and justice, self-taught, perfect, and the only inventor of the natural holy."

[35] The Abbe Barthelemy puts the following admission of this truth into the mouth of the high priest of Ceres.—"In our days we have

striking colours the total insufficiency of human reason to penetrate the secret mysteries of the divine economy with regard to man; for after these sages had exhausted their ingenuity in searching into the attributes of God, they died, if not altogether without hope, at least in utter uncertainty whether their knowledge would improve their condition in another state of existence.[36] Thus bewildered by the incoherent and contradictory speculations of philosophy, many wise men abandoned the inquiry, and waited for a teacher divinely authorised to communicate the attributes of the Deity and the true system of human salvation.[37]

seen the existence of the Deity either totally denied, or called in question; that existence so long and uniformly attested by the consent of all nations. Some philosophers formally reject it; others overturn it by their principles. But all those reasoners who attempt to fathom the essence of that infinite being, or to account for his operations, necessarily lose themselves in the incomprehensibility of their subject. Ask them what is God? they will answer, *that which has neither beginning nor end.*—A pure spirit, an extremely subtle matter, air, a fire endowed with intelligence, the world—no, the soul of the world, to which it is united as the soul is to the body. He is the single principle of all things. He is the principle of good. Matter is the principle of evil. Everything is executed by his command, and under his eye." (Anachar. vol. iii. p. 149.)

[36] They were in the precise situation which was foretold by an inspired prophet of the true God. (See Isaiah xxix. 10, 11, 12.)

[37] The further consideration of this interesting subject, and a view of its application to Freemasonry, is deferred till we come to the Royal Arch (Lect. xliv.), when it will be resumed in a copious explanation of the Jewish Tetragrammaton, or Sacred Name of God, as enunciated in that sublime degree.

LECTURE XXII.

THE INUNDATIONS OF THE RIVER NILE.

"In the time of Euclid the river Nile overflowed so far, that many of the dwellings of the people of Egypt were destroyed. Euclid instructed them in the art of making mighty walls and ditches, to stop the progress of the water; and by geometry measured out the land, and divided it into partitions, so that each man might ascertain his own property."—OLD MASONIC MANUSCRIPT.

"The inhabitants retiring into their towns on the warning of the northern wind and the dog-star, remained idle for two months or more, till the waters were perfectly drained. Therefore the prudence of the Egyptians, before the overflowing, chiefly consisted in observing the termination of the vernal winds, the return of the northerly, which began with the summer, and at last, the rising of the dog-star, which circumstance was to them the most remarkable point of the heavens."

LA PLUCHE.

THE Tyrians, by their intercourse with the Greeks, had greatly improved their system of astronomy[1] and

[1] Astronomy was first introduced into Greece by the Cyclops.—Quicquid magnitudine suâ nobile est, Cyclopum manu dicitur fabricatum.—"The Cyclopians were of a size superior to the common race of mankind. Among the many tribes of the Amonians which went abroad, were to be found people, who were styled Anakim, and were descended from the sons of Anac, so that this history, though carried to a great excess, was probably founded in truth. They were also famous for architecture, which they introduced into Greece, as we are told by Herodotus. And in all parts, whither they came, they erected noble structures, which were remarkable for their height

geometry,[2] and were therefore well qualified to perform any service within the range of those noble sciences. A very few years after the Babylonish captivity, Tyre produced an able Brother, whose name has descended to our times with so much honour, that many have ascribed to him the absolute invention of geometry.[3] I refer to Euclid, whose fame has been transmitted in the authorised lectures of Masonry.

When Egypt was first peopled by Mizraim and his followers, they cast their seed into the ground at the usual season, and it produced a plentiful crop. But when the corn was nearly ripe and fit for the sickle, they were surprised to find the labours of the year destroyed by a fearful inundation of the river,[4] which

and beauty." (Bryant. Anal. vol. ii. p. 225.) It has been argued, on good grounds, that the Cyclops were Titan Celtæ; and thus Fosbroke forms his analogies. (Encyc. of Ant. vol. i. p. 6.) "The abacus of the gate of the lions at Mycenæ, which was built by the Cyclops, supports four balls, or circles, which are again surmounted by a second abacus, similar to the first. They are supposed to have been derived from the worship of Mithras, the lion being the symbol. The triangular form of the stone had a particular signification. The Cyclops were worshippers of fire, Vulcan, and the sun."

[2] Tyre was at this time a place of princely magnificence, as appears from the 27th and 28th chapters of Ezekiel, which will repay the trouble of perusal.

[3] It will be unnecessary to add that geometry was fully understood before the time of Euclid, although he improved and polished the science by his superior genius, and reduced it into such a systematic form as to render it more accessible to those who came after him. He was an expert Mason, and applied his geometry to the improvement of several other sciences.

[4] "The Nile," says Tzetzes, quoted by Diodorus, "has had three names: the first was Ocean; the second Actos, on account of its rapidity; and the third Egyptus. The name of Nile is modern."

rose to the height of twenty-four feet, covering the whole face of the country; and not only destroyed their harvest, but swept away their flocks and herds, and compelled the inhabitants to seek for safety in the mountains. The waters did not subside for ten or eleven weeks. Mizraim, being disconcerted at this unexpected occurrence, removed into Upper Egypt with a portion of his followers, leaving the rest in possession of the lower part of the country.

They soon discovered that these floods[5] were extremely beneficial to the soil, by the quantity of warp or mud which they deposited. Experience in a few years taught them to turn the occurrence to advantage, by delaying their seed time till the waters had returned to their channel, and exhausted themselves in the Mediterranean Sea. They found that the inundation was heralded by an etesian wind from the north, when

[5] There are those who interpret almost all the fables of the heathen mythology to the overflowing of the Nile. Ex. gr. the fable of Niobe is thus explained:—"The hawk and the hoop were the names and the symbolical figures given to two winds, the return whereof the Egyptians were most concerned to observe. The hawk signified the etesian northerly wind, which, in the beginning of the summer, drives the vapours towards the south, and which covering Ethiopia with thick clouds, there resolves them into rains (the tears of Niobe), and makes the Nile swell all along its course. The hoop, on the contrary, signified the southerly wind, which promoted the draining of the waters, and the return of which proclaimed the measuring of the land, and the time of sowing. Now, Niobe signifies the river overflowing the plain, from *nuah*, habitares, to sojourn, and *ob*, exundation. Thus, Nyob, mora exundationis. The insult Nyobe gives Latona, is the necessity she lays the Egyptians under of flying, like amphibious animals, to terraces surrounded with water. The fourteen children of Nyobe, are the fourteen cubits that mark the several

the sun[6] was in Cancer, which forcing the annual vapours southward, towards the Abyssinian mountains, produced incessant rains, that surcharged the river, and overflowed its banks.[7] They discovered also that the floods always prevailed at the heliacal rising of a most magnificent star towards the south, which warned them to prepare for the beneficent event, by driving their cattle to the high country, that they might remain uninjured during the prevalence of the waters, and retiring themselves into the towns and places of security. This star was called Sihor, or the Dog or Nile

increases of the Nile. These fourteen cubits are still seen represented by fourteen children upon the feet and arms of the figure of the Nile, now in the Tuilleries." (From the Abbe Pluche's Hist. du Ciel.)

[6] Jablonski has interpreted the epithet arueri, which the Egyptians gave to Horus, or the sun, to signify, *efficacious virtue*. The expression perfectly characterises the phenomena which happen during the reign of this god. It is in summer, in fact, that the sun manifests all his powers in Egypt. It is then that he swells the waters of the river with rains, exhaled by him in the air, and driven against the summit of the Abyssinian mountains: it is then that the husbandmen reckon on the treasures of agriculture. It was natural for them to honour him with the name of arueri, or efficacious virtue, to mark these auspicious effects. (Savery's Letters in Egypt, &c.)

[7] "Three remarkable appearances," says Bruce, in his Travels, "attend the inundation of the Nile. Every morning in Abyssinia is clear, and the sun shines: about nine, a small cloud, not above four feet broad, appears in the east, whirling violently round as if upon an axis, but, arrived near the zenith, it first abates its motion, then loses its form, extends itself greatly, and seems to call up vapours from all opposite quarters. These clouds having attained nearly the same height, rush against each other with great violence. The air, impelled before the heaviest mass, or swiftest mover, makes an impression of its own form in the collection of clouds opposite, and

star;[8] and was afterwards denominated by the Greeks, Seirios, and by the Latins, Sirius, which name it still retains.[9]

These inundations caused the inhabitants great rejoicings. But it usually happened that when the waters had subsided, and they returned to their agricultural pursuits, the sediment which had been deposited by the retreating river,[10] had obliterated their

the moment it has taken possession of the space made to receive it, the most violent thunder possible to be conceived instantly follows, with heavy rains."

[8] "Anubis is the personification of the Egyptian initiations; the dog was consecrated to him, because this god was the guardian of the holy doctrine shut up in the sanctuaries. Egyptian monuments represent him with the head of a dog; and Virgil and Ovid give him the name of a barker, *latrator*. Sirius, or the dog-star was, according to the Persians, the sentinel of heaven, and the guardian of the gods; the sick implored his aid before dying, and gave from his hand a little food to a dog that was led to his bed. The dog, it was said, was the symbol of the greater initiation to the mysteries." (Portal. Symb. Colours, in Weale's Archit. p. 25.)

[9] "The warning given by the dog-star being their most important concern, the Egyptians, from its rising, anciently dated the beginning of their year, and the whole series of their feasts; wherefore, instead of representing it under the form of a star, which might not distinguish it from another, they delineated it under the figure relative to its function and name; they called it the dog-star, the door-keeper, the star which opens or shuts, closing one year, as it were, and opening another. When they had a mind to express the renewal of the year, they represented it under the form of *a door-keeper*, easy to be distinguished *by the attribute of a key*, or else they gave it two heads, back to back, the one of an old man, which marked the expiring year, and the other of a young one, which denoted the new." (Fellows. Anc. Mys. p. 10.)

[10] The Egyptians believed that the yearly inundations of the Nile proceeded from the abundant tears which Isis shed for the loss of Osiris.

temporary landmarks, which originated violent disputes respecting their several localities. Being at length tired of these annual contentions, and hearing that a Lodge of Masons was in existence at Alexandria, over which Euclid presided, the Egyptians resolved to refer all litigated matters to this Grand Lodge. Euclid[11] undertook the task, and with the assistance of his Grand Warden, Straton the philosopher, collected the scattered elements of geometry,[12] and formed them into

[11] The Abbe Barthelemy puts these unphilosophical theories into the mouth of Euclid as a part of his system:—"Imagine a circle, a sort of wheel, the circumference of which, twenty-eight times larger than that of the earth, contains an immense body of fire in its concavity. From the nave, the diameter of which is equal to that of the earth, torrents of light are continually escaping that illuminate our world. Such is the idea we may form of the sun. We may obtain one of the moon by supposing its circumference nineteen times larger than that of our globe. The igneous particles which arise from the earth fly off in the day, and collect in a single point of the heavens to form the sun; in the night they collect in several points, and are converted into stars. But as these exhalations are quickly consumed, they are perpetually renewed to procure us every day a new sun, and every night new stars. Nay, it has sometimes happened, that for want of aliment the sun has not been lighted for a whole month. It is for this reason that the sun is obliged to turn round the earth, for if it were stationary, it would soon expend the vapours by which it is maintained." (Anacharsis, vol. iii. p. 177.)

[12] Pythagoras had already discovered that famous problem which is perpetuated on the Past Master's jewel. This diagram was ordered by our Grand Lodge to form the insignia of a Past Master subsequently to the union, and it was a wise appropriation, completing the lesson of morality which the jewels of wisdom, strength, and beauty previously embodied. It is well known that the presiding officers of a Lodge are distinguished by certain geometrical figures, being combinations of those which are called perfect, viz., the square,

a regular system, by which means the people were instructed how to measure and apportion their lands,[13] and renew their boundary marks, without any infringement of each others rights or property.[14]

Thus our ancient Brother Euclid, in addition to the architectural triumphs for which he was celebrated, employed his great talents in the accomplishment of that advantageous measure which the lectures of Masonry

the equilateral triangle, and the circle, the latter being a general characteristic of Grand Officers. The compasses (G. M.), are parts of the triangle; the square (W. M.), either triangle or square; the level (S. W.), and the plumb (J. W.), are both parts of a square. Now, the square, level, and plumb, have their separate and specific uses, and are assigned to the three chief officers as emblems of their respective duties. But the Past Master having already executed them all, and being no longer an *operative*, is relieved from the burden of bearing a working tool, and invested with a problem of the greatest utility in geometrical demonstrations, he having attained the rank of a ruler in Israel; and therefore the Master's square is relieved by a square plate of silver, on which is delineated the forty-seventh problem of the first book of Euclid. The compasses are instruments of design, and are thus appropriated to the Grand Master. He designs; the P. M. demonstrates; the W. M. governs his particular Lodge; the S. W. preserves equality and harmony amongst the Brethren; and the J. W. takes care that the proper hours of labour are maintained. Thus a system of arrangement is preserved which produces order and regularity, and constitutes the wisdom, strength, and beauty of Freemasonry.

[13] "The original of the square rule as a Masonic symbol," says Bro. Fellows, "was in Egypt. It was an emblem of justice, because it was the means by which were ascertained the boundaries of lands that had been obscured, or carried away by the inundation."

[14] In the Egyptian hieroglyphics we sometimes see the figures of Horus and Anubis with squares and compasses in their hands. These were emblems pointing out the excellence of geometry, which had been of such essential service to their country.

ascribe to him.[15] The country, spread on each side of their sacred river,[16] was so extremely fertile, that the trouble of cultivation was scarcely necessary. The periodical inundations[17] deposited such a quantity of

[15] An imaginary conversation with Euclid has been recorded, in which the great philosopher says,—"It is a fact, that all that part of Egypt which extends from north to south, from the sea to the Thebais, is the work and gift of the Nile. This whole country in ancient times was a gulf, which extended in a direction almost parallel to that of the Red Sea; but the Nile has filled it up with the beds of slime which it annually deposits. The fact is proved, not only by the traditions of the Egyptians, the nature of the soil, the shells found in the mountains situated above Memphis, but also by an observation which shows that, notwithstanding its actual rise, the soil of Egypt has not yet attained to the level of the neighbouring countries. Sesostris, Nechos, Darius, and other princes, having endeavoured to cut canals of communication between the Red Sea and the Nile, perceived that the surface of the sea was higher than the land of Egypt." (Anacharsis, vol. v. p. 330.)

[16] "In early times the river Nile was called the Eagle, and great inundations happened in the reign of Prometheus; the concern he had for his country threw him into the deepest melancholy. But Hercules embanked the river, retrieved the country, and thereby relieved the king from the grief that preyed upon him. Hence arose the Greek fable of an eagle preying upon the heart of Prometheus, from which Hercules delivered him."

[17] "El-Muckreézee, the historian, relates, that in the year of the conquest of Egypt by the Arabs, Arur Ibn El'-As, the Arab general, was told that the Egyptians were accustomed at the period when the Nile began to rise, to deck a young virgin in gay apparel, and throw her into the river, as a sacrifice to obtain a plentiful inundation. This barbarous custom, it is said, he abolished, and the Nile, in consequence, did not rise in the least degree during the space of nearly three months after the usual period of the commencement of its increase. The people were greatly alarmed, thinking that a famine would certainly ensue; Arur, therefore, wrote to the Khaleebeh, to inform him of what he had done, and of the calamity with which

fertilizing sediment, brought from the mountains,[18] that it was sufficient to deposit the seed, gently disturbing the surface that it might be covered, to insure a plentiful crop.[19] So rudely was this process accomplished

Egypt was, in consequence, threatened. Oma returned a brief answer, expressing his approbation of Arur's conduct, and desiring him, upon the receipt of the letter, to throw a note, which it enclosed, into the Nile. The purport of this note was as follows;—'From Abd Allah Omar, prince of the faithful, to the Nile of Egypt,—if thou flowest of thine own accord, flow not; but if it be God, the One, the Mighty, who causeth thee to flow, we implore Him to make thee flow.' Arur did as he was commanded, and the Nile, we are told, rose sixteen cubits in the following night." (Modern Egyptians, vol. ii. p. 263.)

[18] The Egyptians did not use the Nile water for sacred purposes, but substituted rain, dew, or snow; a custom that was constituted into an established system of secret and strict ordinances, and indispensable prohibitions; for there being very little fountain or well water in Egypt, and the waters of the Nile generally foul, and of a muddy colour, and rain falling also but seldom, and therefore the more precious, this last became reserved for, and dedicated to sacred uses, as most suitable to the service of the gods, and to all those mystical purifications in which the priests of this country were so learned and nice among themselves, and so unwilling to admit all others unto. The Romans went even as far as Egypt sometimes for water, in order more ritually to besprinkle the temple of Isis at Rome.—

> ——— Si candida jusserit Io
> Ibit ad Egypti finem, calidaque petitas
> A Meroë portabit aquas, ut spargat in ædem
> Isidis. (Juven. Sat. vi. 525.)

[19] "Many, and especially the women, observe a singular custom on the Leylet en-noock'tah, placing upon the terrace of the house, after sunset, as many lumps of dough as there are inmates in the house, a lump for each person, who puts his or her mark upon it. At daybreak on the following morning, they look at each of these lumps, and if they find it cracked, they infer that the life of the

in early times, that after the seed was scattered it was trodden in simply by driving herds of swine over it, and in this state it was left to the operation of nature.[20]

The inundations of the Nile,[21] from which the Egyptians derived such essential benefits, is a remarkable natural phenomenon, and still continues to operate favourably for the inhabitants.[22] The causes were

person for whom it was placed will be long, or not terminate that year; but if they find it not cracked, they infer the reverse. This is also done to discover whether the Nile will rise high in the ensuing season." (Modern Egyptians, vol. ii. p. 256.)

[20] The plentiful crops produced by this simple process were not entirely owing to the deposit of alluvion, but also to the effects of irrigation, because the land was naturally dry, as rain was a phenomenon in Egypt at any time of the year, and particularly in the summer season.

[21] The Nile, anciently called Ægyptus, is one of the most celebrated rivers in the world. Its sources were unknown to the ancients, and the moderns are equally ignorant of their situation, whence an impossibility is generally meant by the proverb, ***Nili caput quærere.*** It flows through the middle of Egypt in a northern direction, and when it comes to the town of Cercasorum, it then divides itself into several streams, and falls into the Mediterranean by seven mouths. (Lempriere's Classical Dictionary, in loc.)

[22] Shuckford gives the following metaphorical account of the rise and fall of the river :—" Osiris is the river Nile; his wife Isis is the land of Egypt; which is rendered fruitful by the overflowings of that river. Orus is the legitimate child of Osiris and Isis; that is, the product of the land of Egypt caused by the inundations. Typho is put for heat; Nephthe, the high lands, which the floods of the Nile seldom reach to, is said to be Typho's wife, because they are commonly parched with heat. If the floods of the Nile happen at any time to reach these high lands, then there commonly grow upon them some few water plants, caused by the inundation, and these they reckon an uncommon product, and call them Anubis; and they hint all this in the following fable. They say Osiris begat of his wife Isis

unknown at the time when Euclid flourished;[23] but it was an object of so much curiosity, that repeated attempts were made to discover the source of the river without success, and it remained a mystery until comparatively recent times.[24]

a legitimate child called Orus, and that he committed adultery with Nephthe, the wife of Typho, and had by her the bastard Anubis. They sometimes carry on this fable still further; and tell us Typho found out the adultery, killed Osiris, pulled his body into twenty-six, sometimes in twenty-eight pieces, put them in a chest, and threw them into the sea; *i. e.* the heat and warm weather dried up the floods of the Nile in twenty-six or twenty-eight days, and his stream was received and swallowed up in the sea, until the time that the Nile flows again; then they say Isis found the body of her husband Osiris, and conquered Typho; *i. e.* the hot and dry weather." (Shuckf. Con. vol. ii. p. 303.)

[23] "By thus spreading its waters over the country, the river inundated the land to the distance of about two days' journey on both sides; but whether the old Egyptian priests wished to conceal from the public the cause of this phenomenon for the sake of inspiring a greater idea of the power of the Deity, and consequently to assume a greater authority to themselves, or that their ignorant successors, after the fall of the empire, had sunk into a profound ignorance, certain it is that the Greek travellers, who asked from the priests to know the cause of this phenomenon, could not obtain a proper explanation." (Spineto. Hierog. p. 352.)

[24] Cæsar, according to Lucan, appears to have considered this discovery as a nobler work than all his victories. He is made to speak thus in the great poem:—

> Long has my curious soul from early youth,
> Toil'd in the noble search of sacred truth;
> Yet still no views have urged my ardour more,
> Than Nile's remotest fountain to explore.
> Then say what source the famous stream supplies,
> And bids it at revolving periods rise;

The cause of this annual benefit arises from the incessant rains that fall in Ethiopia about the months of April and May, which, in their progress to the Mediterranean, swelling the river beyond its usual dimensions, cover all the low lands of Egypt with water.[25] It is conveyed to the more distant provinces by means of artificial canals, which are supplied when the water rises to an unusual height.[26] The increase takes place in Lower Egypt about the middle of June, and continues for three months; and when the waters retire, the seed is immediately cast into the reeking sediment,[27] and its fertilising properties

> Show me that head from whence, since time begun,
> The long succession of his waves has run;
> This let me know, and all my toils shall cease,
> The sword be sheath'd, and earth be blest with peace

[25] The following account of this inundation is given in the Library of Entertaining Knowledge. The river begins to rise about the period of the summer solstice. By the autumnal equinox it attains its greatest height, which is always sufficient to fill the canals by which the fields are irrigated, and generally to inundate large portions of the land. It then gradually falls, until the period when it again begins to rise. Being impregnated with rich soil from the mountains, a copious deposit is annually spread over the surface. The Egyptians depend entirely upon their river for the fertilization of the soil; and, as the seasons are perfectly regular, the peasant may make his arrangements with the utmost precision respecting the labour which he will have to perform.

[26] The desolation of Egypt is pictured by Isaiah (xix. 5—8.), by the failing of these inundations.

[27] "The *rei* lands, or those which are naturally inundated, are with some exceptions cultivated but once during the year. After the waters have retired, about the end of October, or beginning of November, they are sown with wheat, barley, lentils, beans, lupins, chickpeas, &c.

soon cause it to vegetate, and produce an abundant harvest.[28]

Pococke, Thevenot, and other old writers, have given the most astounding accounts of the height which the river sometimes attains;[29] when the season in the upper regions of Africa has been more than commonly wet, they tell us that it sometimes rises fifty feet above its

This is called the shit'awee (or winter) season. But the shara'chee lands, or those which are too high to be subject to the natural inundation, and some parts of the rei, by artificial irrigation, are made to produce three crops every year. These lands produce, first, their shit'awee crops; being sown at the same period as the rei lands, generally with wheat or barley. Secondly, in what is called the sey'fee, or the southern parts of Egypt, the summer season, commencing about the vernal equinox, or a little later, they are sown with millet, indigo, or cotton. Thirdly, in the period of the rise of the Nile, soon after the summer solstice, they are sown with millet again, or with maize; and thus crowned with a third harvest." (Modern Egyptians, vol. ii. p. 32.)

[28] Al Safadi relates a story of a grammarian, named Abu Zaafar, who, sitting by the Nilometer, in Egypt, in a year when the Nile did not rise to its usual height, so that a famine was apprehended, and dividing a piece of poetry into its parts or feet, to consider them by the rules of art, some who passed by, not understanding him, imagined he was uttering a charm to hinder the rise of the river, and pushed him into the water, where he lost his life.

[29] Prideaux says,—"The Alexandrians having no other fresh water for their common use but that of the Nile, as at present, so they had all the city vaulted underneath their houses for the reception and keeping of it. Once a year, when the Nile was at the highest, it flowed through the artificial canal, which was drawn from that river to the city, and there running into those vaults through a sluice made for this purpose, from thence filled them all, they being all built without any partitions in a general communication from one to another under the said houses; and there it served for the common

natural level.[30] This, however, is an extreme case, which, when it occurs, nullifies the beneficial effects of the inundation, because the waters do not subside early enough in the season to ensure a certain crop.[31]

use of the inhabitants all the year after, every man having an open hole or well in his house, through which, letting down into those vaults either buckets or pitchers, he drew up what water he needed." (Con. p. 2. b. 7.)

[30] "The greater portion of the cultivable soil," says the author of the work on Modern Egypt (vol. ii. p. 31.), "is fertilized by this natural annual inundation; but the fields in the vicinity of the river, and of the large canals, and some other lands in which pits are dug for water, are irrigated by means of machines of different kinds. The most common of these is the *shadoof*, which consists of two posts or pillars of wood, or of canes or rushes, about five feet in height, and less than three feet apart, with a horizontal piece of wood extending from top to top, to which is suspended a slender lever formed of a branch of a tree, having at one end a weight chiefly composed of clay, and at the other, suspended from two long palm sticks, a vessel in the form of a bowl, made of basket-work, or of a hook and a piece of woollen stuff or leather. With this vessel the water is thrown up to the height of about eight feet, into a trough hollowed out for its reception. In the southern parts of Upper Egypt, four or five shadoofs are required, when the river is at the lowest, to raise the water to the level of the fields. The operation is extremely laborious."

[31] M. Pluche (Histoire de Ciel), gives a complex diagram, which he says is painted on a mummy cloth at the Austin Friary of La Place des Victoires, representing the death and resurrection of Osiris, as referable to the inundations of the Nile. The sign of Leo is transformed into a couch, upon which Osiris is laid out as dead; under which are four canopi of various capacities, indicating the state of the Nile at different periods. The first is terminated by the head of the dog-star, which gives warning of the approach and overflow of the river; the second by the head of a hawk, the symbol of the Etesian wind, which tends to swell the waters; the third by the head of a heron, the sign of the south wind, which contributes to propel the

Forty-five feet is considered auspicious;[32] but from thirty-seven to forty appears to be the general average; and if it rise no higher than thirty feet, the hopes of the year become so doubtful, that the inhabitants are exempted from their usual taxes, as a compensation for a failing harvest.[33] This height of water appears sufficient to overtop the domestic habitations of Egypt;[34] and it may have been the reason why their palaces and temples were carried to such an extreme altitude, as to have excited the admiration and astonishment of

waters to the Mediterranean sea; and the fourth by that of a virgin, which indicates that, when the sun had passed that sign, the inundation would have nearly subsided.

[32] Pliny however says,—"The proper increase of the water is sixteen cubits only. Smaller inundations are not sufficient to cover the country, and larger ones require too much time to subside. If the inundation be no higher than twelve cubits, there will be a scarcity; if thirteen, a deficiency; but fourteen cubits produce hilarity, fifteen security, and sixteen luxury."

[33] It is asserted by Wilkinson (Thebes, p. 315), that "According to the Qahirenes, the Nile is supposed to have risen eighteen cubits or twenty-seven feet when the canals were cut. This is the lowest inundation; nineteen is tolerable; twenty good; twenty-one sufficient; twenty-two fills every canal, and is termed perfect. This is thirty-three feet; thirty-six feet would overwhelm everything, and do great injury to the country. The discordant accounts given by various authors are owing to the base or standard level, from which the inundation of the Nile was measured, having been different."

[34] Some say that the soil of Egypt has not advanced since the time of Herodotus, who names twenty-four feet as the standard height; but this is evidently a mistake, as is clear from the bases of temples and statues. It is extremely probable, however, that the bed of the river has advanced in the same proportion. And the causes of the above discrepancy in the height of the water may probably be, that one party have reckoned from the surface of the level plains, and the other from the bottom of the river.

modern travellers. Thus Belzoni compares Thebes to "a city of giants, who, after a long conflict, were all destroyed, leaving the ruins of their various temples as the only proofs of their former existence."

These inundations naturally obliterated the landmarks, which consisted principally of holes dug in the earth at certain distances, forming the boundary lines of each estate or division of property;[35] for I do not find that they used termini,[36] or if they did, they were merely slight stakes, which the water loosened and washed away. These holes being filled with the alluvial soil brought down from the mountains of Ethiopia, when the waters receded, the whole country presented a level surface, and nothing but the practical assistance of geometry could possibly determine the amount and locality of private possessions.[37]

Euclid being a native of Tyre, whose merchants traded with all the world,[38] possessed the advantage of

[35] Volney observes that the surface of the land on these occasions assumes, first, the appearance of an ocean of fresh water, then of a miry morass, and, lastly, of a green level plain.

[36] By the constant deposition of sediment, the soil of Egypt would naturally be gradually advancing in height. Dr. Shaw, who estimates the increase in the depth of the soil at rather more than a foot in a century, observes that Egypt must have gained forty-one feet eight inches of soil in 4072 years; and, as he does not sufficiently advert to the corresponding elevation of the river's bed, he sees cause to fear that, in process of time, the river will not be able to overflow its banks, and Egypt, from being the most fertile, will become, from the want of the annual inundation, one of the most barren countries in the universe.

[37] Herod. l. 2. c. 109.

[38] The Tyrians traded very advantageously with our own island; and so jealous were they of this traffic, that they carefully concealed

visiting many countries, for the purpose of conversing with their learned men on the principles of his favourite science, and became the most expert geometrician the world ever saw. He was at length induced by Ptolemy Soter to take up his residence in Egypt, where he formed a school or Lodge of Masonry,[39] which was frequented by the sons of the chief nobility under a former dynasty, who were now so reduced in their circumstances by war and confiscation, that they eagerly embraced the opportunity of receiving instruction in the liberal sciences, that they might turn their knowledge to account in providing for their future subsistence.[40]

From his superior knowledge of geometry, Euclid

their intercourse with Britain. It is related by an ancient historian, that the Romans being desirous of finding out this source of their wealth, deputed a ship with strict orders to trace the Tyrian vessels to their destination. A captain of one of these vessels, observing this policy, ran his vessel boldly upon a reef of rocks, and wrecked it. But, having prepared for the event, his crew were saved. Not so the Romans. Their ship, being close in the wake, also struck; but the master, not being aware of such an occurrence, was unable to save it, and perished with all his crew. On their return, the Tyrian mariners were highly applauded and handsomely remunerated for their ingenuity and tact.

[39] We learn from an old record of Masonry, that "Euclid, having received commission, taught such as were committed to his charge the science of geometry in practice; to work in stone all manner of worthy work that belongeth to the building of altars, temples, towers, and castles, and all other manner of buildings; and gave them worthy charges."

[40] A metrical manuscript on Freemasonry, in the old royal library of the British Museum, supposed to be written in the thirteenth or fourteenth century, gives a very curious version of Euclid's mission in Egypt. It has been published by Mr. Halliwell.

was enabled to restore to Masonry its ancient systematic usages and customs, as well as to regulate the affairs of Egyptian agriculture, and he became a general benefactor to the country, "giving," says an old record of the Craft, "to his system the name of geometry, which is now called Masonry." He is said by our traditions to have been Senior Grand Warden to Grand Master Ptolemy Soter. Straton, the philosopher, being the pillar of beauty when that famous pile of building was constructed, called the Alexandrian library, which contained 400,000 manuscripts and valuable books on all the arts and sciences then known, as well as poetry, history, mythology, and all the general literature of the world.[41] The building was intended, at the recommendation of Euclid, for a museum and general college of literature, philosophy, and science, where learning might be cultivated, and foreigners be induced to visit the capital of Egypt, that the benefit of their knowledge and experience might be distributed amongst the sages of Alexandria.[42] This noble institution was

[41] This magnificent depository of the literature of the world formed a part of the celebrated temple of Serapis, which rivalled the pride and magnificence of the Capitol. It was erected on the spacious summit of an artificial mount, raised one hundred steps above the level of the adjacent parts of the city, and the interior cavity was strongly supported by arches, and distributed into vaults and subterraneous apartments. The consecrated buildings were surrounded by a quadrangular portico; the stately halls, and exquisite statues, displayed the triumph of the arts; and the treasures of ancient learning were preserved in the famous Alexandrian library. (Gibbon, Dec. and Fall, vol. v. p. 109.)

[42] "Ptolemy Soter, being a learned prince, founded at Alexandria a museum or college of learned men, for the improving of philosophy

unfortunately destroyed during the Roman wars; an irreparable loss, which no subsequent collection could ever repair. Our worthy Brother Euclid, whose memory is dear to all Free and Accepted Masons, during the course of his valuable life, digested geometry into so perfect a form, that little improvement has been made upon it to the present day.

and all other knowledge, like that of the Royal Society at London, and the Royal Academy of Sciences at Paris. And for this use he got together a library of books, which being augmented by his successors, grew afterwards to a very great bulk. Ptolemy Philadelphus, his son, left in it at the time of his death 100,000 volumes. Those that reigned after him of this race still added more to them, till at length they amounted to the number of 700,000 volumes." (Prideaux, Con. p. 2, b. 1.)

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on the verge of death and initiation, everything
aspect. It is all horror, trembling, sweating, and
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ore them. Here they are entertained with hymns and
the sublime doctrines of sacred knowledge, and with
holy visions. And now, become perfect and initiated,
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they walk up and down the regions of the blessed, con-
ure and holy men, and celebrate the sacred mysteries at
(Warb. Div. Leg. vol. i. p. 235.)

e law of Moses, in all its points, bore this reference.
e creatures which are reckoned unclean, were sacred
the heathen. Thus a swine was sacred to Venus, the
rva, the hawk to Apollo, the eagle to Jupiter, the dog to

Whence Origen (contra Cels. l. 4, p. 215), justly falls
admiration of Moses's wisdom, who so perfectly under-
nimals, and what relation they had to demons, that he

LECTURE XXIII.

THE JEWS IN THE PROMISED LAND EXCHANGING THE TRUE FOR THE SPURIOUS FREEMASONRY.

"Joshua succeeded in the direction, with Caleb his deputy; and Eleazar the high priest, and Phineas his son, as Grand Wardens. He marshalled the Israelites, and led them over Jordan, which God made dry for their march into the promised land. The Canaanites had so regularly fortified their great cities and passes, that without the special intervention of El Shaddai in behalf of his peculiar people, they were impregnable. Having finished his wars with the Canaanites, he fixed the tabernacle at Shilo in Ephraim, ordering the chiefs of Israel to serve their God, cultivate the land, and carry on the grand design of architecture in the best Mosaic style."—ANDERSON.

"Idols then in every grove,
On every hill, in every vale,
Drew mens' devotion from the living GOD.
Wild imaginations rove;
Novelty must now prevail;
In error's mazy path men blindly trod;
And gaudy superstition's rites uncouth
Now superseded pure Masonic truth."

From an unpublished Poem on MASONRY *by the* REV. S. OLIVER.

WHEN the Israelites were settled in the land of promise, and the death of Joshua left them without a leader, the magistracy was placed, when necessary, in the hands of judges. To show how far their authority extended, it may be proper to state, that the government of the Jews at this time was essentially theocratic.

This form was adopted by the wisdom of God to effect and perpetuate a perfect separation from the nations around them, that the promise originally made to man at the fall, and renewed to Abraham, might be fulfilled, by preserving the genealogies of the Jews unmixed by an intercourse with other nations, all of which were more or less tainted with the abominations of idolatry. Under any other system this purpose would have been of difficult accomplishment. The spurious Freemasonry was so universal, and its observances so fascinating and attractive,[1] that if the line of separation between the Jews and their neighbours had not been broad and indelible, the seed of Abraham could not have escaped contamination.[2] A similarity of rites must have pro-

[1] "The first stage of initiation," says an ancient writer, preserved by Stobœus, "is nothing but errors and uncertainties, laborious wanderings, a rude and fearful march through night and darkness. And now, arrived on the verge of death and initiation, everything wears a dreadful aspect. It is all horror, trembling, sweating, and affrightment. But this scene once past, a miraculous and divine light discloses itself, and shining plains and flowery meads open on all hands before them. Here they are entertained with hymns and dances, with the sublime doctrines of sacred knowledge, and with reverend and holy visions. And now, become perfect and initiated, they are FREE, and no longer under restraints, but crowned and triumphant, they walk up and down the regions of the blessed, converse with pure and holy men, and celebrate the sacred mysteries at pleasure." (Warb. Div. Leg. vol. i. p. 235.)

[2] And the law of Moses, in all its points, bore this reference. Most of the creatures which are reckoned unclean, were sacred animals of the heathen. Thus a swine was sacred to Venus, the owl to Minerva, the hawk to Apollo, the eagle to Jupiter, the dog to Hecate, &c. Whence Origen (contra Cels. l. 4, p. 215), justly falls into an high admiration of Moses's wisdom, who so perfectly understands all animals, and what relation they had to demons, that he

duced an intercommunity of observances; and these would have debased the Jewish progeny with the leaven of a proscribed and uncircumcised race, until a pure scion could not have been found on which to have engrafted the Messiah; and the hopes of salvation, founded on the divine promise, would have been entirely frustrated.

When the Jews came out of Egypt, there can be no doubt but they were strongly prejudiced in favour of the spurious Freemasonry of that country, as is evidenced by their demand for a visible object of worship when Moses was on the mount. To redeem them from this fatal error, it was necessary to make them a separate and distinct people, by prohibiting all intercourse, either by marriages or alliance with any other nation. To effect this purpose, God condescended to assume the character of their king; and idolatry was thus made a crime against the monarch, and punishable by the laws.[3] He constituted a priesthood which

pronounced all those to be unclean which were esteemed by the Egyptians, and other nations, to be the instruments of divination, and those to be clean which were not so.

[3] For these reasons the tabernacle was the only place where they were allowed to perform their devotions, because there only they could worship with safety; while in other places they were exposed to the temptations of demons, who were the avowed patrons of this spurious Freemasonry. It was believed that these evil spirits appeared in the form of goats or satyrs, and therefore they were called *shagnirim*, or *seirim*. Hence some have imagined that they really sacrificed to these creatures, on the same principle as the Greeks worshipped Priapus; and therefore Herodotus says, they worshipped the males rather than the females. Now, *shagnirim* is translated in Leigh's Critica Sacra, *hairy ones*, and *seirim*, by the LXX, δαιμονια,

should be the authorised medium for the execution of his will and pleasure; and the high priest possessed unlimited power in civil as well as ecclesiastical affairs.[4]

Notwithstanding all these precautions, there was great difficulty in preventing the people, even under the strict discipline of the theocracy,[5] from being initiated into the spurious Freemasonry of Tyre and Gaza, or of introducing the same abominations into their own land. They first adored the true God under visible symbols, and afterwards substituted the symbol for God, and worshipped him, like the heathen, in groves and high places;[6] accompanied by the obscenities and

devils; and when the ancient Sabii worshipped these devils, they appeared to them in the form of goats.

[4] Even under the judges he was the supreme magistrate, and these were only appointed for the temporary purpose of conducting the armies of Israel when it pleased God to execute judgment on their enemies; but they were unable to act without the sacerdotal authority, and therefore never presumed to engage in any undertaking until the high priest had asked counsel of Jehovah.

[5] "As God was the civil legislator of the people of Israel, and accepted by them as their king, idolatry was a crime against the state, and therefore just as deservedly punished with death as high treason is with us. Whoever worshipped strange gods shook, at the same time, the whole fabric of the laws, and rebelled against him in whose name the government was carried on." (Shuckf. Con. vol. 4, p. 11.)

[6] It is doubtful whether by the word groves, we are to understand those shady places planted with trees where eminent men had been buried, and thus became places of public worship, consecrated by the presence of their manes. These manes were called Baalim; and the trees which grew about their sepulchres were ornamented, at certain seasons, with sundry decorations to their honour, as our public cemeteries are at the present day. Selden is of opinion, that by groves in our scriptures are to be understood idols or images of false gods.

pollutions[7] which rendered the system so fascinating, and which were afterwards carried to such a disgusting excess by the Greeks in their Dionysiaca. These were indiscriminate prostitution and lustration by fire. "They sacrificed their sons and daughters unto devils, and the land was polluted with blood."[8]

In the face of all prohibitions, and though the all-seeing eye of their King and God was upon them, the very first generation after Joshua,[9] and those who took possession of the promised land, abandoned themselves to the indiscriminate practice of these rites. Gratitude and duty were sacrificed to sensual indulgence, and the caverns of Judea[10] were polluted with the secret

[7] The favourite object of worship was Baal Peor, or Priapus.

[8] Ps. cvi. 37, 39. "The Egyptians," says Bryant (Anal. vol. vi. p. 295), "of old brought no victims to their temples, nor shed any blood at their altars; but human victims and the blood of men must be here excepted, which at one period they most certainly offered to their gods. The Cretans had the same custom; so had the nations of Arabia. The people of Dumah sacrificed every year a child, and buried it underneath an altar, which they made use of instead of an idol. The Persians buried people alive. Amestris, the wife of Xerxes, entombed twelve persons quick underground for the good of her soul. It would be endless to enumerate every city or every province where these sad practices obtained."

[9] The first image priest was a grandson of Moses. When Micah made an image of the true God of the silver which had been consecrated to Jehovah (Judg. xvii. 3), he procured a Levite to become its priest, in the expectation that God would be his friend. This image was consulted as an oracle, and soon after publicly set up by the Danites, and the grandson of Moses, from poverty consented to become its priest.

[10] The stable where our Saviour was born was previously a cavern of initiation into the spurious Freemasonry, and used as such by the degenerate Jews.

observances of the spurious Freemasonry, which were strictly forbidden by the law. The phallic symbol was placed on altars, and suspended from the necks of their women and children, as a protecting talisman, or rather deity—for it was the Baal Peor of the Jews;—they assembled in groves,[11] to hide their impurities from the searching eye of heaven;[12] they worshipped the rising sun by circular processions and dances;[13] and the pure principles of the Noachidæ were exchanged for the spurious Freemasonry; practised in the secret caverns of their mountains, decorated with various mathematical and astronomical symbols, which were so pointedly condemned by the prophets and holy men of subsequent ages.[14] An addiction to these practices, all arising out of this mysterious institution,[15] pervaded

[11] The oak was generally reverenced, and planted profusely in most sacred places. When Jacob purged his house of idols, he buried them underneath an oak at Shechem; and this oak was evidently esteemed holy, because Joshua, many years afterwards, fixed upon it as a place of public worship for the Israelites. Gideon also had a divine communication under the same tree. But sacred groves were not always composed of oaks; for if any deity had a particular tree consecrated to him, his grove abounded in that tree. Thus the laurel was devoted to Apollo, whence the grove at Delphi was of laurel. The same may be said of the olive, which was dedicated to Minerva; the vine and ivy to Bacchus, &c.; but the Dodonean grove of Epirus was composed of oak. Here was a temple of Jupiter, and the oaks which surrounded it were reputed to be oracular.

[12] The ephod of Gideon was consecrated to Baal-berith.

[13] Ezek. viii. 15, 16.

[14] Compare Jer. ii. 7, and Lam. iv. 21, with Ezek. xxiii. 31—33, and Rev. xvii. 4. The Psalmist has a similar complaint, cvi. 35—39.

[15] "The season of nocturnal gloom in which those mysteries were performed, and the inviolable secrecy which accompanied the cele-

the whole history of the Jews, until it was punished by the downfal of their nation, and the dispersion of the people throughout the world.

These impurities had been increasing in extent up to the time when Eli was high priest, and he was weak and wicked enough to allow the tabernacle at Shilo to be profaned by their practice, even under his immediate notice; and the rites of the heathen phallus were openly allowed, and carried on to that abominable observance which always distinguished the spurious Freemasonry, —the prostitution of females within the precincts of the holy place,[16] in honour of devils.[17] When his sons

bration of them, added to the inviting solitude of the scene, conspired at once to break down all the barriers of modesty, to overturn all the fortitude of manly virtue, and to rend the veil of modesty from the blushing face of virgin innocence. At length licentious passion trampled upon the most sacred obstacles which law and religion united to raise against it, and frantic with midnight intemperance, polluted the secret sanctuary, and prostitution sat throned upon the very altars of the gods." (Maur. Ind. Ant. vol. ii. p. 305.)

[16] " In order to prevent the worship of the true God from being ever profaned by such deeds of shame, or anything of the like nature from being on any pretence introduced by avaricious priests, it was enjoined, by the statute of Deut. xxiii. 18, that the hire of a harlot, or the price of a dog, should never enter the house of God; not that only of one considered as consecrated, but of any one whatever; so that, although a penitent, to ease her conscience, had ever wished to dedicate, by a vow, the wages of her past iniquity to the sanctuary, it could not be accepted. All these precautions of the legislator, however, were not sufficient to prevent consecrated harlots in honour of false gods, but even consecrated boys for sodomitical purposes, from being at last kept even in the temple itself. See 2 Kings xxiii. 7." (Michaelis, vol. iv. p. 186.)

[17] The French Masons, before the revolution, were accused of paying homage to the devil. " The adept," says a popular writer,

were consecrated to the priesthood, they took the lead in promoting the popularity of the fictious initiations, and rioted in the profits which they derived from those who were made the dupes of their shameless impostures.

As a punishment for these excesses, God inflicted heavy calamities upon the nation,[18] by the hands of the

" carries his impiety to such an extent, that he looks upon the communication with, and apparitions of the devils, whom he invokes under the appellation of genii, as a special favour, and on them he relies for the whole success of his enchantments. If we are to credit the masters of the art, the cabalistic Mason will be favoured by these good and evil genii, in proportion to the confidence he has in their power; they will appear to him, and they will explain more to him in the magic table than the human understanding can conceive. Nor is the adept to fear the company of the evil genii. He must firmly believe that the worst among them, the most hideous of those beings which the vulgar call devils, are never bad company for mortals. In many cases he is to prefer the company of these evil genii to that of the good; the latter frequently costing you your rest, fortune, and sometimes even your life, while we often have the greatest obligations to the former. From whencesoever these genii, or devils, may come, it is from them alone that the adept can learn the occult sciences, which will infuse into him the spirit of prophesy. He will be informed that Moses, the prophets, and the three kings, had no other teachers, no other art, but that of cabalistic Masonry. When immersed in this delirium of folly and impiety, the adept will have attained the grand object of the last mysteries of cabalistic Masonry." (Barruel, Hist. Jac. vol. ii. p. 326.) How perfectly absurd is all this! Poor Barruel!

[18] They were captive to Chusan Rishathaim eight years; to the Moabites eighteen years; to the Canaanites twenty years; to the Midianites seven years; to the Ammonites eighteen years; to the Philistines forty and twenty years; according as the Israelites successively fell into the idolatries of these nations, in practising the spurious Freemasonry of Baal and Ashtaroth, Osiris and Isis, &c. &c.

Philistines. Against which the elders of Israel, who were with the army, sent for the ark of the covenant from Shilo; supposing that it would be a certain protection; for they argued,—If God be with us, who can prevail against us? The people saluted the appearance of the ark with loud shouts of congratulation, which alarmed the Philistines so much that they sent spies into the camp to ascertain the cause.[19] Their leaders, however, encouraged them; they dismissed their apprehensions, and completely vanquished the Israelites in battle; the ark of alliance fell into their hands, and was borne away into their own country.

Thus the Philistines became possessed of the ark—the palladium, as they conceived, of Israelitish liberty—and placed it in the temple of Dagon their god.[20]

[19] They knew by experience the power of the God of the Israelites. They remembered the plagues of Egypt, the destruction of Pharoah and his host, and the miraculous preservation of so many thousands in the wilderness. God had so frequently led the Israelites to victory, that the Philistines trembled for their own safety.

[20] This deity was composed of half man, half fish, like the feigned figure of a merman; for the Hebrew word *dag* signifies *fish*. "It was the human part only," says the R. Kimchi, "which broke off, and fell prostrate, leaving the fish's tale standing erect on the pedestal." Faber has bestowed a great deal of learning to prove that Dagon was the same as Noah, and was worshipped by the Chaldeans under the name of Oannes, still bearing the same piscatory form. In Sir W. Ouseley's miscellaneous plate, there is a representation of this deity, copied from a Babylonian cylinder; and he is exhibited as a venerable personage with a beard, the lower part being the tail of a fish, like the Indian Vishnu, in the Matsya Avater. Wilford thinks him the same deity as Vishnu, and conjectures that the Philistines, being a very ancient colony of the Palli, brought him from thence. Dagon is said by Sanchoniatho to have been the first

But here the power of the true God was displayed; for when the priests of Dagon entered into the temple on the morrow, to minister in their vocation, they found the idol prostrate on the ground before the ark. They replaced him on his pedestal, and departed to inform their monarch of the circumstance, and on their return the idol had again fallen, and was broken in pieces.

The downfal of their god was not the only calamity inflicted on the Philistines.[21] The people were smitten with emerods, as an allusive punishment to the abominations of phallic tendency which the spurious

who converted corn into bread, and hence was called Siton, and the inventor of the plough; which agrees with the character which Moses gives of Noah. "And Noah began to be an husbandman." Faber goes on to say—"Dagon was sometimes worshipped under the appellations of Nebo and Nisroch. Hence we find that the LXX, in translating the passage of Isaiah which describes the bowing down of Bel, and the stooping of Nebo, substitute Dagon for Nebo; and that, in a similar manner, the Hebrew of Tobit, published by Munster, calls Nisroch Dagon." These particulars are curious and interesting, as they serve to show the differing forms which the spurious Freemasonry assumed in the names and attributes of the deity, amongst the various colonies which peopled the globe after the dispersion from Shinar.

[21] "This ark," says Jallaloddin, "contained the images of the prophets, and was sent down from heaven to Adam, and at length came to the Israelites, who put great confidence therein, and continually carried it in the front of their army, till it was taken by the Amalekites. But on this occasion the angels brought it back in the sight of all the people, and placed it at the feet of Tàlût, who was therefore unanimously acknowledged for their king." This relation seems to have arisen from some imperfect tradition of the taking and sending back the ark by the Philistines.

Freemasonry had assumed amongst them.[22] In their distress they removed the ark from town to town throughout their dominions; but, wherever it went, there the plague of emerods prevailed amongst the people, until at length they determined to return it, accompanied by a trespass offering;[23] and they brought

[22] "This distemper seems to have been regarded by the ancients as the peculiar punishment of sacrilege. Herodotus, for example, relates, that when the Scythians, who had threatened Egypt with invasion, were on their return through Palestine, some of their stragglers robbed the temple of Venus at Askelon; for which crime they and their posterity were afflicted with emerods a long time afterwards. This, says Dr. Prideaux, lets us know that the Philistines had, till then, preserved the memory of what they had formerly suffered on account of the ark of God. For, from that time, it seems, they looked upon this disease as the proper punishment of all such like sacrilegious impieties; and for this reason assigned it to the Scythians in their histories, on their charging of them with this crime. A similar story is told of certain Athenians, who had treated with irreverence the mysteries of Bacchus. The Scholiast on Aristophanes mentions, that when the horse of Pegasus brought these mysteries from Bœotia into Attica, the people of the latter country, instead of receiving them with the pomp and magnificence which a gift so precious deserved at their hands, gave way to feelings of derision and contempt. The god, enraged at their conduct, smote the more guilty individuals with a sore disease in their secret parts. The sufferers immediately consulted the oracle for relief. The answer received by them conveyed the assurance that they could not obtain a cure until they had offered to Bacchus a representation of the members affected, wrought in carved or molten gold." (Russel's Con. vol. i. p. 532.)

[23] "Wishing to pay it all possible honour, they conveyed it, like the shrine of the great Phenician deity Agruerus, in a cart drawn by cows. See 1 Sam. vi. 7. It is remarkable, that a portable shrine of the same sort as that in which the statue of Agruerus was drawn

it into the land of Israel, and placed it on the great stone of Abel; whence it was conveyed to the house of Aminadab, in Kirjath-jearim, and there it remained twenty years. It was subsequently removed by David to the custody of Obed Edom; then to the royal palace on mount Sion; and finally translated by Solomon into the holy of holies, or sacred adytum of the temple.

about, was used by the ancient idolatrous Irish. This shrine they denominated Arn-Breith, which is evidently Arn-Berith, the ark of the covenant, and which was the very same as the Isiac ship venerated by the Suevi." (Fab. Cab. vol. i. p. 219.)

LECTURE XXIV.

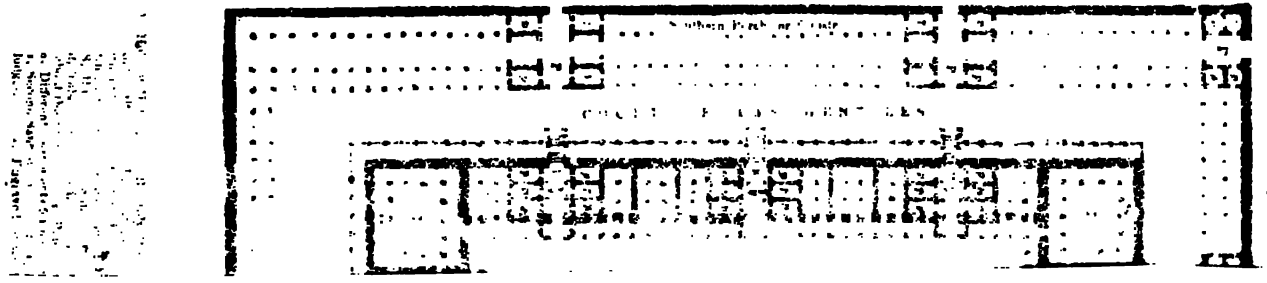
THE THIRD GRAND OFFERING.

"In the year 1005, B. C., in the month Bul, the end of our October, the temple was finished; and in the next year, in the end of September, the people were assembled at one of the most solemn religious meetings that ever took place, being appointed for the dedication of this the first temple ever built to the true and living God. It was then that the THIRD AND GREATEST OFFERING was made on the same spot already hallowed by the offerings of Abraham and David; which three are still commemorated among us. This last offering was also accepted, being the many costly presents and pious prayers offered by the king at the dedication of the house he had built to God's service; when the Almighty was pleased visibly to take possession of the sanctuary, dispossessing even his own ministers to shew that he did so."—ARCHDEACON MANT.

> "All hail to the morning that bids us rejoice;
> The temple 's completed, exalt high each voice;
> The cope-stone is finished—our labour is o'er,
> The sound of the gavel shall hail us no more."—CROSS.

The principal glory of the temple of Solomon did not consist merely in its rich and costly decorations, but in its divine appendages, which were such as no other temple ever possessed.[1] In magnitude and

[1] "All works of great labour, expense, and magnificence, are sublime; such as the wall of China, the colonnades of Palmyra, the pyramids of Egypt, the aqueducts of Rome, and, in short, all





dimensions it was exceeded by most of our cathedrals, and some of our parish churches; for it measured only one hundred and fifty feet long, by one hundred feet broad;[2] and its porch, or tower, was only one hundred and eighty feet in altitude.[3] But when we consider its sacred furniture, including the tokens of divine favour perpetually present in the ark and mercy seat, overshadowed by the Shekinah, the Urim and Thummim, the holy fire, and the spirit of prophecy;

buildings of very great dimensions, or objects of very great richness and splendour; for, in contemplating them, the mind applies the ideas of the greatness of exertion necessary to produce such works, to the works themselves; and, therefore, feels them to be grand and sublime, as works of man; though, if compared with the works of nature, their dimensions may be small and contemptible." (Knight, on Taste, p. 365.)

[2] "The Temple of Jupiter, at Olympia, is two hundred and thirty feet long, ninety-five feet broad, and sixty-eight feet in height. That of Jupiter, at Agrigentum, in Sicily, is three hundred and forty feet long, one hundred and sixty wide, and one hundred and twenty high."

[3] If we compare the dimensions of the temple with those of Egypt, it will shrink into comparative insignificance, although the Egyptian temples could not be compared with it for beauty and richness of decoration. "The whole length of the palace at Carnac, from the western extremity to the eastern wall, is about 1215 feet. This is the length of the real building itself, not taking into the account any propyla that may have existed on the eastern side, or any part beyond the walls of the edifice. The breadth in the narrowest part is three hundred and twenty-one feet; the longest line of width being that of the front propylon, which was about three hundred and sixty feet. The dimensions of St. Paul's, in London, from east to west, within the walls, are generally stated at about five hundred and ten feet; and the line from north to south, within the portico doors, is about two hundred and eighty-two feet.

we may justly conclude that no building in the world, from the creation to the end of time, will ever be able to compare with it.[4]

The dedication of the temple was the third grand offering, which consecrates the floor of a Masons' Lodge.[5] To prepare for this important ceremonial, King Solomon assembled, in the seventh month, called

[4] Some curious writers have likened the temple to the church of Christ; the former militant, the latter triumphant. *That* the church of this world, continually exercised in trials and tribulation—fightings without, fears within, and passing through the ordeal of a constant spiritual warfare, that it may be presented a glorious church purified through suffering;—*this* a type of the heavenly Jerusalem, a place of perfect and eternal peace and tranquillity, symbolized by the erection of the former without the use of axe, hammer, or metal tool.

[5] It may be here observed, that Freemasonry preserves a tradition of an event, which occurred a short time before the dedication, connected with a sprig of cassia, on which Dalcho thus remarks:—"Another circumstance I beg leave to call to your recollection. It is the sprig of cassia, as it is generally termed in our Lodges, where we speak of its strong scent, &c. Cassia did not grow about Jerusalem. It is an alteration of the word acacia, the *Mimosa Nilotica* of Linnæus, belonging to the twenty-third class, and first order, *Polygamia Monœcia*, of his system. This shrub grew there in abundance, and, from the habit arising from an indispensable custom among the Hebrews, a branch was broken off from a neighbouring bush and placed where the Fellow-crafts found it, who, perceiving it to be withered, when all around flourished in perfection, they were led to draw those conclusions which we teach in our Lodges." (Orat. p. 23.) "This custom," the doctor continues, in a note, "among the Hebrews arose from this circumstance: agreeably to their laws, no dead bodies were allowed to be interred within the walls of the city; and, as the *cohens*, or priests, were prohibited from crossing a grave, it was necessary to place marks thereon, that they might avoid them. For this purpose the acacia was used."

Thuri by the Jews, and Hyperberetæus by the Macedonians, the nine Deputy Grand Masters, in the holy place, from which all natural light had been carefully excluded,[6] and which only received the aid of that remarkable artificial light proceeding from three great luminaries placed in the east, north, and south, to make the necessary arrangements. When these were completed, Solomon stood before the altar of the Lord, and offered up that beautiful prayer and invocation which is so much admired by all Master Masons, as an inimitable specimen of eloquence and piety.[7]

[6] In America, a degree is conferred arising out of this circumstance, which has been thus described: At the dedication of the temple, King Solomon invited all the eastern kings and princes to attend and assist in the ceremonies. It happened, however, that two of the kings were at war. Solomon repeatedly attempted to effect a reconciliation between them, but to no purpose; and being anxious that all the world should be at peace, determined to effect his purpose by other means. He placed them together in a small apartment in the temple, locked the door, and left them to meditate in silence, telling them, that when they had agreed to live in peace they would be liberated; and until that time they would be kept upon bread and water, in total darkness. Solomon called the next day to enquire if they had agreed, and was told that they had not. He repeated his visit the second day, also unsuccessfully; but on the third day they relented, and came to a perfect understanding. King Solomon then advanced towards them, holding in each hand a lighted taper, and said, "If you can agree in the dark, you can in the light." He then gave them a sign and set them at liberty.

[7] "Magnificent must have been the sight, to see the young king, clothed in royalty, officiating as priest before the immense altar, while the thousands of Levites and priests on the east side, habited in surplices, with harps, cymbals, and trumpets in their hands, led the eye to the beautiful pillars flanking the doors of the temple now thrown open and displaying the interior brilliantly lighted up; while

Here he acknowledges the mercy of God; describes his gracious promises to his people, and praises his goodness and truth in the fulfilment of them. He publicly professes before the assembled multitude the purity of his faith; rejects the gross and unworthy notions which the heathen entertained respecting their deities, in believing that they might be confined within the limits of a temple made with hands, because the heaven itself, which is far above the heavens which we see, cannot comprehend his infinite majesty, for he fills the whole universe. This humble profession of a belief in the universal presence of the Deity, was of more value than the gold and jewels of the temple,[8] and of greater estimation in the sight

the burnished gold of the floor, the ceiling, and the walls, with the precious gems with which they were enriched, reflecting the light on all sides, would completely overwhelm the imagination, were it not excited by the view of the embroidered veil, to consider the yet more awful glories of the most Holy Place. And astounding must have been the din of the instruments of the four thousand Levites, led on by the priests with one hundred and twenty trumpets, directing the chorusses of the immense congregation, as they chanted the sublime compositions of the royal psalmist, in the grand intonations of the Hebrew language, like the roaring of many waters." (Bardwell's Temples, p. 87.)

[8] A French writer who published his lucubrations against Masonry shortly after the revolution, asserts that the Masons thus allegorized the temple of Solomon: "It was first built," says this author, "conformably to the commands of God. It was the sanctuary of religion; a place peculiarly consecrated to the worship of Jehovah. To maintain the splendour of this temple, the wise king appointed certain officers to the charge of superintending its embellishments. But after many years of glory this divine temple was destroyed by the Chaldeans, and the people who worshipped within it were carried

of God; and it is accordingly promulgated in Freemasonry as one of the brightest gems that adorns the Order.

Then our royal Brother offered "a sacrifice of peace-offerings unto the Lord, 22,000 oxen, and 120,000 sheep. So the king, and all the children of Israel, dedicated the house of the Lord."[9] And the cloud, or Shekinah of the divine presence, took its station in the holy of holies, between the wings of the cherubim of the mercy seat,[10] as an earnest of pro-

captive to Babylon, loaded with chains, from whence, at the appointed period, they were recalled. And an idolatrous monarch, being an instrument in the hands of God, not only permitted the Jews to rebuild their temple, but furnished them with the means of doing it. In this allegory the Freemasons find a resemblance to their society. They say that the temple, in its magnificence, was a symbol of the primitive state of man. The ceremonial law was nothing more than the law of nature, engraven upon every man's heart, and is founded in principles of mutual protection and good will. The destruction of the temple, and the captivity of its worshippers, were intended to denote pride and ambition, which reduce mankind to the lowest state of slavery. The Chaldean army represents those tyrants who, in every age, oppress the virtuous, and the chosen people who rebuilt the temple, represented the Freemasons, who alone are capable of restoring the world to its primitive purity."

[9] 1 Kings, viii. 63.

[10] The degree of most excellent Master has a reference to this event; and the following passage of Scripture is read at the admission of a candidate: "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to

tection to the Jewish people,[11] if they continued in their faith and obedience, and a token of the perpetual presence of the Divinity to reward or punish the Jewish nation according to its deserts.[12]

When the dedication of the temple[13] was completed, King Solomon resolved to pursue his investigations in the bowels of mount Calvary, to ascertain whether any

the ground upon the pavement, and worshipped and praised the Lord, saying, For he is good; for his mercy endureth for ever." (2 Chron. vii. 1-3.)

[11] But Solomon, in his dedication prayer, said: "But will God indeed dwell on earth?" And this was a question asked by all nations. Thus Euripides said: "What house built by mortal architect can contain the divine body within its walls?" Heraclitus also asks: "Who can shut up the Deity in sanctuaries? Know ye not that God is not made with hands?" Thus also St. Paul, in his address before the Areopagus of Athens, said to the assembled philosophers: "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands as though he needed any thing; seeing he giveth to all, life, and breath, and all things." (Acts, xvii. 24, 25.)

[12] "The cloud, and the glory of the Lord, were not two different things; but one and the same, as the pillar of cloud and of fire were. For outwardly it was a cloud, and inwardly a fire; and accordingly the external part of it covered the tabernacle without, while the internal part shone in full glory within the house. Thus it was upon mount Sinai, where Moses is said to draw near to the thick darkness where God was; *i. e.* the glory of the Lord was in that thick darkness. And again, the glory of the Lord abode upon mount Sinai, and the cloud covered it,—*i. e.* covered the glory of the Lord, not the mount,—six days. After which, on the seventh day, the glory of the Lord broke through it, and appeared like devouring fire, in the sight of all the people." (Patrick, Com. vol. i. p. 372.)

[13] The degree of Superexcellent Masons is said to have been founded *after* the dedication of the temple.

further remains had been deposited there. His curiosity had been greatly excited by the discoveries of his workmen, while engaged in collecting soil to fill up the hollows on mount Moriah, and the subsequent revelation which had been vouchsafed to him respecting it. For this purpose he commissioned three of his chief, and most trustworthy officers,[14] to explore that part of the mountain where the vestiges of ruins had formerly been found; with private instructions to communicate the success of their labours to none but himself. After unwearied toil, accident brought them to the identical spot, as we are informed by the voice of Masonic tradition, where Enoch had built his nine perpendicular arches;[15] and to their great joy, at a considerable depth

[14] These were Joabert, Giblim, and Stolkin.

[15] This has given rise to a degree, which contains the following legend:—"Whenever the Lodge of Perfection was holden, nine knights of the Ninth Arch tiled the nine arches which led to the sacred vault; the most ancient stood in the arch next to the antechamber of the vault, and so on in regular progression, the youngest taking his station in the first arch, which was near the apartment of Solomon. None were suffered to pass without giving the pass-words of the different arches. There were living at that time several ancient masters, who, excited by jealousy at the honours conferred upon the twenty-five Brethren, deputed some of their number to wait upon Solomon and request that they might participate in those honours. The king answered, that the twenty-five masters were justly entitled to the honours conferred on them, because they were zealous and faithful; and gave them hopes that one day they would be rewarded according to their merits. This answer was not satisfactory; for one of the deputies warmly observed: 'What occasion have we for a higher degree? We know that the word has been changed, but we can still travel as masters, and receive a master mason's wages.' Solomon mildly replied, that those whom he had advanced to the degree of Perfection, had wrought in the difficult

beneath the surface,[16] they discovered the iron ring which that patriarch had appended to the horizontal

and dangerous work of the ancient ruins, had penetrated the bowels of the earth, and brought from thence treasure to enrich and adorn the temple of God. Go in peace, wait with patience, and aspire to perfection by good works. The deputies returned and reported their reception to the masters. These masters, displeased at the refusal, unanimously determined to go to the ancient ruins, and search in the bowels of the earth, that they might have a good pretext for making a reapplication to Solomon for the required honours. The very next morning they removed the cubical stone, and descended into the cavern with a ladder of ropes, by the light of torches; but no sooner had they all arrived at the bottom than the whole nine arches fell in upon them. Solomon hearing of this accident, sent Joabert, Giblim, and Stolkin, to make enquiries into the circumstance. At break of day they went to the place, but saw no remains of the arches, nor could they learn that any one of those who had descended had escaped to tell the tale. They carefully examined the spot, but found nothing except a few pieces of marble inscribed with hieroglyphics; by which Solomon discovered that these pieces of marble formed a part of one of the pillars of Enoch."

[16] The great traveller Clarke discovered in the heart of this mountain a pagan crypt, which he conceives might have been constructed by Solomon, in his dotage, to the honour of Ashtaroth, Astarte, or Venus. "We found upon the top," says he, "the remains of several works, whose history is lost. Among these were several subterraneous chambers, of a different nature from any of the cryptæ we had before seen. One of them had the shape of *a cone* of immense size, the vertex alone appearing level with the soil, and exhibiting, by its section at the top, a small circular aperture, the only entrance we could find to it; the sides, extending below to a great depth, were lined with a hard red stucco, like the substance covering the walls of the subterraneous galleries which we found in the sandy isle of Aboukir, upon the coast of Egypt. This extraordinary piece of antiquity, which, from its form, may be called a subterraneous pyramid, is upon the very pinnacle of the mountain. It might easily escape observation, although it be of such considerable size; and perhaps this is the reason why it has not been noticed by preceding

door of stone that covered and concealed the uppermost arch or vault of his subterranean temple.[17] This stone being removed, they descended into the vault, and found a similar opening into a second, and so on till they arrived at the ninth cavern, where at a depth of nearly one hundred feet from the surface they saw * * * *.[18] The treasures were removed and placed in a secure depository within the king's private chapel, beneath the sanctum sanctorum of the temple,

travellers. This crypt has not the smallest resemblance to any place of Christian use or worship. Its situation upon the pinnacle of a mountain rather denotes the work of pagans, whose sacrilegious rites upon high places are so often alluded to in Jewish history." And its peculiar form of a cone, was a symbol of the Paphian Venus, which was the same divinity as the Phœnician Ashtaroth.

[17] On this spot Jesus Christ made atonement for the sins of men; to commemorate which event, a Christian church was subsequently erected here, of which we have the following account:—"It is about one hundred paces long, and sixty broad; and is so contrived as to contain under its roof twelve or thirteen sanctuaries, or places reputed to have some particular actions done in them relating to the death and resurrection of Christ. 1, The place where he was derided by the soldiers; 2, where the soldiers divided his garments; 3, where he was shut up whilst they were preparing for the crucifixion; 4, where he was nailed to the cross; 5, where the cross was erected; 6, where the soldiers stood who pierced his side; 7, where his body was anointed for burial; 8, the sepulchre; 9, where the angels appeared to the women; 10, where Christ appeared to Mary Magdalen, &c. The places where these, and many other things relating to our blessed Lord, were transacted, are all supposed to be contained within the narrow precincts of this church, and are all distinguished by so many altars."

[18] In a pilgrimage to Jerusalem, by Sir R. Torkington, in 1517, the following entry appears:—"Under the Mounte of Clavery (Calvary) ys a nother chapell of o^{r} blyssyd Lady and Seynt Jhon Ev'ngeliste, that was callyd Galgatha, and ther ryght under the morteys of the crosse was founde the hede of o^{r} fore father Adam."

which was connected with the palace by a subterranean avenue of arches, supported by pillars;[19] but the entrance was known to none but the king himself.[20]

By the erection of this superb temple, King Solomon and his Masons acquired immortal honour.[21] Its riches

[19] The old traditions of Masonry relate, that Solomon being afraid the Jews would not retain their faith steadfast in Jehovah, but would apostatise from his worship, and thus cause the destruction of the city and temple, and the captivity of the tribes, he constructed an arched vault, or subterranean passage, leading from beneath the most private apartment of his palace, to a crypt under the holy of holies, that the ark of alliance, and other sacred utensils, might be there preserved from destruction. This vault or passage was divided into nine separate compartments: the first communicating with the palace by a winding or spiral staircase, and the last opening into the sacred crypt. They were constructed by men carefully selected from amongst the Ghiblimites, well skilled in the arts and sciences, particularly in carving and sculpture. They were placed under the direction of Adoniram, and worked only after the common masons had retired from their labours, viz., from nine to twelve at night, that the existence of the passage might remain a secret from all the world, except the three Grand Masters and the four-and-twenty Phœnician workmen.

[20] "An American missionary at Jerusalem has been exploring the vaults under the mosque of Omar. He was let down by a rope at midnight, through a well eighty feet deep, and then waded up to the neck in water to the dry ground. He is of opinion that they are not Roman, but are the original crypts of Solomon's temple." (St. James's Chronicle, April 9, 1842.)

[21] "Then it was that the predominant tribe of Judah lay as a lion, and as a young lion, which no nation ventured to rouse. The Hebrews were the ruling people, and their empire the principal monarchy in western Asia. From the borders of Phœnicia to the Assyrian confines, from the sands of Egypt to the green hills of Lebanon, and even to the shores of the Persian gulf, the various tribes were subject to the sway of Solomon. The Canaanites, indeed, were not as yet either extirpated or altogether expelled, but they were serviceable and obedient to the king. The Philistines, more civilized and expert

and glory were the theme of universal admiration; and when the fraternity travelled into other countries,[22] the knowledge of their having been employed in this magnificent work,[23] was a passport to ready employment

in war than the other natives of the land, were now tributary to him; and the same remark will apply to the Edomites, Moabites, Ammonites, the Nomadic hordes of the desert, and even the Syrians of Damascus. The peace which he cultivated gave prosperity to all classes; and the trade he introduced brought wealth into the country, as well as the arts and sciences, the usual concomitants of a prosperous commerce. Many foreigners, and even sovereign princes were attracted to Jerusalem, to converse with the royal sage, and to see the magnificent buildings which his taste and riches had reared. The regular progress of business; the judicious arrangements adopted to secure the country from invasion and domestic troubles; the army, with its numerous legions, consisting of infantry, horsemen, and chariots; the palaces, the household, and above all, the good order in the administration of affairs, excited in the visitors a degree of admiration not less than they entertained for the wisdom and learning of this distinguished ruler." (Russel. Con. vol. iii. p. 48.)

[22] They built Palmyra, the remains of which are described in Addison's Damascus and Palmyra

[23] From a passage in the old York lectures, it should appear that the king conferred some privileges on certain of these workmen, who were considered worthy of the distinction. This is the passage:— "The middle chambers of each row over the porch were totally dark, except the upper story, and appropriated as repositories for the sacred furniture of the travelling tabernacle of Moses, which was there laid up, hidden from profane eyes, as the ark was in the holy of holies. When the temple was finished, and a short time prior to its dedication, King Solomon permitted such of the 80,000 Fellowcrafts as had become proselytes to the Jewish faith, to ascend to the upper or fourth row of chambers in the porch, where the most sacred furniture of the tabernacle had been deposited; in the centre of which was the famous middle chamber, which being symbolical of the divine presence, contained the celebrated LETTER which was a symbol of the sacred name."

of Solomon's magnificence, paid him a visit; and having had ocular demonstration of the splendour of his establishment,[28] she returned to her own country in admiration of his wisdom and greatness.[29] Hence the fame of the Grand Master was universally diffused, and his power and munificence acknowledged with praise and gratitude.

[28] 1 Kings x. 13.

[29] The most learned writers maintain that the Queen of Sheba came from Yemen, in Arabia Felix. She is called by Christ the queen of the south, and is said by him to have come from the utmost parts of the earth, as the southern part of Arabia was considered by the ancients. She is supposed to have been a descendant of Abraham by Keturah, whose grandson Sheba, peopled that country. She, therefore, probably resorted to Solomon for religious instruction, vide 1 Kings x. 1. And hence our Saviour's encomium, Matt. xii. 42. She is called Balkis by the Arabians. The Ethiopians pretend that she was of their country, and many fabulous stories are told of her by different writers, under the names of Nicaule, Candace, Marqueda, &c., vide Ludolph's Hist. of Ethiopia; Dr. Johnson's Disc. on Queen of Sheba, vol. xv.; Calmet. Dict. under word Nicaule.

END OF VOL. I.

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