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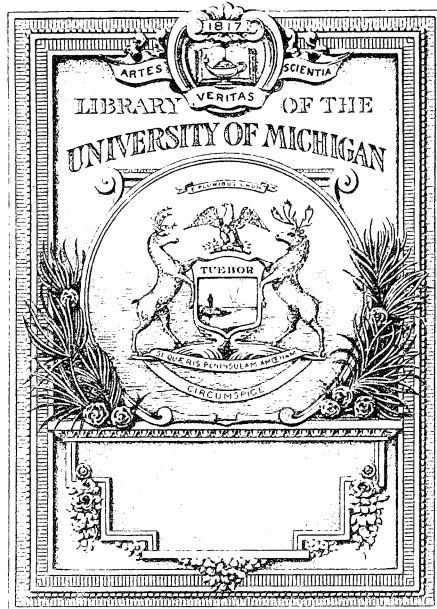
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THE  
AMERICAN QUARTERLY REVIEW  
OF  
FREEMASONRY  
AND ITS KINDRED SCIENCES.

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"Stand on the Old Ways, and then make Progression,"—BACON.

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TO

BRO. MICHAEL FURNELL, L. D.,

S. S. G. L. G. 33d,

PROVINCIAL GRAND MASTER OF NORTH MUNSTER, IRELAND,

**This First Volume**

OF THE

**AMERICAN MASONIC QUARTERLY**

IS FRATEERNALLY INSCRIBED

BY THE EDITOR.



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## MASONIC PUBLICATIONS.

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BY ALBERT G. MACKEY, M. D.

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THE facts that, within the past few years, Freemasonry has taken its place—and an imposing one, too—in the literature of the times; that men of genius and learning have devoted themselves to its investigation; that its principles and its system have become matters of study and research; and that the results of this labor of inquiry have been given, and still continue to be given, to the world at large, in the form of treatises on masonic science, have at length introduced the new question among the fraternity, whether masonic books are of good or of evil tendency to the institution. Many well-meaning, but timid, and, if we must say it, narrow-minded members of the fraternity, object with great strenuousness to the freedom with which masonic topics are now discussed in the publications of the order. They imagine that the veil which should conceal our mysteries from the unhallowed gaze of the profane, is too much withdrawn by the modern race of masonic writers; and that

the esoteric doctrines which should be intrusted only to the memories of the craft, and received through oral instruction within the tiled recesses of the lodge, are thus improperly exposed to the public eye and ear. In the diseased imaginations of these good people, the masonic press assumes the hideous form of a great mechanical cowan, which is constantly striving to betray their secrets, and upon which they would consequently be willing to inflict the severest penalties of masonic law.

Other brethren—undoubtedly equally as conscientious, but bolder and more expansive in their notions—can find no possible danger or impropriety in the discussion of any portion of masonic science or history, provided the peculiar methods of recognition and the ritual of initiation into the various degrees remain unpublished. These brethren view the masonic press rather as a valuable hierophant, or explainer of the mysteries into which they have been initiated, and without whose indispensable aid they would be unable to understand with completeness the designs upon that trestle-board by which every mason is expected to erect his spiritual temple.

The Grand Lodge of England, some years ago, adopted a regulation which declared it penal to print or publish any part of the proceedings of a lodge, or the names of the persons present at such a lodge, without the permission of the Grand Master. We confess that we cannot, under any circumstances, perceive the wisdom of such a regulation, for a secretary should record nothing not "proper to be written," and nothing should be written that is not proper to be printed. The rule, however, evidently referred to local proceedings only, and had no relation whatever to the publications of masonic authors and editors, for the English masonic press, since the days of HUTCHINSON, in the middle of the last century, has been distinguished for the freedom, as well as learning, with which the most abstruse principles of our order have been discussed. There is indeed

a striking contrast between the masonic writers and the masonic lodges of England. The former have added much to the advancement of the science by their studies and labors; while the latter, with a few exceptions, have rather been distinguished for their assiduous cultivation of the mysteries of the "knife and fork degree," than for any devotion to the literature of Freemasonry.

The Grand Lodge of Pennsylvania has always been so scrupulous upon this subject, that even in the annually published abstracts of its proceedings, we seldom find any thing more valuable or interesting than a list of officers and a financial report. For all that an initiate or a profane could learn of the nature and design of Masonry from the authorized publications of the Grand Lodge of Pennsylvania, he might well suppose the institution to be little else than a joint stock corporation for the distribution of STEPHEN GIRARD'S bequests.

In this respect, the published proceedings of the neighboring jurisdiction of New York, in which points of masonic law and literature are discussed with great freedom and ability, form a striking, and, we cannot help saying, a favorable contrast.

In this contrariety of opinions and practice, it is the duty of every mason to inquire, which of these courses is the better one, and to satisfy himself how far the science of Freemasonry may be publicly investigated, and what matters may lawfully and prudently, and even advantageously, become topics of discussion in the printed books and periodicals of the order.

We confess, for our own part, an exceeding degree of latitudinarianism on these points. We fear no danger from publicity, if, in treating of masonic subjects, we abstain from any improper reference to the modes of recognition or the ceremonial ritual. The methods by which one mason may

make himself known to another, must necessarily be exclusive and esoteric, if they are to be of any value. Of such things, then, it is improper to write, and fortunately they may be safely left to oral instruction. But the science, the philosophy, the history of Masonry—these are the topics which need all the research of the student; and the more that is written and printed of them, and the more they are brought before the minds and rendered accessible to the hands of the masonic scholar—the more will their value be increased, and the more will the institution of which they constitute the very foundation be elevated.

The only evil, then, that we are to apprehend from freedom of discussion, is, that by an illiberal restriction of the subjects to be publicly treated, the members of the order would be deprived of the means of acquiring, from well-written books, that information in relation to our mysteries which alone can give an adequate comprehension of the sublime design of the institution, or a proper appreciation of its characteristic excellence.

The venerable OLIVER, who has written more on Masonry than any other man, living or dead, has taken, it seems to us, the right view of this subject, in the Introduction to his Landmarks. The voice of this NESTOR of the order is well worth heeding:

“In the present state of Masonry, dispersed as it is over the whole habitable globe, and distinguished by an anxious inquiry, whether its reputed origin be well founded, and whether its philosophy, and the evidence 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 pub-

lication 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 inquiry, 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; and thus would ignorance be transmitted as a legacy from one generation to another.”\*

Still further pursuing this theme, and passing from the unfavorable influence which must be exerted upon the world by our silence, to the injury that must accrue to the craft, the same learned writer goes on to say, that “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.” And in view of the meagre and unsatisfactory nature of the lectures, in the form in which they are delivered in the lodges, he wisely suggests that “if strictures on the science and philosophy of the order were placed within every brother’s reach, a system of examination and research would soon be substituted for the dull and uninteresting routine, which, in so many instances, characterizes our private meetings. The brethren would become excited by the inquiry, and a rich series of new beauties and excellencies would be their reward.”†

Of such a result we have no doubt. In consequence of the increase of masonic publications in this country, within a few years, Masonry has already been elevated to a high position. If there be any who still deem it a

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\* Oliver, Historical Landmarks, Vol. I, p. 1.

† *Ib.*, p. 8.

merely social institution, without a philosophy or literature; if there be any who speak of it with less admiration than it justly deserves, we may be assured that such men have read as little as they have thought on the subject of its science and its history. A few moments of conversation with a mason, will show whether he is one of those contracted craftsmen who suppose that masonic "*brightness*" consists merely in a knowledge of the correct mode of working one's way into a lodge, or whether he is one who has read and properly appreciated the various treatises on the "royal art," in which men of genius and learning have developed the true spirit and design of the order.

We have, for years past, enjoyed the opportunity of visiting many lodges in various parts of the Union, and have had the happiness to form the acquaintance of many distinguished members of the fraternity—we have, in short, been permitted to learn, by personal inspection, what is the effect of masonic publications upon the fraternity—and the result of all our experience is, that *enough has not been published*. Cheap books on all masonic subjects, easily accessible to the masses of the order, are necessities essential to the elevation and extension of the institution. Our people do not read enough. Too many of them confine their acquirements to a knowledge of the signs and the ceremonies of initiation. There they cease their researches. They make no study of the philosophy and the antiquities of the order. They do not seem to know that the modes of recognition are simply intended as means of security against imposition, and that the ceremonial rites are worth nothing without the symbolism of which they are only the external exponents. Masonry for them is nerveless—senseless—lifeless; it is an empty voice without meaning—a tree of splendid foliage, but without a single fruit.

The monitorial instructions of the order, as they are technically called, contain many things, which probably, at one time, it would have been deemed improper to print; and there are some masons, even at this day, who think that WEBB and CROSS were too free in their publications. And yet we have never heard of any evil effects arising from the reading of our monitors, even upon those who have not been initiated. On the contrary, meagre as are the explanations given in those works, and unsatisfactory as they must be to one seeking for the full light of Masonry, they have been the means, in many instances, of inducing the profane, who have read them, to admire our institution, and to knock at the "door of Masonry" for admission—while we regret to say, that they sometimes comprise the whole instruction that a candidate gets from an ignorant Master. Without these published monitors, even that little beam of light would be wanting to illuminate his path.

But if the publication and general diffusion of our elementary text-books have been of acknowledged advantage to the character of the institution, and have, by the information, little as it is, which they communicate, been of essential benefit to the fraternity, we cannot see why a more extensive system of instruction on the legends, traditions and symbols of the order should not be productive of still greater good.

Without an adequate course of reading, no mason can now take a position of any distinction in the ranks of the fraternity. Without extending his studies beyond what is taught in the brief lectures of the lodge, he can never properly appreciate the end and nature of Freemasonry as a speculative science. The lectures constitute but the skeleton of masonic science. The muscles, and nerves, and blood vessels, which are to give vitality, and beauty, and health,

and vigor to that lifeless skeleton, must be found in the commentaries on them which the learning and research of masonic writers have given to the masonic student.

The objection to treatises and disquisitions on masonic subjects, that there is danger, through them, of giving too much light to the world without, has not the slightest support from experience. In England, in France, and in Germany, scarcely any restriction has been observed by masonic writers, except as to what is emphatically esoteric; and yet we do not believe that the profane world is wiser in those countries than in our own in respect to the secrets of Freemasonry. In the face of these publications, the world without has remained as ignorant of the *aporreta* of our art, as if no work had ever been written on the subject; while the world within—the craft themselves—have been enlightened and instructed, and their views of Masonry (not as a social or charitable society, but as a philosophy, a science, and a religion) have been elevated and enlarged.

The truth is, that men who are not masons never read *authentic* masonic works. They have no interest in the topics discussed, and could not understand them, from a want of the preparatory education, which the lodge alone can supply. Therefore, were a writer even to trench a little on what may be considered as being really the *arcana* of Masonry, there is no danger of his thus making an improper revelation to improper persons.

These are the views which have heretofore guided us in masonic authorship, and will continue to guide us in the conduct of the "QUARTERLY," which is now presented to the masonic world. Abstaining cautiously from any dangerous reference to that which it is forbidden to communicate, we believe that very great latitude may be allowed in the discussion of the traditions of our order. And in these views we are

gratified in believing that all masonic writers and the most intelligent of the fraternity coincide with us.

And now, in conclusion, it may be expected that something should be said of the plan upon which we intend to conduct the new enterprise for which we are bold enough to solicit the patronage of the craft.

The title that we have selected is a comprehensive one, and therefore, under the caption of "THE KINDRED SCIENCES" of Freemasonry, we shall admit into our pages disquisitions on every subject at all calculated to throw any light on the order, and the study of which is necessary to constitute an accomplished mason. Archæological researches into the schools of religion, of philosophy and science of the ancient world, which are so intimately connected with the origin of Freemasonry, will occupy a prominent place in the "QUARTERLY." A large portion of our work will be devoted to masonic biography and history; and the lives of distinguished masons, and dissertations on the antiquities of the order will form attractive features in our plan. It is also our intention to present our readers, from time to time, with the republication of rare and valuable masonic documents, and books now out of print or accessible only in a few public or costly private libraries, and which the "QUARTERLY" will, for the first time, put into the possession of the craft at large. To all these inducements we may add, that the contemporaneous history of the order in this country and Europe, will always be kept in sight, together with a record of all masonic events that shall transpire in the interval between our quarterly issues.

And thus "we launch our bark upon the waters," with ardent hopes for favoring gales and a prosperous voyage. Shall we meet with disappointment? Not if well deserving can secure success.

# GNOSTICISM, THE KABBALA AND THE MYSTERIES,

AS CONNECTED WITH AND ILLUSTRATING MASONRY.\*

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BY ALBERT PIKE.

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## No. 1.

THE philosophical degrees of the Ancient and Accepted Rite contain a course of instruction which fully unveils the heart and inner mysteries of Masonry. In all time, truth has been hidden under symbols, and often under a succession of allegories; where veil after veil had to be penetrated, before the true Light was reached, and the essential truth stood revealed.

We are about to approach those ancient Religions which once ruled the minds of men, and whose ruins incumber the plains of the great Past, as the broken columns of Palmyra and Tadmor lie bleaching on the sands of the desert. They rise before us, those old, strange, mysterious creeds and faiths, shrouded in the mists of antiquity, and stalk dimly and undefiled along the line which divides Time from Eternity; and forms of strange, wild, startling beauty mingle in the vast throng of figures with shapes monstrous, grotesque and hideous.

The religion taught by MOSES, which, like the laws of Egypt, enunciated the principle of exclusion, borrowed, at every period of its existence, from all the creeds with which it came in contact. While, by the studies of the learned and wise, it enriched itself with the most admirable principles of the religions of Egypt and Asia, it was changed, in the wanderings of the People, by every thing that was most impure or seductive in the pagan manners and superstitions. It was one thing in the times of MOSES and AARON, another in those of DAVID and SOLOMON, and still another in those of DANIEL and PHILO.

At the time when JOHN the Baptist made his appearance in the desert, near the shores of the Dead Sea, all the old philosophical and religious systems were approximating toward each other. A general lassitude inclined the minds of all toward the quietude of that amalgamation of doctrines for which the expeditions of ALEXANDER and the more peaceful occurrences that followed, with the establishment in Asia and Africa of many Grecian dynasties and a great number

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\* The articles which follow, being in great measure a translation and compilation, make no pretensions to originality. While in part original, they also embody much, taken with more or less alteration from the works, and in the language, of others. They are portions of lectures prepared for some of the degrees of the Ancient and Accepted Rite; which will explain some expressions that occur in them.

of Grecian colonies, had prepared the way. After the intermingling of different nations, which resulted from the wars of ALEXANDER in three quarters of the globe, the doctrines of Greece, of Egypt, of Persia and of India met and intermingled everywhere. All the barriers that had formerly kept the nations apart, were thrown down; and while the People of the West readily connected their faith with those of the East, the people of the Orient hastened to learn the traditions of Greece and the legends of Athens. While the Philosophers of Greece, all (except the disciples of EPICURUS), more or less Platonicians, seized eagerly upon the beliefs and doctrines of the East; the Jews and Egyptians, before then the most exclusive of all peoples, yielded to that eclecticism which prevailed among their masters, the Greeks and Romans.

Under the same influences of toleration, even those who embraced Christianity, mingled together the old and the new, Christianity and Philosophy; the Apostolic teachings and the traditions of Mythology. The man of intellect, devotee of one system, rarely displaces it with another in all its purity. The people take such a creed as is offered them. Accordingly, the distinction between the esoteric and the exoteric doctrine, immemorial in other creeds, easily gained a foothold among many of the Christians; and it was held by a vast number, even during the preaching of PAUL, that the writings of the Apostles were incomplete; that they contained only the germs of another doctrine, which must receive from the hands of philosophy, not only the systematic arrangement which was wanting, but all the development which lay concealed therein. The writings of the Apostles, they said, in addressing themselves to mankind in general, enunciated only the articles of the vulgar faith; but transmitted the mysteries of knowledge to superior minds, to the Elu—mysteries handed down from generation to generation in esoteric traditions; and to this science of the mysteries they gave the name of Γνωσις [Gnosis].

The Gnostics derived their leading doctrines and ideas from PLATO and PHILO, the Zend-avesta and the Kabbala, and the Sacred books of India and Egypt; and thus introduced into the bosom of Christianity the cosmological and theosophical speculations, which had formed the larger portion of the ancient religions of the Orient, joined to those of the Egyptian, Greek and Jewish doctrines, which the Neo-Platonists had equally adopted in the Occident.

Emanation from the Deity of all spiritual beings, progressive degeneration of these beings from emanation to emanation, redemption and return of all to the purity of the Creator; and, after the re-establishment of the primitive harmony of all, a fortunate and truly divine condition of all, in the bosom of God; such were the fundamental teachings of Gnosticism. The genius of the Orient, with its contemplations, irradiations and intuitions, dictated its

doctrines. Its language corresponded to its origin. Full of imagery, it had all the magnificence, the inconsistencies and the mobility of the figurative style.

Behold, it said, the light, which emanates from an immense centre of Light, that spreads everywhere its benevolent rays: so do the spirits of Light emanate from the Divine Light. Behold all the springs which nourish, embellish, fertilize and purify the Earth: they emanate from one and the same ocean: so from the bosom of the Divinity emanate so many streams, which form and fill the universe of Intelligences. Behold numbers, which all emanate from one primitive number, all resemble it, all are composed of its essence, and still vary infinitely; and utterances, decomposable into so many syllables and elements, all contained in the primitive word, and still infinitely various; so the world of Intelligences emanated from a Primary Intelligence, and they all resemble it, and yet display an infinite variety of existences.

It revived and combined the old doctrines of the Orient and the Occident: and it found in many passages of the Gospels and the Pastoral letters, a warrant for doing so. CHRIST himself spoke in parables and allegories, JOHN borrowed the enigmatical language of the Platonists, and PAUL often indulged in incomprehensible rhapsodies, the meaning of which could have been clear to the initiates alone.

It is admitted that the cradle of Gnosticism is probably to be looked for in Syria, and even in Palestine. Most of its expounders wrote in that corrupted form of the Greek used by the Hellenistic Jews, and in the Septuagint and the New Testament: and there was a striking analogy between their doctrines and those of the Egyptian PHILO, of Alexandria, the seat of three schools, at once philosophic and religious—the Greek, the Egyptian, and the Jewish.

PYTHAGORAS and PLATO, the most mystical of the Grecian Philosophers (the latter heir to the doctrines of the former), and who had traveled, the latter in Egypt, and the former in Phœnicia, India, and Persia, also taught the esoteric doctrine, and the distinction between the initiated and the profane. The dominant doctrines of Platonism were found in Gnosticism. Emanation of Intelligences from the bosom of the Deity; the going astray in error and the sufferings of spirits, so long as they are remote from God, and imprisoned in matter; vain and long-continued efforts to arrive at the knowledge of the Truth, and re-enter into their primitive union with the Supreme Being; alliance of a pure and divine soul with an irrational soul, the seat of evil desires; angels or demons who dwell in and govern the planets, having but an imperfect knowledge of the ideas that presided at the creation; regeneration of all beings by their return to the *κόσμος νοητός* the world of Intelligences, and its Chief, the Supreme Being; sole possible mode of re-establishing that primitive harmony

of the creation, of which the music of the spheres of PYTHAGORAS was the image; these were the analogies of the two systems: and we discover in them some of the ideas that form a part of Masonry; in which, in the present mutilated condition of the symbolic degrees, they are disguised and overlaid with fiction and absurdity, or present themselves as casual hints that are passed by wholly unnoticed.

The distinction between the esoteric and exoteric doctrines (a distinction purely masonic), was always and from the very earliest times preserved among the Greeks. It remounted to the fabulous times of Orpheus; and the mysteries of Theosophy were found in all their traditions and myths. And after the time of ALEXANDER, they resorted for instruction, dogmas and mysteries, to all the schools, to those of Egypt and Asia, as well as those of Ancient Thrace, Sicily, Etruria, and Attica.

The Jewish-Greek School of Alexandria is known only by two of its Chiefs, ARISTOBULUS and PHILO, both Jews of Alexandria in Egypt. Belonging to Asia by its origin, to Egypt by its residence, to Greece by its language and studies, it strove to show that all truths, embedded in the philosophies of other countries, were transplanted thither from Palestine. ARISTOBULUS declared that all the facts and details of the Jewish Scriptures were so many allegories, concealing the most profound meanings, and that PLATO had borrowed from them all his finest ideas. PHILO, who lived a century after him, following the same theory, endeavored to show that the Hebrew writings, by their system of allegories, were the true source of all religious and philosophical doctrines. According to him, the literal meaning is for the vulgar alone. Whoever has meditated on philosophy, has purified himself by virtue, and raised himself by contemplation, to God and the intellectual world, and received their inspiration, pierces the gross envelope of the letter, discovers a wholly different order of things, and is initiated into mysteries, of which the elementary or literal instruction offers but an imperfect image. A historical fact, a figure, a word, a letter, a number, a rite, a custom, the parable or vision of a prophet, veils the most profound truths: and he who has the key of science will interpret all according to the light he possesses.

Again we see the symbolism of Masonry, and the search of the Candidate for light. "Let men of narrow minds withdraw," he says, "with closed ears. We transmit the divine mysteries to those who have received the sacred initiation; to those who practice true piety, and who are not enslaved by the empty trappings of words or the preconceived opinions of the pagans."

To PHILO, the Supreme Being was the Primitive Light, or the Archetype of Light, Source whence the rays emanate that illuminate Souls. He was also the Soul of the Universe, and as such acted in all its parts. He Himself fills and limits his whole Being. His Powers and Virtues fill and penetrate all. These Powers [*Δυνάμεις*],

are Spirits distinct from God, the Ideas of PLATO personified. He is without beginning, and lives in the prototype of Time, [*αιων*].

His image is THE WORD [*Λογος*], a form more brilliant than fire; that not being the pure light. This Logos dwells in God; for the Supreme Being makes to Himself within his Intelligence the types or ideas of every thing that is to become reality in this World. The Logos is the vehicle by which God acts on the Universe, and may be compared to the speech of man.

The Logos being the World of Ideas [*κοσμος νοητος*], by means whereof God has created visible things, He is the most ancient God, in comparison with the World, which is the youngest production. The Logos, *Chief of Intelligences*, of which He is the general representative, is named *Archangel, type* and *representative* of all spirits, even those of mortals. He is also styled the man-type and primitive man.

God only is Wise. The wisdom of man is but the reflection and image of that of God. He is the Father; and His Wisdom the mother of creation: for He united Himself with Wisdom [*Σοφια*], and communicated to it the germ of creation, and it brought forth the material world. He created the ideal world only, and caused the material world to be made real after its type, by His Logos, which is His speech, and at the same time the Idea of Ideas, the Intellectual World. The Intellectual City was but the Thought of the Architect, who meditated the creation, according to that plan of the Material City.

The Word is not only the Creator, but occupies the place of the Supreme Being. Through Him all the Powers and Attributes of God act. On the other side, as first representative of the Human Family, He is the Protector of men and their Shepherd.

God gives to man the Soul or Intelligence, which exists before the body, and which he unites with the body. The reasoning Principle comes from God through the Word, and communes with God and with the Word; but there is also in man an irrational Principle, that of the inclinations and passions which produce disorder, emanating from inferior spirits who fill the air as ministers of God. The body, taken from the Earth, and the irrational Principle that animates it concurrently with the rational Principle, are hated by God, while the rational soul which he has given it, is, as it were, captive in this prison, this coffin, that encompasses it. The present condition of man is not his primitive condition, when he was the image of the Logos. He has fallen from his first estate. But he may raise himself again, by following the directions of Wisdom [*Σοφια*] and of the Angels which God has commissioned to aid him in freeing himself from the bonds of the body, and combating Evil, the existence whereof God has permitted, to furnish him the means of exercising his liberty. The souls that are purified, not by the Law but by Light, rise to the

Heavenly regions, to enjoy there a perfect felicity. Those that persevere in evil go from body to body, the seats of passions and evil desires. The familiar lineaments of these doctrines will be recognized by all who read the Epistles of St. PAUL, who wrote after PHILO, the latter living in the reign of CALIGULA, and being the cotemporary of CHRIST.

And the mason is familiar with these doctrines of PHILO: that the Supreme Being is a centre of Light whose rays or emanations pervade the Universe; for that is the Light for which all masonic journeys are a search, and of which the sun and moon in our lodges are only emblems: that Light and that Darkness, chief enemies from the beginning of Time, dispute with each other the empire of the world; which we symbolize by the candidate wandering in darkness and being brought to light: that the world was created, not by the Supreme Being, but by a secondary agent, who is but His WORD [the *Λογος*], and by types which are but his ideas, aided by an INTELLIGENCE, or WISDOM [*Σοφία*], which is one of His Attributes; in which we see the occult meaning of the necessity of recovering the Word; and of our two columns of STRENGTH and WISDOM, which are also the two parallel lines that bound the circle representing the Universe: that the visible world is the image of the invisible world; that the essence of the Human Soul is the image of God, and it existed before the body; that the object of its terrestrial life is to disengage itself of its body or its sepulchre; and that it will ascend to the Heavenly regions whenever it shall be purified; in which we see the meaning, now almost forgotten in our lodges, of the mode of preparation of the candidate for apprenticeship, and his tests and purifications in all the degrees.

PHILO incorporated in his eclectism neither Egyptian nor Oriental elements. But there were other Jewish Teachers in Alexandria who did both. The Jews of Egypt were slightly jealous of, and a little hostile to those of Palestine, particularly after the erection of the sanctuary at Leontopolis by the High Priest ONIAS; and therefore they admired and magnified those sages, who, like JEREMIAH, had resided in Egypt. The Wisdom of SOLOMON was written at Alexandria, and, in the time of St. JEROME, was attributed to PHILO; but it contains principles at variance with his. It personifies Wisdom, and draws between its children and the Profane, the same line of demarcation that Egypt had long before taught to the Jews. That distinction existed at the beginning of the Mosaic creed. MOSES himself was an initiate in the mysteries of Egypt, as he was compelled to be, as the adopted son of the daughter of PHARAOH, *Thouoris*, daughter of *Sesostris-Ramses*; who, as her tomb and monuments show, was, in the right of her infant husband, Regent of Lower Egypt or the Delta at the time of the Hebrew Prophet's birth, reigning at Heliopolis. She was also, as the reliefs on her tomb show, a Priestess of HATHOR and NEITH, the two great primeval goddesses. As her adopted son,

living in her palace and presence forty years, and during that time scarcely acquainted with his brethren the Jews, the law of Egypt compelled his initiation: and we find in many of his enactments the intention of preserving, between the common people and the initiates, the line of separation which he found in Egypt. MOSES, and AARON, his brother, the whole series of High Priests, the Council of the seventy Elders, SOLOMON and the entire succession of Prophets, were in possession of a higher science; and of that science Masonry is, at least, the lineal descendant. It was familiarly known as THE KNOWLEDGE OF THE WORD.

AMUN, at first the God of Lower Egypt only, where MOSES was reared, was the Supreme God. He was styled *the Celestial Lord, who sheds Light on hidden things*. He was the source of that divine life, of which the crux ansata is the symbol; and the source of all Power. He united all the attributes that the ancient Oriental Theosophy assigned to the Supreme Being. He was the *πλερωμα* [Pleroma], or *Fullness of things*, for He comprehended in Himself every thing; and the LIGHT; for he was the Sun-God. He was unchangeable in the midst of every thing phenomenal in his worlds. He created nothing; but every thing emanated from him; and of Him all the other Gods were but manifestations.

The Ram was his living symbol; which is reproduced in the seventeenth degree of the Ancient and Accepted Rite, called the "Knights of the East and West," lying on the book with seven seals on the tracing-board. He caused the creation of the world by the Primitive *Thought* [Εννοια], or *Spirit* [Πνευμα], that issued from him by means of his *Voice* or the WORD; and which *Thought* or *Spirit* was personified as the Goddess NEITH. She, too, was a divinity of *Light*, and mother of the Sun; and the Feast of Lamps was celebrated in her honor at Sais. The Creative Power, another manifestation of Deity, proceeding to the creation conceived of in Her, the Divine Intelligence, produced with its word the universe, symbolized by an egg issuing from the mouth of ΚΝΕΦ; from which egg came ΠΥΘΑ, image of the Supreme Intelligence as realized in the world, and the type of that manifested in man; the principal agent, also, of Nature, or the creative and productive Fire. PHRE or RE, the Sun, or Celestial Light, whose symbol was ☉, the point within a circle, was the son of ΠΥΘΑ: and TIPHE, his wife, or the celestial firmament, with the seven celestial bodies, animated by spirits or genii that govern them, was represented on many of the monuments, clad in blue or yellow, her garments sprinkled with stars, and accompanied by the sun, moon and five planets; and she was the type of Wisdom, and they of the Seven Planetary Spirits of the Gnostics, that with her presided over and governed the sublunary world.

In this seventeenth degree, unknown for a hundred years to those who have practiced it, these emblems reproduced refer to these old

doctrines. The lamb, the yellow hangings, strewed with stars, the seven columns, candlesticks and seals all recall them to us.

The Lion was the symbol of **ATHOM-RE**, the Great God of Upper Egypt, the Hawk of **RA** or **PHRE**, the Eagle of **MENDES**, the Bull of **APIS**; and three of these are seen under the platform on which the altar in the seventeenth degree stands.

The first **HERMES** was the **INTELLIGENCE** or **WORD** of God. Moved with compassion for a race living without law, and wishing to teach them that they sprang from his bosom, and to point out to them the way that they should go (the books which the first **HERMES** had written on the mysteries of divine science, in the sacred characters, being unknown to those who lived after the flood), God sent to man **OSIRIS** and **ISIS**, accompanied by **THOTH**, the incarnation or terrestrial repetition of the first **HERMES**; who taught men the arts, science, and the ceremonies of religion; and then ascended to Heaven or the Moon. **OSIRIS** was the Principle of Good. **TYPHON**, like **AHRIMAN**, was the principle and source of all that is evil in the moral and physical order. Like the Satan of Gnosticism, he was confounded with matter.

From Egypt or Persia the new Platonists borrowed the idea, and the Gnostics received it from them, that man, in his terrestrial career, is successively under the influence of the Moon, of Mercury, of Venus, of the Sun, of Mars, of Jupiter, and of Saturn, until he finally reaches the Elysian Fields; an idea again symbolized in the Seven Seals.

The Jews of Syria and Judea were the direct precursors of Gnosticism; and in their doctrines were ample oriental elements. These Jews had had with the Orient, at two different periods, intimate relations, familiarizing them with the doctrines of Asia, and especially of Chaldea and Persia; their forced residence in Central Asia under the Assyrians and Persians; and their voluntary dispersion over the whole East, when subjects of the Seleucidæ and the Romans. Living near two thirds of a century, and many of them long afterward, in Mesopotamia, the cradle of their race; speaking the same language, and their children reared with those of the Chaldeans, Assyrians, Medes and Persians, and receiving from them their names (as the case of **DANIEL**, who was called **BELTESHAZZAR**, proves), they necessarily adopted many of the doctrines of their conquerors. Their descendants, as **EZRA** and **NEHEMIAH** show us, hardly desired to leave Persia, when they were allowed to do so. They had a special jurisdiction, and governors and judges taken from their own people; many of them held high office, and their children were educated with those of the highest nobles. **DANIEL** was the friend and minister of the King, and the Chief of the College of the Magi at Babylon; if we may believe the book which bears his name, and trust to the incidents related in its highly figurative and imaginative style. **MORDECAI**, too, occupied a high station, no less

than that of Prime Minister, and ESTHER his cousin was the monarch's wife.

The Magi of Babylon were expounders of figurative writings, interpreters of nature, and of dreams; astronomers and divines; and from their influences arose, among the Jews, after their rescue from captivity, a number of sects, and a new exposition, the mystical interpretation, with all its wild fancies and infinite caprices. The *Eons* of the Gnostics, the *Ideas* of PLATO, the *Angels* of the Jews and the *Demons* of the Greeks, all correspond to the *Ferouers* of ZOROASTER.

A great number of Jewish families remained permanently in their new country; and one of the most celebrated of their schools was at Babylon. They were soon familiarized with the doctrine of ZOROASTER, which itself was more ancient than CYRUS. From the system of the Zend-Avesta they borrowed, and subsequently gave large development to, every thing that could be reconciled with their own faith; and these additions to the old doctrine were soon spread by the constant intercourse of commerce, into Syria and Palestine.

In the Zend-Avesta, God is Illimitable Time. No origin can be assigned to Him. He is so entirely enveloped in his glory, His nature and attributes are so inaccessible to human Intelligence, that He can be only the object of a silent Veneration. Creation took place by emanation from Him. The first emanation was the primitive *Light*, and from that the King of Light, ORMUZD. By the WORD, *Ormuzd* created the world pure. He is its preserver and judge: a Being Holy and Heavenly; Intelligence and Knowledge; the First-born of Time without limits; and invested with all the Powers of the Supreme Being.

Still he is, strictly speaking, the Fourth Being. He had a *Ferouer*, a pre-existing Soul (in the language of PLATO, a *type* or *ideal*); and it is said of Him, that he existed from the beginning, in the primitive *Light*. But, that *Light* being but an element, and his *Ferouer* a type, he is, in ordinary language, the *First-born* of ZEROUANE-AKHERENE. Behold, again, THE WORD of Masonry; the *Man*, on the Tracing Board of the seventeenth degree; the *LIGHT* toward which all masons travel.

He created after his own image, six *Genii* called *Amshaspands*, who surround his Throne, are his organs of communication with inferior spirits and men, transmit to Him their prayers, solicit for them his favors, and serve them as models of purity and perfection. Thus we have the *Demiourgos* of Gnosticism, and the six *Genii* that assist him.

The names of these *Amshaspands* are Bahman, Ardibehest, Schariver, Sapandomad, Khordad and Amerdad.

The fourth, the Holy SAPANDOMAD, created the first man and woman.

Then ORMUZD created twenty-eight *Izeds*, of whom MITHRAS is the chief. They watch, with ORMUZD and the *Amshaspands*, over the

happiness, purity and preservation of the world, which is under their government: and they are also models for mankind and interpreters of men's prayers. With *Mithras* and *Ormuzd*, they make a *pleroma* [or complete number] of thirty, corresponding to the thirty *Eons* of the Gnostics, and to the *ogdoade*, *dodecade* and *decade* of the Egyptians. *Mithras* was the Sun-God, invoked with, and soon confounded with him, becoming the object of a special worship, and eclipsing *Ormuzd* himself.

The third order of pure spirits is more numerous. They are the *Ferouers*, the THOUGHTS of *Ormuzd*, or the IDEAS which he conceived before proceeding to the creation of things. They, too, are superior to men. They protect them during their life on earth; they will purify them from evil at their resurrection. They are their tutelary genii, from the fall to the complete regeneration.

*AHRIMAN*, second-born of the Primitive Light, emanated from it, pure like *ORMUZD*; but, proud and ambitious, yielded to jealousy of the First-born. For his hatred and pride, the Eternal condemned him to dwell, for twelve thousand years, in that part of space where no ray of light reaches; the black empire of darkness. In that period the struggle between *Light* and *Darkness*, *Good* and *Evil*, will be terminated.

*AHRIMAN* scorned to submit, and took the field against *ORMUZD*. To the good spirits, created by his Brother, he opposed an innumerable army of Evil Ones. To the seven *Amshaspands* he opposed seven *Archdevs*, attached to the seven Planets; to the *Izeds* and *Ferouers* an equal number of *Devs*, which brought upon the world all moral and physical evils. Hence *Poverty*, *Maladies*, *Impurity*, *Envy*, *Chagrin*, *Drunkenness*, *Falsehood*, *Calumny*, and their horrible array.

The image of *Ahriman* was the Dragon, confounded by the Jews with Satan and the Serpent-Tempter. After a reign of three thousand years, *Ormuzd* had created the Material World, in six periods, calling successively into existence the Light, Water, Earth, Plants, Animals and Man. But *Ahriman* concurred in creating the earth and water; for darkness was already an element, and *Ormuzd* could not exclude its Master. So also the two concurred in producing Man. *Ormuzd* produced, by his Will and Word, a Being that was the type and source of universal life for every thing that exists under Heaven. He placed in man a pure principle, or Life, proceeding from the Supreme Being. But *Ahriman* destroyed that pure principle, in the form wherewith it was clothed; and when *Ormuzd* had made, of its recovered and purified essence, the first man and woman, *Ahriman* seduced and tempted them with wine and fruits; the woman yielding first.

Often, during the three latter periods of three thousand years each, *Ahriman* and *Darkness* are, and are to be triumphant. But

the pure souls are assisted by the Good Spirits; the Triumph of Good is decreed by the Supreme Being, and the period of that triumph will infallibly arrive. When the world shall be most afflicted with the evils poured out upon it by the spirits of perdition, three Prophets will come to bring relief to mortals. Sosiosch, the principal of the Three, will regenerate the earth, and restore to it its primitive beauty, strength and purity. He will judge the good and the wicked. After the universal resurrection of the good, he will conduct them to a home of everlasting happiness. Ahriman, his evil demons, and all wicked men will also be purified in a torrent of melted metal. The law of ORMUZD will reign everywhere; all men will be happy; all, enjoying unalterable bliss, will sing with Sosiosch the praises of the Supreme Being.

These doctrines, the details of which were sparingly borrowed by the Jews, were much more fully adopted by the Gnostics; who taught the restoration of all things, their return to their original pure condition, the happiness of those to be saved, and their admission to the feast of Heavenly Wisdom.

The doctrine of ZOROASTER came originally from Bactria, an Indian Province of Persia. Naturally, therefore, it would include Hindoo or Buddhist elements, as it did. The fundamental idea of Buddhism was, matter subjugating the intelligence, and intelligence freeing itself from that slavery. Perhaps something came to Gnosticism from China. "Before the chaos which preceded the birth of Heaven and Earth," says LAO-TSEU, "a single Being existed, immense and silent, immovable and ever active—the mother of the universe. I know not its name; but I designate it by the word *Reason*. Man has his *type* and *model* in the Earth; Earth in Heaven; Heaven in Reason; and Reason in Itself." Here again are the *Ferouers*, the *Ideas*, the *Eons*—the REASON or INTELLIGENCE [*Ennoia*], SILENCE [*Σιγή*], WORD [*Λογος*] and WISDOM [*Σοφία*] of the Gnostics.

The dominant system among the Jews, after their captivity, was that of the Pheroschim or Pharisees. Whether their name was derived from that of the Parsees, or followers of ZOROASTER, or from some other source, it is certain that they had borrowed much of their doctrine from the Persians. Like them they claimed to have the exclusive and mysterious knowledge, unknown to the mass. Like them they taught that a constant war was waged between the Empire of Good and that of Evil. Like them they attributed the sin and fall of man to the demons and their chief; and like them they admitted a special protection of the righteous by inferior beings, agents of JEHOVAH. All their doctrines on these subjects were, at bottom, those of the Holy Books; but singularly developed; and the Orient was evidently the source from which those developments came.

They styled themselves *Interpreters*; a name indicating their claim to the exclusive possession of the true meaning of the Holy

Writings, by virtue of the oral tradition which MOSES had received on Mount Sinai, and which successive generations of Initiates had transmitted, as they claimed, unaltered, unto them. Their very costume, their belief in the influences of the stars, and in the transmigration of souls, their system of angels and their astronomy, were all foreign.

Sadduceeism arose merely from an opposition, essentially Jewish, to these foreign teachings, and that mixture of doctrines, adopted by the Pharisees, and which constituted the popular creed.

We come at last to the *Essenes* and *Therapeuts*, with whom the seventeenth degree of Masonry is particularly concerned. That intermingling of oriental and occidental rites, of Persian and Pythagorean opinions, which we have pointed out in the doctrines of PHILO, is unmistakable in the creeds of these two sects.

They were less distinguished by metaphysical speculations than by simple meditations and moral practices. But the latter always partook of the Zoroastrian principle, that it was necessary to free the soul from the trammels and influences of matter; which led to a system of abstinence and maceration entirely opposed to the ancient Hebraic ideas, favorable as they were to physical pleasures. In general, the life and manners of these mystical associations, as PHILO and JOSEPHUS describe them, and particularly their prayers at sunrise, seem the image of what the Zend-Avesta prescribes to the faithful adorer of ORMUZD; and some of their observances cannot otherwise be explained.

The Therapeuts resided in Egypt, in the neighborhood of Alexandria; and the Essenes in Palestine, in the vicinity of the Dead Sea. But there was nevertheless a striking coincidence in their ideas, readily explained by attributing it to a foreign influence. The Jews of Egypt, under the influence of the School of Alexandria, endeavored in general to make their doctrines harmonize with the traditions of Greece; and thence came, in the doctrines of the Therapeuts, as stated by PHILO, the many analogies between the Pythagorean and Orphic ideas, on one side, and those of Judaism on the other: while the Jews of Palestine, having less communication with Greece, or contemning its teachings, rather imbibed the Oriental doctrines, which they drank in at the source, and with which their relations with Persia made them familiar. This attachment was particularly shown in the Kabbala, which belonged rather to Palestine than to Egypt, though as extensively known in the latter; and furnished the Gnostics with some of their most striking theories.

It is a significant fact, that while CHRIST spoke often of the Pharisees and Sadducees, he never once mentioned the Essenes, between whose doctrines and his there was so great a resemblance, and, in many points, so perfect an identity. Indeed, they are not

named, nor even distinctly alluded to, anywhere in the New Testament.

JOHN, the son of a Priest who ministered in the Temple at Jerusalem, and whose mother was of the family of AARON, was in the deserts until the day of his showing unto Israel. He drank neither wine nor strong drink. Clad in hair-cloth, and with a girdle of leather, and feeding upon such food as the desert afforded, he preached, in the country about Jordan, the baptism of repentance, for the remission of sins; that is, the necessity of repentance and reformation. He taught the people charity and liberality; the publicans, justice, equity and fair dealing; the soldiery, peace, truth and contentment; to do violence to none, accuse none falsely, and be content with their pay. He inculcated the necessity of a virtuous life, and the folly of trusting to their descent from ABRAHAM.

He denounced both Pharisees and Sadducees as a generation of vipers, threatened with the anger of God. He baptized those that confessed their sins. He preached in the desert; and therefore in the country where the Essenes lived, professing the same doctrines. He was imprisoned before CHRIST began to preach. MATTHEW mentions him without preface or explanation; as if, apparently, his history was too well known to need any. "In those days," he says, "came JOHN THE BAPTIST, preaching in the wilderness of Judea." His disciples frequently fasted; for we find them with the Pharisees, coming to JESUS to inquire why *his* disciples did not fast as often as they; and he did not denounce *them*, as his habit was to denounce the Pharisees; but answered them kindly and gently.

From his prison JOHN sent two of his disciples to inquire of CHRIST: "Art thou he that is to come, or do we look for another?" CHRIST referred them to his miracles for an answer; and declared to the people that JOHN was a prophet, and more than a prophet, and that no greater man had ever been born; but that the humblest Christian was his superior. He declared him to be ELIAS, who was to come.

JOHN had denounced to HEROD his marriage with his brother's wife as unlawful; and for this he was imprisoned, and finally executed to gratify her. His disciples buried him; and HEROD and others thought he had risen from the dead and appeared again in the person of CHRIST. The people all regarded JOHN as a prophet; and CHRIST silenced the Priests and Elders by asking them whether he was inspired. They feared to excite the anger of the people by saying that he was not. CHRIST declared that he came "in the way of righteousness;" and that the lower classes believed him, though the Priests and Pharisees did not.

Thus JOHN, who was often consulted by HEROD, and to whom that monarch showed great deference, and was often governed by his advice; whose doctrine prevailed very extensively among the people and the publicans, taught *some* creed older than Christianity. That

is plain: and it is equally plain, that the very large body of the Jews that adopted his doctrines, were neither Pharisees nor Sadducees, but the humble, common people. They must, therefore, have been Essenes. It is plain, too, that CHRIST applied for baptism as a sacred rite, well-known and long practiced. It was becoming to him, he said, to fulfill all righteousness.

In the 18th chapter of the Acts of the Apostles we read thus: "And a certain Jew, named APOLLOS, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man *was instructed in the way of the Lord*, and, being fervent in spirit, *he spake and taught diligently the things of the Lord, knowing only the baptism of JOHN*; and he began to speak boldly in the synagogue; whom, when AQUILA and PRISCILLA had heard, they took him unto them, and expounded unto him *the way of God* more perfectly."

Translating this from the symbolic and figurative language into the true ordinary sense of the Greek text, it reads thus: "And a certain Jew, named APOLLOS, an Alexandrian by birth, an eloquent man, and of extensive learning, came to Ephesus. He had learned in the mysteries the true doctrine in regard to God; and, being a zealous enthusiast, he spoke and taught diligently the truths in regard to the Deity, having received no other baptism than that of JOHN." He knew nothing in regard to Christianity; for he had resided in Alexandria, and had just then come to Ephesus; being, probably, a disciple of PHILO, and a Therapeut.

"That, in all times," says ST. AUGUSTINE, "is the Christian religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself, of which it is the name; for the thing itself, which is now called the Christian religion, *really was known to the Ancients*, nor was wanting at any time from the beginning of the human race, until the time when CHRIST came in the flesh; from whence the true religion, which had previously existed, began to be called Christian; and this, in our days, is the Christian religion, not as having been wanting in former times, but as having, in later times, received this name."

The Wandering or Itinerant Jews or Exorcists, who assumed to employ the Sacred Name in exorcising evil spirits, were no doubt Therapeutæ or Essenes.

"And it came to pass," we read in the 19th Chapter of the Acts, verses 1 to 4, "that while APOLLOS was at Corinth, PAUL, having passed through the upper parts of Asia Minor, came to Ephesus; and finding certain disciples, he said to them, Have ye received the Holy Ghost since ye became believers? And they said unto him, We have not so much as heard that there is any Holy Ghost. And he said to them, In what, then, were you baptized? And they said, in JOHN's Baptism. Then said PAUL, JOHN indeed baptized with the baptism of repentance, saying to the people that they should believe in him who

was to come after him, that is, in JESUS CHRIST. When they heard this, they were baptized in the name of the LORD JESUS."

This faith, taught by JOHN, and so nearly Christianity, could have been nothing but the doctrine of the Essenes; and there can be no doubt that JOHN belonged to that sect. The place where he preached, his macerations and frugal diet, the doctrines he taught, all prove it conclusively. There was no other sect to which he could have belonged; certainly none so numerous as his, except the Essenes.

We find, from the two last letters written by PAUL to the brethren at Corinth, that City of Luxury and Corruption, that there were contentions among them. Rival sects had already, about the 57th year of our era, reared their banners there, as followers, some of PAUL, some of APOLLOS and some of CEPHAS. [1st Cor. Ch. 1, v. 11, 12, Ch. 3, v. 4, 5, 6, 21, 22]. Some of them denied the resurrection: [Id. Ch. 15, v. 12]. PAUL urged them to adhere to the doctrines taught by himself, and had sent TIMOTHY to them to bring them afresh to their recollection.

According to PAUL, CHRIST was to come again. He was to put an end to all other Principles and Powers, and finally to Death, and then He Himself once more to be merged in God; *who should then be all in all.*

The forms and ceremonies of the Essenes were symbolical. They had, according to PHILO, the Jew, four degrees; the members being divided into two Orders, the *Practici* and *Therapeutici*; the latter being the contemplative and medical Brethren; and the former the active, practical, business men. They were Jews by birth; and had a greater affection for each other than the members of any other sect. Their brotherly love was intense. They fulfilled the Christian law, "Love one another." They despised riches. No one was to be found among them, having more than another. The possessions of one were intermingled with those of the other; so that they all had but one patrimony, and were brethren. Their piety toward God was extraordinary. Before sunrise they never spake a word about profane matters; but put up certain prayers which they had received from their forefathers. At dawn of day, and before it was light, their prayers and hymns ascended to Heaven. They were eminently faithful and true, and the Ministers of Peace. They had mysterious ceremonies, and initiations into their mysteries; and the Candidate promised that he would ever practice fidelity to all men, and especially to those in authority, "because no one obtains the government without God's assistance."

Whatever they said, was firmer than an oath; but they avoided swearing, and esteemed it worse than perjury. They were simple in their diet and mode of living, bore torture with fortitude, and despised death. They cultivated the science of medicine and were very skillful. They deemed it a good omen to dress in white robes. They had their own courts, and passed righteous judgments. They kept the Sabbath more rigorously than the Jews.

Their chief towns were Engaddi, near the Dead Sea, and Hebron. Engaddi was about thirty miles southeast from Jerusalem, and Hebron about twenty miles south of that city. JOSEPHUS and EUSEBIUS speak of them as an ancient sect; and they were no doubt the first among the Jews to embrace Christianity: with whose faith and doctrine their own tenets had so many points of resemblance, and were indeed in a great measure the same. PLINY regarded them as a very ancient people.

In their devotions they turned toward the rising sun; as the Jews generally did toward the Temple. But they were no idolaters; for they observed the law of MOSES with scrupulous fidelity. They held all things in common, and despised riches, their wants being supplied by the administration of Curators or Stewards. The Tetractys, composed of round dots instead of jods, was revered among them. This being a Pythagorean symbol, evidently shows their connection with the school of PYTHAGORAS; but their peculiar tenets more resemble those of CONFUCIUS and ZOROASTER; and probably were adopted while they were prisoners in Persia; which explains their turning toward the Sun in prayer.

Their demeanor was sober and chaste. They submitted to the superintendence of governors whom they appointed over themselves. The whole of their time was spent in labor, meditation and prayer; and they were most sedulously attentive to every call of justice and humanity, and every moral duty. They believed in the unity of God. They supposed the souls of men to have fallen, by a disastrous fate, from the regions of purity and light, into the bodies which they occupy; during their continuance in which they considered them confined as in a prison. Therefore they did not believe in the resurrection of the body; but in that of the soul only. They believed in a future state of rewards and punishments; and they disregarded the ceremonies or external forms enjoined in the law of MOSES to be observed in the worship of God; holding that the words of that law-giver were to be understood in a mysterious and recondite sense, and not according to their literal meaning. They offered no sacrifices, except at home; and by meditation they endeavored, as far as possible, to isolate the soul from the body, and carry it back to God.

EUSEBIUS broadly admits "that the ancient Therapeutæ were Christians; and that their ancient writings were our Gospels and Epistles."

The Essenes were of the Eclectic Sect of Philosophers, and held PLATO in the highest esteem; they believed that true philosophy, the greatest and most salutary gift of God to mortals, was scattered, in various portions, through all the different Sects; and that it was, consequently, the duty of every wise man to gather it from the several corners where it lay dispersed, and to employ it, thus reunited, in destroying the dominion of impiety and vice.

The great festivals of the Solstices were observed in a distinguished manner by the Essenes; as would naturally be supposed, from the fact that they revered the Sun, not as a god, but as a symbol of light and fire; the fountain of which, the Orientals supposed God to be. They lived in continence and abstinence, and had establishments similar to the monasteries of the early Christians.

The writings of the Essenes were full of mysticism, parables, enigmas and allegories. They believed in the esoteric and exoteric meanings of the Scriptures; and, as we have already said, they had a warrant for that in the Scriptures themselves. They found it in the Old Testament, as the Gnostics found it in the New. The Christian writers, and even CHRIST himself, recognized it as a truth, that all Scripture had an inner and outer meaning. Thus we find it said as follows, in one of the Gospels:

"Unto you it is given to know the mystery of the Kingdom of God; but unto men *that are without*, all these things are done in parables; that seeing, they may see and not perceive, and hearing, they may hear and not understand. . . . And the disciples came and said unto him, Why speakest Thou the truth in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given."

PAUL, in the 4th Chapter of his Epistle to the Galatians, speaking of the simplest facts of the Old Testament, asserts that they are *an allegory*. In the 3d Chapter of the 2d letter to the Corinthians he declares himself a minister of the New Testament, appointed by God: "Not of the letter, but of the spirit; for the letter killeth." ORIGEN and ST. GREGORY held that the Gospels were not to be taken in their literal sense; and ATHANASIUS admonishes us that "Should we understand sacred writ according to the letter, we should fall into the most enormous blasphemies."

EUSEBIUS said, "those who preside over the Holy Sepulchres, philosophize over them, and expound their literal sense by allegory."

The sources of our knowledge of the Kabbalistic doctrines, are the books *Jezirah* and *Sohar*, the former drawn up in the 2d Century, and the latter a little later; but containing materials much older than themselves. In their most characteristic elements, they go back to the time of the exile. In them, as in the teachings of ZOROASTER, every thing that exists emanated from a source of infinite LIGHT. Before every thing, existed THE ANCIENT OF DAYS, the KING OF LIGHT; a title often given to the Creator in the *Zend-Avesta* and the code of the *Sabeans*. With the idea so expressed is connected the Pantheism of India. THE KING OF LIGHT, THE ANCIENT, is ALL THAT IS. He is not only the real cause of all Existences; he is Infinite [ENSOPH]. He is HIMSELF; there is nothing in Him that He can call *Thou*.

In the Indian doctrine, not only is the Supreme Being the real cause of all, but he is the only real Existence: all the rest is illusion.

In the Kabbala, as in the Persian and Gnostic doctrines, He is the Supreme Being unknown to all, the Unknown Father. The world is his revelation, and subsists only in Him. His attributes are reproduced there, with different modifications, and in different degrees, so that the Universe is His Holy Splendor: it is but His Mantle; but it must be revered in silence. All beings have emanated from the Supreme Being: The nearer a being is to Him, the more perfect it is; the more remote in the scale, the less its purity.

A ray of Light, shot from the Deity, is the cause and principle of all that exists. It is at once Father and Mother of All, in the sublimest sense. It penetrates every thing; and without it nothing can exist an instant. From this double Force, designated by the first two letters of the word I.: H.: U.: H.: emanated the FIRST-BORN of God, the Universal FORM, in which are contained all beings, the Persian and Platonic Archetype of things, united with the Infinite by the primitive ray of Light.

This First-Born is the Creative Agent, Conservator and animating Principle of the Universe. It is THE LIGHT OF LIGHT. It possesses the three Primitive Forces of the Divinity, LIGHT; SPIRIT and LIFE [Φῶς, Πνευμά and Ζωή]. As it has received what it gives, Light and Life, it is equally considered as the generative and conceptive Principle, the Primitive Man, ADAM KADMON. As such, it has revealed itself in ten emanations or *Sephiroth*, which are not ten different beings, nor even beings at all; but sources of life, vessels of Omnipotence, and types of Creation. They are *Sovereignty*, *Wisdom*, *Prudence*, *Magnificence*, *Sternness*, *Beauty*, *Victory*, *Glory*, *Permanency* and *Empire*. These are attributes of God; and this idea, that God reveals Himself by His attributes, and that the human mind cannot perceive or discern God Himself, in his works, but only his mode of manifesting Himself, is a profound Truth.

To each of these attributes was given one of the most sacred names of the Supreme Being. *Wisdom* they termed JEH; *Prudence*, IHUH; *Magnificence*, EL; *Sternness*, ELOHIM; *Victory* and *Glory*, ZABAOth; and *Empire*, ADONAI. *Sovereignty* was also styled OR, which is the OUR of the Sabeian system, that is LIGHT.

*Wisdom* was also called NOUS and LOGOS [Νοῦς and Λόγος,] INTELLECT or the WORD. *Prudence*, source of the oil of anointing, responds to the Holy Ghost of the Christian Faith.

*Beauty* is represented by green and yellow. *Victory* is IHUH-ZABAOth, the column on the right hand, the column *Jachin*: *Glory* is the column *Boaz*, on the left hand. And thus our symbols appear again in the Kabbala. And again the LIGHT, the object of our labors, appears as the creative power of Deity. The circle, also, was the special symbol of the first of the *Sephiroth*.

We do not further follow the Kabbala, its four Worlds of Spirits, *Aziluth*, *Briah*, *Jezirah* and *Asiah*, or of emanation, creation, formation

and *fabrication*, one inferior to and one emerging from the other, the superior always enveloping the inferior; its doctrine that, in all that exists, there is nothing purely material; that all comes from God, and in all He proceeds by irradiation; that every thing subsists by the Divine ray that penetrates creation; and all is united by the Spirit of God, which is the life of life; so that all is God; the Existences that inhabit the four worlds, inferior to each other in proportion to their distance from the Great King of Light: the contest between the good and evil Angels and Principles, to endure until the Eternal Himself comes to end it and re-establish the primitive harmony; the four distinct parts of the Soul of Man; and the migrations of impure souls, until they are sufficiently purified to share with the Spirits of Light the contemplation of the Supreme Being whose Splendor fills the Universe.

The WORD was also found in the Phœnician Creed. As in all those of Asia, a WORD of God, written in starry characters, by the planetary Divinities, and communicated by the Demi-Gods, as a profound mystery, to the higher classes of the human race, to be communicated by them to mankind; created the world. The faith of the Phœnicians was an emanation from that ancient worship of the Stars, which, in the creed of ZOROASTER alone, is connected with a faith in one God. Light and Fire are the most important agents in the Phœnician faith. There is a race of children of the Light. They adored the Heaven with its lights, deeming it the Supreme God.

Every thing emanates from a Single Principle, and a Primitive Love, which is the Moving Power of All and governs all. Light, by its union with Spirit, whereof it is but the vehicle or symbol, is the Life of every thing; and penetrates every thing. It should therefore be respected and honored everywhere; for everywhere it governs and controls.

The Chaldaic and Jerusalem Paraphrasts endeavored to render the phrase DEBAR IHUH [דבר יהוה], the Word of God, a personality, wherever they met with it. The phrase, "And God created man," is, in the Jerusalem Targum, "And the Word of IHUH created man."

So, in xxviii Gen. 20, where Jacob says: "If God [יהוה אלהים, IHUH ALHIM] will be with me . . . then shall IHUH be my ALHIM [יהוה לי לאלהים, UHUH IHUH LI LALHIM]; and this stone shall be God's House [יהוה בית אלהים, IHUH BITH ALHIM]." ONKELOS paraphrases it: "If the Word of IHUH will be my help . . . then the Word of IHUH shall be my God."

So, in iii Gen. 8, for "The Voice of the LORD GOD [יהוה אלהים, IHUH ALHIM]," we have, "The voice of the Word of IHUH."

In ix Wisdom 1, "O God of my Fathers and Lord of Mercy! who hast made all things with thy Word . . . εὐλόγησόν σου."

And in xviii Wisdom 15, "Thine Almighty Word [Ἀλόγος] leaped down from Heaven."

PHILO speaks of the Word as being the same with God. So in several places he calls it *δεύτερος Θεὸς Λόγος*, the Second Divinity; *εἰκὼν τοῦ Θεοῦ*, the Image of God: the Divine Word that made all things: the *ὑπαρχος*, substitute of God; and the like.

Thus, when JOHN commenced to preach, had been for ages agitated, by the Priests and Philosophers of the East and West, the great questions concerning the eternity or creation of matter: immediate or intermediate creation of the universe by the Supreme God; the origin, object, and final extinction of evil; the relations between the intellectual and material worlds, and between God and man; and the creation, fall, redemption and restoration to his first estate, of man.

The Jewish doctrine, differing in this from all the other oriental creeds, and even from the Elohistic legend with which the book of Genesis commences, attributed the creation to the immediate action of the Supreme Being. The Theosophists of the other Eastern Peoples interposed more than one intermediary between God and the world. To place between them but a single Being, to suppose, for the production of the world, but a single intermediary, was, in their eyes, to lower the Supreme Majesty. The interval between God, who is perfect Purity, and matter, which is base and foul, was too great for them to clear it at a single step. Even in the Occident, neither PLATO nor PHILO could thus impoverish the Intellectual World.

Thus CERINTHUS of Ephesus, with most of the Gnostics, PHILO, the Kabbala, the Zend-Avesta, the Puranas, and all the Orient, deemed the distance and antipathy between the Supreme Being and the material world too great, to attribute to the former the creation of the latter. Below, and emanating from, or created by, the Ancient of Days, the Central Light, the Beginning or First Principle [*Αρχή*], one, two or more Principles, Existences or Intellectual Beings were imagined, to some one or more of whom (without any immediate creative act on the part of the Great Immoveable, Silent Deity) the immediate creation of the material and mental universe was due.

We have already spoken of many of the speculations on this point. To some, the world was created by the Logos or WORD, first manifestation of, or emanation from, the Deity. To others, the beginning of creation was by the emanation of a ray of LIGHT, creating the principle of *Light and Life*. The Primitive THOUGHT, creating the inferior Deities, a succession of INTELLIGENCES, the Iynges of ZOROASTER, his *Amshaspands*, *Izeds*, and *Ferowers*, the *Ideas* of PLATO, the *Aions* of the Gnostics, the *Angels* of the Jews, the *Nous*, the *Demiourgos*, the DIVINE REASON, the *Powers* or *Forces* of PHILO, and the Elohim, Forces or Superior Gods of the ancient legend with which Genesis begins—to these and other intermediaries the creation was owing. No restraints were laid on the Fancy and the Imagination. The veriest Abstractions became Existences and Realities. The attributes of God, personified, became Powers, Spirits, Intelligences.

God was the *Light of Light, Divine Fire, the Abstract Intellectuality*, the *Root* or *Germ* of the universe. SIMON MAGUS, founder of the Gnostic faith, and many of the early Judaizing Christians, admitted that the manifestations of the Supreme Being, as FATHER, or JEHOVAH, SON, or CHRIST, and HOLY SPIRIT, were only so many different *modes* of Existence, or *Forces* [δυνάμεις] of the same God. To others they were, as were the multitude of Subordinate Intelligences, real and distinct beings.

The oriental imagination reveled in the creation of these Inferior Intelligences, Powers of Good and Evil, and Angels. We have spoken of those imagined by the Persians and the Kabbalists. In the Talmud, every star, every country, every town, and almost every tongue, has a Prince of Heaven as its Protector. JEHUEL is the guardian of fire, and MICHAEL of water. Seven spirits assist each; those of fire being *Seraphiel, Gabriel, Nitriel, Tammael, Tchimschiel, Hadarniel* and *Sarniel*. These seven are represented by the square columns of the seventeenth degree, while the columns, JACHIN and BOAZ, represent the angels of fire and water. But the columns are not representatives of these alone.

To Basilides, God was without name, uncreated, at first containing and concealing in Himself the Plenitude of his Perfections; and when these are by him displayed and manifested, there result as many particular Existences, all analogous to Him, and still and always Him. To the Essenes and the Gnostics, the East and the West both devised this faith; that the Ideas, Conceptions or Manifestations of the Deity were so many Creations, so many Beings, all God, nothing without Him, but more than what we now understand by the word *ideas*. They emanated from and were again merged in God. They had a kind of middle existence between our modern ideas, and the intelligences or ideas, elevated to the rank of genii, of the oriental mythology.

These personified attributes of Deity, in the theory of Basilides, were the Πρωτόγονος or *First-born*, Νοῦς [*Nous* or *Mind*]: from it emanates Λόγος [or *THE WORD*]: from it Φρόνησις [*Intellect*]: from it Σοφία [*Wisdom*]: from it Δύναμις [*Power*]: and from it Δικαιοσύνη [*Righteousness*]: to which latter the Jews gave the name of Ειρήνη [*Eirene, Peace* or *Calm*], the essential characteristic of Divinity, and harmonious effect of all His perfections. The whole number of successive emanations was 365, expressed by the Gnostics, in Greek letters, by the mystic word ΑΒΡΑΞΑΣ [*Abraxas*]; designating God as manifested, or the aggregate of his manifestations; but not the Supreme and Secret God Himself. These 365 Intelligences compose altogether the Fullness or *Plenitude* [Πληρωμα] of the Divine Emanations.

With the Ophites, a sect of the Gnostics, there were seven inferior spirits [inferior to Ialdabaoth, the Demiourgos or Actual Creator]:

*Michael, Suriel, Raphael, Gabriel, Thauthabaoth, Erataoth and Athaniel*, the genii of the stars called the Bull, the Dog, the Lion, the Bear, the Serpent, the Eagle, and the Ass that formerly figured in the constellation Cancer, and symbolized respectively by those animals; as *Ialdabaoth, Iao, Adonai, Eloï, Orai* and *Astaphai* were the genii of Saturn, the Moon, the Sun, Jupiter, Venus and Mercury.

The WORD appears in all these creeds. It is the *Ormuzd* of ZOROASTER, the *Ensoph* of the Kabbala, the *Nous* of Platonism and Philonism, and the *Sophia* or *Demiourgos* of the Gnostics.

And all these creeds, while admitting these different manifestations of the Supreme Being, held that His identity was immutable and permanent. That was Plato's distinction between the Being always the same [*τὸ ὄν*], and the perpetual flow of things incessantly changing, the Genesis.

The belief in dualism, in some shape, was universal. Those who held that every thing emanated from God, aspired to God and re-entered into God, believed that, among those emanations were two adverse Principles, of Light and Darkness, Good and Evil. This prevailed in Central Asia and in Syria; while in Egypt it assumed the form of Greek speculation. In the former, a second Intellectual Principle was admitted, active in its Empire of Darkness, audacious against the Empire of Light. So the Persians and Sabæans understood it. In Egypt, this second Principle was Matter, as the word was used by the Platonic School, with its sad attributes, Vacuity, Darkness and Death. In their theory, matter could be animated only by the low communication of a principle of divine life. It resists the influences that would spiritualize it. That resisting Power is Satan, the rebellious Matter, Matter that does not partake of God.

To many there were two Principles; the Unknown Father, or Supreme and Eternal God, living in the centre of the Light, happy in the perfect purity of his being; the other, eternal Matter, that inert, shapeless, darksome mass, which they considered as the source of all evils, the mother and dwelling-place of Satan.

To PHILO and the Platonists, there was a Soul of the world, creating visible things, and active in them, as agent of the Supreme Intelligence; realizing therein the ideas communicated to Him by that Intelligence, and which sometimes excel his conceptions, but which He executes without comprehending them.

The Apocalypse or Revelations, by whomever written, belongs to the Orient and to extreme antiquity. It reproduces what is far older than itself. It paints, with the strongest colors that the Oriental genius ever employed, the closing scenes of the great struggle of Light, and Truth, and Good, against Darkness, Error and Evil; personified in that between the New Religion on one side, and Paganism and Judaism on the other. It is a particular application of the ancient myth of ORMUZD and his Genii against AHRIMAN and his Devs;

and it celebrates the final triumph of Truth against the combined powers of men and demons. The ideas and imagery are borrowed from every quarter; and allusions are found in it to the doctrines of all ages. We are continually reminded of the Zend-Avesta, the Jewish Codes, PHILO and the Gnosis. The Seven Spirits surrounding the Throne of the Eternal, at the opening of the Grand Drama, and acting so important a part throughout, everywhere the first instruments of the Divine Will and Vengeance, are the Seven Amshaspands of Parsism; as the Twenty-four Ancients, offering to the Supreme Being the first supplications and the first homage, remind us of the Mysterious Chiefs of Judaism, foreshadow the Eons of Gnosticism, and reproduce the twenty-four Good Spirits created by ORMUZD and inclosed in an egg.

The CHRIST of the Apocalypse, First-born of Creation and of the Resurrection, is invested with the characteristics of the ORMUZD and SOSIOSCH of the Zend-Avesta, the ENSOPH of the Kabbala and the CARPISTES [*Καρπιστης*] of the Gnostics. The idea that the true Initiates and Faithful become Kings and Priests, is at once Persian, Jewish, Christian and Gnostic. And the definition of the Supreme Being, that he is at once Alpha and Omega, the beginning and the end—he that was, and is, and is to come, i. e. Time illimitable; is ZOROASTER's definition of Zerouane-Akherene.

The depths of Satan which no man can measure: his triumph for a time, by fraud and violence; his being chained by an angel; his reprobation and his precipitation into a sea of metal; his names of The Serpent and the Dragon; the whole conflict of the Good Spirits or celestial armies against the bad; are so many ideas and designations found alike in the Zend-Avesta, the Kabbala and the Gnosis.

We even find in the Apocalypse that singular Persian idea, which regards some of the lower animals as so many Devs or vehicles of Devs.

The guardianship of the earth by a good angel, the renewing of the earth and heavens, and the final triumph of pure and holy men, are the same victory of Good over Evil, for which the whole Orient looked.

The gold, and white raiments, of the twenty-four Elders are, as in the Persian faith, the signs of a lofty perfection and divine purity.

Thus the human mind labored and struggled and tortured itself for ages, to explain to itself what it felt, without confessing it, to be inexplicable. A vast crowd of indistinct abstractions, hovering in the imagination; a train of words, embodying no tangible meaning; an inextricable labyrinth of subtleties, was the net result.

But one grand idea ever emerged and stood prominent and unchangeable over the weltering chaos of confusion. God is great, and good and wise. Evil and pain and sorrow are temporary, and for

wise and beneficent purposes. They must be consistent with God's goodness, purity and infinite perfection; and there must be a mode of explaining them, if we could but find it out; as, in all ways, we will endeavor to do. Ultimately, Good will prevail, and Evil be overthrown. God alone can do this, and He will do it, by an Emanation from Himself, assuming the Human form and redeeming the world.

Behold the object, the end, the result, of the great speculations and logomachies of antiquity: the ultimate annihilation of evil, and restoration of Man to his first estate, by a Redeemer, a Christos, the incarnate Word, Reason or Power of Deity.

This Redeemer is the Word or Logos, the Ormuzd of ZOROASTER, the Ensoph of the Kabbala, the Nous of Platonism and Philonism: he that was in the Beginning with God, and was God, and by whom every thing was made. That He was looked for by all the People of the East is abundantly shown by the Gospel of JOHN and the Letters of PAUL; wherein scarcely any thing seemed necessary to be said in proof that such a Redeemer was to come; but all the energies of the writers are devoted to showing that Jesus was that Christos whom all the nations were expecting.

In the seventeenth degree of the Ancient and Accepted Rite, the great contest between good and evil, in anticipation of the appearance and advent of the Word or Redeemer is symbolized; and the mysterious esoteric teachings of the Essenes and the Cabalists. Of the practices of the former, we gain but glimpses in the ancient writers; but we know that, as their doctrines were taught by JOHN the Baptist, they greatly resembled those of greater purity and perfection, taught by Jesus; and that not only Palestine was full of JOHN's disciples, so that the Priests and Pharisees did not dare to deny JOHN's inspiration; but his doctrine had extended into Asia Minor, and had made converts in luxurious Ephesus, as it also had in Alexandria, in Egypt; and that they readily embraced the Christian faith, of which they had before not even heard.

These old controversies have died away, and the old faiths have faded into oblivion. But Masonry still survives, vigorous and strong, as when philosophy was taught in the schools of Alexandria and under the Portico; teaching the same old truths as the Essenes taught by the shores of the Red Sea, and as JOHN the Baptist preached in the Desert: truths imperishable as the Deity, and undeniable as Light. Those truths were gathered by the Essenes from the doctrines of the Orient and the Occident, from the Zend-Avesta and the Vedas, from PLATO and PYTHAGORAS, from India, Persia, Phœnicia and Syria, from Greece and Egypt, and from the Holy Books of the Jews. Hence we are called Knights of the East and West, because their doctrines came from both. And these doctrines—the wheat sifted from the chaff, the Truth separated from Error—Masonry has garnered up in her heart of hearts, and through the

fires of persecution, and the storms of calamity, has brought them and delivered them unto us. That God is One, immutable, unchangeable, infinitely just and good; that Light will finally overcome Darkness; Good conquer Evil, and Truth be victor over Error;—these, rejecting all the wild and useless speculations of the Zend-Avesta, the Kabbala, the Gnostics, and the Schools, are the religion and Philosophy of Masonry.

Those speculations and fancies it is useful to study, that, knowing in what worthless and unfruitful investigations the mind may engage, you may the more value and appreciate the plain, simple, sublime, universally acknowledged truths, which have in all ages been the Light by which masons have been guided on their way, the wisdom and strength that, like imperishable columns, have sustained, and will continue to sustain, its Glorious and Magnificent Temple.

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### ILLUSTRATIONS OF TRUTH.

MORALS.—There are two principles of established acceptance in morals: first, that self-interest is the main spring of all our actions, and, secondly, that utility is the test of their value. Now there are some cases where these maxims are not tenable, because they are not true; for some of the noblest energies of gratitude, of affection, of courage, and of benevolence, are not resolvable into the first. If it be said, indeed, that these estimable qualities may, after all, be traced to self-interest, because all the duties that flow from them are a source of the highest gratification to those that perform them; this, I presume, savors rather too much of an identical proposition, and is only a roundabout mode of informing us that virtuous men will act virtuously. I humbly conceive, therefore, that it is much nearer the truth to say that all men have an interest in being good, than that all men are good from interest. As to the standard of utility, this is a mode of examining human actions that looks too much to the event; for there are occasions where a man may effect the greatest general good by the smallest individual sacrifice, and there are others where he may make the greatest individual sacrifice, and yet produce but little general good. Perhaps he might begin by affirming, that men are the same; and this will naturally lead him to another conclusion, that, if men are the same, they can have but one common principle of action, the attainment of apparent good; those two simple truisms contain the whole of my philosophy; and, as they have not been worn out in the performance of one undertaking, I trust they will not fail me in the execution of another.—COLTON.

## THE THREE PILLARS.

BY WILLIAM S. ROCKWELL.

CONFORMING to the idea that architecture could alone be the study of a mason, we find the ancient explanations of our emblems prominently occupied with the elements of this science. Three columns, ostentatiously adorned with Ionic, Doric and Corinthian capitals, are presented among the symbols of each of the three degrees; and, as no other instance occurs, where an emblem of one degree is repeated in either of the others, this fact of itself argues the greater importance of the symbol. A sufficient explanation is supposed to exist, in the statement, that these three pillars refer to the three primitive orders of architecture; but why they are thus reproduced in each degree, is utterly without interpretation. This repetition obviously indicates a close connection of the symbolism in these degrees, and would lead us to the conclusion that these Pillars bear the same signification in all. It is not apparent how the orders of architecture—supposed to be the invention of nations utterly unknown to the builders of the Temple, and who had not earned a place in history until after its destruction—could, by anticipation, be enrolled among the subjects symbolized by these mystic signs. The common opinion, that architecture, as a science, was unknown until the Greeks and Romans displayed it in their edifices, has been sadly invaded and overthrown, by the researches and explorations of modern travelers among the ruins of Egypt and Asia.

The story of CALLIMACHUS—the basket, tile and acanthus—is now considered but as a pretty fable; while the gigantic columns of the Egyptian temples, as well as the painted chronicles on their massive walls, attest the translation of the papyrus, the iris and the lily in their elaborate capitals, ages before the Dorians, the Ionians or the Corinthians were known to history. The style of these lofty columns preceded the achievements of the Dorians and the Tuscans in architectural splendor; and, if the drawings in our charts be correct representations of our symbols, they cannot be the orders of architecture to which they allude. Thus, whether our institution be of antique or recent origin, the symbols, with the received explanation, *do not speak the truth*. It is impossible that an institution, dating its origin from the pious labors of a nation in erecting a temple to the God of Truth (supposing it to have existed at no earlier period), should retain among its symbols one that is untrue in its teaching. The error, (and that there is an error is undeniable,) must be in the explanation, or in the corruption of the tradition by which it has been handed down. OLIVER, in his Historical Landmarks, says they denote

the Sun, and Moon, and Master of the Lodge; and while referring them also to the orders of architecture, explains the reference to be to the architecture of the Universe. "The Universe," says he, "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. The pillars supporting the lodge are representatives of these divine powers, and a lodge, where perfect masons are assembled, represents these works of the Deity."\*

Still the questions recur, why do *three pillars* represent the lodge, referring to orders of architecture, comparatively modern in their invention? why are they said to symbolize the Sun, the Moon, and the Master of the lodge? and why do they denote Wisdom, Strength and Beauty?

It is to be observed, that the symbolism of Freemasonry is not due to the inventive genius, or creative fancy of man; but, as will be hereafter shown, is the rigorous result of the language, spoken by the people, among whom the institution originated; the offspring, therefore, of that necessity under which man labored, to communicate his ideas to his fellow-man. This fact alone will account for its wonderful harmony and consistency, and wherever we find the traditional explanation of our symbols, as preserved in our ritual, consistent with the symbolic meaning of similar emblems known to have been used in ancient times, we may safely conclude they were used for a similar purpose and with a similar aim.

Assemblies of men distinguished by secret rites and ceremonies, have existed in all ages of the world; and it would be somewhat instructive to trace back, beyond the epoch of history, all that is left of these secret associations, to indicate their object and their character. The fact is very generally conceded, however, that the classic mysteries of Greece and Rome, so highly venerated in their day, were of a religious character; and derived their origin from some earlier nation who had preceded them in civilization and refinement. Their connection with Freemasonry has been often hinted at; and although there is some undeniable coincidence in their mystic ceremonies, this fact would indicate, rather a community of origin, than an identity of nature. A part of the Roman mythology appears in our ritual, but a close examination determines this circumstance, to be a modern interpretation of an ancient symbol. The progress of Freemasonry since the tenth century is within the pale of authentic

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\* OLIVER'S Landmarks, i. 157.

history, and the vestiges of the institution since that period, are more or less distinct throughout Europe and Asia. But as we step further back in the world's record, we find our pathway enveloped in gloom. There is much external evidence intimately connecting the institution with the period of the existence of the Roman empire. The symbol of the Roman Goddess of Fidelity, above alluded to, is one fact bearing upon this point. Two of the cotemporaries of the Messiah are stated, in our tradition, to have been members of the fraternity. At one period, in the early history of Christianity, it was openly charged, that the whole system of the religion of CHRIST was identical in its teachings with Freemasonry. This was said to be due to the fact, that the early Apostles were members of the sect of Essenes, an association of long standing among the Jews, and noted for their piety and peculiar ceremonies. In the New Testament, we can trace the existence of our order. The use of masonic terms is not unfrequent on its inspired pages, and unmistakably indicates that its authors were familiar with the ritual of Freemasonry. The Savior, in his sermon on the Mount, used a phrase so peculiarly technical in the language of Masonry, that its appropriate signification is incapable of being understood except by giving to it the meaning it bears in Masonry. "Give not that which is holy unto *dogs*." It will be hereafter shown that the *dogs* here spoken of, are in fact known as *cowans* among masons, and that the term he used is, probably, a derivative from the Hebrew יָקַע *to be alienated in affection*, and vocalised by the Greek κωων, meaning, in all likelihood profane. A distinguished writer has sought to solve the mystery of the Apocalypse, by referring it to the drama of Initiation. These circumstances, to the freemason, denote the existence of his order at the commencement of the Christian era.

At this period, we know of the existence of an association among the Jews, of sufficient importance to be enumerated as one of the three schools of religion among that people. While the Pharisees and Sadducees are lashed with an unsparing hand by the writers of the New Testament for their vices and hypocrisy, the Essenes are not once mentioned throughout the whole book. It has been hence argued, that the Evangelists and Apostles were members of this sect, already distinguished alike for their piety and their exclusiveness. Their ceremonies and peculiar tenets are involved in much obscurity; though their usages and doctrines are briefly set forth by JOSEPHUS, and are strikingly similar to much of the masonic customs of the present day. The name אֲסֵרִיָּא signifies *healer*, which modern writers have translated "*physician*" (it is well known that Christian traditions assert St. LUKE to have been a physician). Masons know, however, that "*healing*" bears a peculiar signification within the lodge. Professor JAHN, in his Biblical Archæology, says they professed "not only the *healing* of the body, but *the mind*," and ascribes

their origin to Egypt. JOSEPHUS mentions SIMON, an Essenian, who was an "*interpreter of dreams*," who interpreted truly, as events proved, the dream of ARCHELAUS.\*

This science is said to have been cultivated in part of Egypt, its upper or southern portion bearing the name of Pathros and פתר *Pa-thar*, in the Hebrew, signifying to interpret a dream. This portion of Egypt was the land of cultivation and refinement, of science and religion, and of initiation into the mysteries.



We find, also, in the Old Testament, vestiges of an association of men of a religious character, distinguished by the secrecy of their ceremonies. The NABIM are little known to commentators. They have been generally called "*prophets*," and so the word is rendered by the translators of the Bible. They seem to have been of some distinction, as the origin of the proverb, "Is SAUL among the [Nabiim] prophets," is thought worthy of record; indeed, two different explanations are given of its derivation. It is asserted that they were founded by SAMUEL, and he himself appears to have been the chief of one such association established at Naioth. The term "prophet" seems to be an incorrect translation of נביא *nabia*. The first time the word appears in the Pentateuch, is in Gen. xx. 7, where JEHOVAH commands ABIMELECH, in a dream, to restore SARAH to ABRAHAM, "for he is a prophet נביא". It is evident that ABRAHAM was no prophet, in any of the acceptations of the term, as understood among the Hebrews. It is conceded by commentators, however, that it was a title of the highest respectability and honor among the Hebrews and Arabs, and so continues to this day. The title is bestowed upon ABRAHAM in the above quoted passage, after (according to the received chronology of the Bible) he had visited Egypt, where he was treated as a man of rank and distinction.

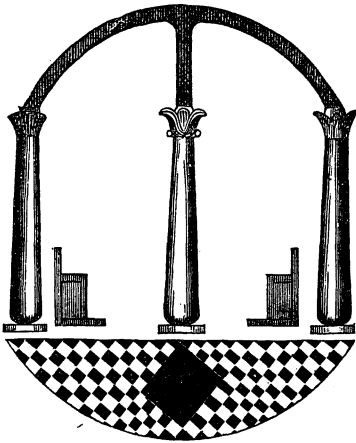
In the tenth degree of Ineffable Masonry, *Benzabee*, (בן צביר Son of Glory?) one of the *chiefs* of the NABIM, is commemorated as having performed an acceptable service to SOLOMON. This fact indicates the connection of the *Nabiim* with Freemasonry.




We thus see that the vestiges of our order which glimmer in dim obscurity on the pages of the Old and New Testament, alike lead to Egypt as the land where its further analogies are to be sought.

The Rosetta Stone, which, by a wonderful fatality, in our day, has become the mighty key which unlocked the hidden mysteries of hieroglyphical science, will afford us some light in this investigation. In the eleventh line of the inscription on this famous record, graven there 200 years B. C., we find, in hieroglyphic characters, the decree which provided that the chapels and images of the god EPIPHANES should be carried in the public processions at the "*great solemnities*," ① as well as those of the other gods. On a stela in the museum of Berlin, we read also of the "*general assemblies*," ②





\* Jos. Ant. b. xvii.-ch. xiii.-sec. 3.

in the inscription in the royal saloon of the palace of AMENOPH III., 1496 B.C., we read also of celebrating "*solemn festivals*,"  in honor of his father AMON-RA; an inscription at Ghizeh reads, "AMON-RA gives life to the king ruler of the 'general assemblies,'"  of the period of RHAMES III., 1579 B.C. This character, denoting "*solemn festival*," "*general assembly*," is translated among Egyptologists by the word "*Panegyries*," as conveying the idea of a universal religious celebration.



This hieroglyphic is a figurative character, representing a saloon supported on *three columns*, and resting on the hieroglyphic sign for "*all*" , inclosing two seats, or thrones, equivalent to the Coptic  HBAI. This signification, given to this hieroglyphic, is traceable in the Hebrew  HBR, signifying *to be joined together, an associate*, and, with other vowel sounds, a *company* or *association*. It is remarkable, that it also signifies "*enchanter*." That this was a character ascribed to the Egyptian priests, is well known; and their famous struggles with MOSES and AARON, as recorded in

Exodus, attest their claim to this character. That this hieroglyphic is the original symbol, to-day preserved in our tracing-boards in the three pillars, a brief examination and comparison with our traditions will render fully evident.

The *seats* included in this  emphatic hieroglyphic symbol were also figurative signs. A *seat*  or *throne* when used in hieroglyphic writing, without any determinative sign, denoted ISIS, one of the goddesses of Egypt. Its Coptic name was OUS, and when written with an eye,  spelt the name of OSIRIS. These two seats—one by symbolism, the other by synecdoche—represented the two Egyptian deities, OSIRIS and ISIS, and the "*solemn religious festivals*" were the celebration of the mysteries of these two deities. It needs no argument to prove that they respectively typified the Sun and Moon. The character on which the columns rested is symbolic, and responds to the ideas conveyed by the Coptic word NEB, signifying *Master* or *Lord*. We have here not only the three things to which our three pillars are said to allude—the Sun, Moon and Master—but we have also a radical for the Hebrew  nabia, which we there see was truly a title of distinction, equivalent to our *noble*, and properly applicable to ABRAHAM; and we shall also discover, at some future period

in the investigation, that the term "*noble*" undoubtedly belonged at one period to the Freemasons. This last character also denoted the idea of all—totality, unity—and the whole hieroglyphic signified a general festival celebration of the mysteries of ISIS and OSIRIS.

This character, in its symbolic significations, will also solve the reference which our traditions assign to it, as denoting Wisdom, Strength and Beauty. Pursuing the path indicated by Mr. PORTAL, in his comparison of the Egyptian symbols with those of the Hebrews, we find another instructive symbolism suggested in the details of this hieroglyphic sign. It has been already intimated that the capitals of Egyptian columns were modeled after plants native in that country; accordingly, we find, not only in the magnificent specimens of Egyptian architecture which tower in their pristine splendor on the shores and islands of the Nile, but in the hieroglyphic signs preserved in their alphabet, that three of the most important plants of that country are there perpetuated, as well in their writing as in their sculpture: the Lily or Lotus, the Iris or Fleur de lis, and the Papyrus.

The LILY, in the painted inscriptions, was always painted *blue* and *red*, denoting the symbolism presented by the use of these colors. The flower itself was *pure white*, and is supposed to be the nymphaea or pond lily of modern botany. The lily was the symbol of Upper Egypt—the land of civilization, of religion, of bravery; the distinctive name of this portion of Egypt was Pathros; the lily also symbolized initiation into the mysteries. The word signifying *blue*, in Hebrew סֵפֶר *sepher*, signifies also to write, to speak, to elaborate, a scribe, writing-book. M. PORTAL observes that this was the color of the Second Person—the Word—of the Egyptian Trinity. "These different significations," says he, "indicate *the word*, the written or spoken language—the Wisdom of God, as embraced in the *Sepher* of the Hebrews, or the Bible."

The IRIS was delineated in the same colors. "Red, the most brilliant of colors," says the learned savan above quoted, "denoted the verbs to color, to paint—and, as the image of fire, symbolized love, the universal bond of being." The Hebrew name of *Red* is אָדָם *Adam*—which also signifies *man*. The Coptic name of man is *romi*, the Hebrew radical of which יָרָם *rom*, signifies "high, exalted," and which forms רוֹמָה *romeh*, *exaltation*, *praise*: מְרוֹם *marom* is used in Isaiah xxiv. 21, for *Heaven*. All these significations, as included both in the Hebrew and Coptic, contain the idea of admiration, which is well expressed in one word—BEAUTY.

The PAPYRUS was the emphatic symbol of Lower or Northern Egypt; it was also the symbol of antiquity: it denoted the first food of man, and hence expressed the idea of nourishment. In the hieroglyphic painted inscriptions it was always colored *Green*. The symbolism of this color satisfactorily explains why the idea of STRENGTH was indicated by the column, bearing a capital, in imitation of this plant.

The Hebrew name of this color is יִרְקִי *irak*. M. PORTAL, following GESENIUS, derives it from יִרְהָ *ireh*, to lay the foundation, to build up, and רֵק *rek*, the void, which furnishes the Hebrew word translated *Firmament*. "Thus," says he, "*green* denotes the foundation of time, the creation of the world, the bulk of all things. The god-builder of the world, Phtha, its creator and upholder, is always painted *green*."

"*Phtha*," says M. CHAMPOLLION, "is the active creating spirit, the divine wisdom, which, at the beginning of all things, in truth and with consummate skill, accomplished the Universe." Truly does this column, with the capital of *papyrus*, denote STRENGTH; and refers, as Dr. OLIVER conjectures, to the divine attributes, as displayed in the architecture of the Universe.

We have, then, denoted by this hieroglyphic sign, used in the sacred writing of the Egyptians, before or about the period which chronologists assign to the exode of the Israelites from Egypt, all the significations which our traditions affix to the three pillars; they are representatives of the three plants which furnished the capitals to Egyptian columns, and in this same way denote the three primitive orders of architecture; the component parts of the character signify the Sun, Moon and Master, and the symbolic colors in which it was painted denote Wisdom, Strength and Beauty. The conclusion is irresistible, that it furnishes the original of the emblem preserved in the ritual of Freemasonry, and bears the same meaning in each degree.

The reason, then, why the Three Pillars are reproduced as emblems, peculiar to each of the three Symbolic Degrees of Freemasonry, would seem to be due to their own symbolic meaning; denoting a general assembly, or sacred festival meeting, in the land of their origin, unnumbered centuries ago, while the corruptions of a long descended tradition have partially obscured their signification. Enough of their distinctive features have been preserved to suggest, to the attentive inquirer, their identity of meaning in the ritual of Freemasonry: a meeting together of the brethren; in short, A LODGE.

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OF all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. And let us, with caution, indulge the supposition that morality can be maintained without religion.—  
WASHINGTON.

## SIXTY POUNDS TO THE INCH.

BY JOHN W. SIMONS.

I know not how the title to this paper may strike the reader, and as I desire by all means to conciliate his favor at the outset of an undertaking, the success of which materially depends on the state of feeling that may be established between the QUARTERLY and its patrons, I venture in this place to deprecate a hasty judgment. It is presumable that no man—at least no man of taste, and who would willingly be placed outside of that category?—would sit down to a single joint, and after eating a sufficiency from that alone, say he had made an excellent repast. The heavy roast, baked or boiled are certainly required to make up the substantial of a feast, but without the *entremets*, the *hors d'œuvres*, and the *entrees*, it is artistically incomplete, so in this case; surrounded by the productions of the greater lights of Masonry, I merely edge in between, as it were, to act in the capacity of either of the light dishes above specified that the reader may be pleased to assign me. I leave, then, with my coadjutors the “weightier matters of the law,” to look after the “tithes of mint, anise and cumin.”

We are a fast people, velocity is synonymous with American, and is the peculiar characteristic of our nationality. Scarcely broken loose from our leading strings as a nation, we have rapidly passed through the various gradations which, in older communities, have required centuries for their development, and taken our stand among the great nations of the earth. The history of our rise and progress is peculiarly our own, and we may seek in vain for its parallel in the records of antiquity. As a people, we are *sui generis*, and all the transactions of our life—whether civil, religious or military—are whipped through their several stages under the spur of our distinguishing idiosyncrasy. We rush into the virgin forest, and in a trice we have laid out towns and cities, established railroads and stretched the lightning wires that connect us with older civilization, and transport us with a single bound to the standing and character of a long-settled community. We make a toil of our very pleasures, and give with reluctance a single day once or twice a year to recreation. To “go-ahead” with us, is to work out the great end and aim of our creation. Speaking of this peculiarity, EDWARD EVERETT once said, “The Americans, as a people—at least, the professional and mercantile classes—have too little considered the importance of generous, healthful recreation. They have not learned the lesson contained in the very word which teaches that the worn-out man is recreated (made over again) by the reasonable relaxation of the

strained faculties. The Old World learned this lesson many years ago, and found out that as the bow, always bent, will break at last, so the man, forever on the strain of thought and action, will at last go mad or break down. Thrown upon a new continent—eager to do the work of twenty centuries in two—the Anglo-American population has overworked, and is daily overworking itself. From morning to night—from January to December—brain and hands, eyes and fingers, the powers of the body and the powers of the mind, are in spasmodic, merciless activity.”

Now, whether what we do in such hot haste is as well done as it would be if more time were spent upon it; whether our whole life might not be improved if we were to travel at a slower pace; whether our wonderful but feverish progress as a people is best calculated to result in a vigorous manhood, when, as a nation, we shall have attained sufficient maturity to claim that distinction, are questions to be resolved in the future, and by more profound philosophers than I am. Our speed is unquestionably great, and it behooves us to inquire whether a material benefit would not be realized, if the safety-valve were raised a trifle while we proceed more soberly on our way. To become a great people it is not sufficient that, like the men of Tyre, we should be merchant princes, that our marts of traffic should surpass all others; but we must become a thinking people, not swayed by every idle wind of doctrine, nor yet content to have one individual make law for us all. The general mind must be directed in some other channel than that of endless money-getting, some element, tending to raise it from the degrading influence of gold-hunting, must be cultivated, earnestly, truthfully and faithfully to the end by strong and loving hearts, willing to make a sacrifice even of themselves for the melioration of their kind.

The germ of this fertilizing element we have among us in the institution of Freemasonry. Sealed on its brow with the very impress of the Deity, upborne by good men and true in every corner of the land, its mission is already begun, and its effects shall be as lasting as the eternal hills, or as evanescent as the morning dew, just as its votaries shall choose; but even this is thoroughly under the pressure of the times, and is progressing with more pounds of steam to the inch than can be safely carried. Less than a hundred years have elapsed since Masonry obtained a foothold here, and yet we have already once passed the zenith of glory, and, like vaulting ambition, toppled down to recommence our upward journey. Nothing daunted by the trials and misfortunes of the past, we are again under full headway. Lodges, chapters, councils and commanderies—every organization of which Masonry is susceptible—is in vigorous existence; while multitudes of the profane, like the surging waves of the ocean, are pressing to our doors and seeking admission, without, it is to be feared, any too-well defined purpose in view; nor can we,

who stand within the Temple, consistently indulge in any very extensive felicitations on our position. We have been making progress as regards quantity; our lodges, if I may be pardoned the comparison, are with "good capon lined" till they distend in fair round proportions; but can we say that the real purpose—the true design of the institution—has been studiously inculcated by our teachers or properly understood by our initiates, and if not, how are we to sustain in the future the towering edifice we are erecting on the flimsy and insufficient foundation on which it now rests? how is the manhood, to which we are advancing, to be sustained on the empty bones and spasmodic growth of our youth? These are questions worthy of the consideration of all men who desire to add stamina to the character of our institution and our country. The influence of Masonry, if rightly directed, will prove of incalculable value in the future, and hence it is the interest of every mason and of every citizen that the energies of the Order should not be wasted in idle forms, nor the zeal of its disciples misdirected in intense devotion to the mere performance of the ritual—not that these are by any means to be lost sight of—but they should be regarded only as auxiliary in their proper sphere, to be made use of toward the accomplishment of a great end.

What the mysteries of ancient Egypt did for the civilization and enlightenment of that people and those with whom they became connected; those who followed after them and treasured up their wisdom, Masonry may do for us. Resulting from the earliest conceptions of the unity of God and the immortality of the soul, its mission is far above the temporary expedients of common life; its place is among those sciences that have been gradually dispelling the mists of ignorance, removing the rubbish of prejudice, elevating the soul toward its immortal destiny, and preparing it for its place in the presence of the Supreme Architect, as the best and most perfect of His works.

Society, from its earliest foundation, has been moving forward and upward in obedience to the evident design of its Creator, but not without a continuous struggle against the evil contained in its nature. As the elements are ever breaking forth in storms, and in their periods of seeming rest but preparing to renew the conflict, so man has ever been engaged with the inherent vices of his nature in an endless battle, now breaking out in vigorous strife, and again seemingly resting to gather strength and energy for a renewal of the strife, ever leading him onward to the end, and narrowing the space between him and perfection; and they are the true philosophers who, keeping this end in view, seek to lead men in the paths to it. Every government, every community, every true man is interested in this progress, and ought, by all lawful means, to encourage and assist it; hence it appears to me that society in general is interested

in the cause of Freemasonry, and if this be the case with the profane, how much more ought we to be interested, how carefully should we survey our onward course, and with earnest zeal strive to make its enlightenment commensurate with its speed!

From this stand-point, it appears to me, that we should largely gain if every lodge-door in the world were closed against farther accession of members till those who have already gained admission are made to comprehend the great aim of our institution, and by careful education constituted so many apostles to go out into the highways and by-ways of life, preaching those great truths of our doctrine that shall ultimately prevail when all men are prepared to assume the ties of fraternity designed for them from the beginning. We are evidently going much too fast for this at present; but as I have remarked, in relation to the general community, it would be of service to us if the safety-valve of Masonry were raised a little, and our velocity slackened in a corresponding degree.

It would appear as if all the labor that has thus far been spent upon the Order, had been principally directed to the idea of establishing it on a firm footing in the various countries of the earth, and to answering, in a thousand ways, the question ever in the mouths of the profane, *cui bono?* It is to be admitted that earnest, truthful and zealous advocates of the real ideal have at times appeared, but their works have yet to find their reward, for the masses have been in too great a hurry to stop long enough in their headlong course to give them due attention or to profit by their teachings, as they might have done, without money and without price; but it is respectfully submitted that the work of establishment is sufficiently advanced to rest as it is for a time, while we seek to inspire a higher flight—a wider range of intellectual strength. The world at large, with the exception of Rome and her dependents, admits the benevolent and useful character of the Order, and all enlightened governments are not only willing simply to tolerate it, but also to assist, by their countenance, its continuance as one of the estates of morality whereby men are taught greater respect for, and more ready acquiescence in, the legitimate demands of the powers to which they owe allegiance; and I further submit that the world does not understand us; nay, more, that as a whole, we do not sufficiently understand ourselves; that is, we have not so studied the internal philosophy and design of our institution as to fully comprehend how much it is above the common acceptance of simply a secret society, or a benevolent institution, or a means of social enjoyment. It appears, then, to be a duty to show, by our own enlightenment, how much the world is mistaken in its estimate of Freemasonry, how much masons themselves underrate the talent committed to them, and for the improvement of which they are morally responsible. We shall best be able to convince the profane of the rectitude of our intentions—of

the value of our services in preparing the mind of humanity for the idea of universal brotherhood by an earnest preparation on our own part—by a full comprehension of, and adhesion to, the esoteric doctrines of the science of Freemasonry, nor can we hope to arrive at such a consummation without earnest and enlightened effort. In this matter we cannot be satisfied with the ordinary routine of entering, passing, raising and then demitting to give the subject no further thought; we cannot crowd the labor required into the lifetime of a single generation any more than as a nation we can compass the work of twenty centuries in two, it is clearly a work of time and its full and healthful fruition will not be realized as the result of any hasty or railroad measures. We must first endeavor to understand the true design and scope of Masonry, its legitimate bearing on society and social progress, and then confer together on the best means of carrying forward, to completion, so great and noble a task.

The fraternity has never been placed in a better position for the commencement of this duty than at present. With a lodge in almost every place capable of containing one, with a membership to be counted by tens of thousands, and an equal number crowding the outer courts of the Temple, our worldly prosperity is all that the most sanguine could wish, greater, as I have attempted to show, than is really healthful, and we can therefore turn our minds to the subject of Masonic education as the first step in carrying out the grand design on our tracing-board. Without knowledge, which is power, we shall accomplish nothing beyond what we are now doing, what our fathers have done before us, and what future generations will do after us, if the present golden opportunity be allowed to escape us unimproved. I appeal, then, to our Masters in Israel, to Israel or the craft itself, to give an attentive ear, a willing support to this work of building a new Temple, more glorious than the first, whose corner-stone shall be knowledge, and whose cap-stone shall be seated amidst the rejoicings of the fraternity, disenthralled from the debasing ties of ignorance, and celebrated by humanity; redeemed and elevated by their success, I appeal to them to cultivate the inner life—to pause awhile in the giddy chase after material wealth as men, or the addition of mere numbers as masons, to consider that though the stores of the mind may not literally feed, clothe or keep us warm, yet, in our efforts to obtain them, we are obeying the command, "Be ye perfect," we are raising our souls to the level of a new and higher revelation of beauty, giving men more faith in virtue and greater confidence in each other.

Let me not be understood, however, as wishing to substitute one kind of haste for another, or as being willing that we should merely transfer our operations to a new field, for I am not prepared to say that we should gain much, if any thing, by the exchange; but I

would have what is done, well done, which it cannot be if "done quickly," I would have all, from the Master to the youngest Apprentice, vie with each other in a generous strife to make their Masonry consonant with its legitimate aims, I would have all unite in banishing ignorance, prejudice and conventionalities, and become living examples of man in his highest estate. Then shall we realize the Roman poet's numbers, "The great series of ages begins anew. Now, too, returns the virgin ASTREA—returns the reign of SATURN. The serpent's sting shall die, and poison's fallacious plant shall die, and the Assyrian spikenard grow on every soil; and blushing grapes shall hang on brambles rude, and dewy honey from hard oaks distil; and fruits and flowers shall spring up every where without man's care or toil. The sacred destinies, harmonious in the established order of the Fates, will sing to their spindles as they spin the mysterious threads of life, 'Roll on, ye golden ages, roll.'" I would have my brethren look beyond the mere present to the glorious future that we may prepare for ourselves. In the pleasant valleys of thought; in the bowers of contemplation and the fields of science, we shall find our labors pleasantly diversified; nor shall we continue with spendthrift hand to waste our energies on common ends, but, rising with our progress, we shall look down on our former groveling, and sing hymns of praise for our emancipation.

Open the furnace-door, brethren, and relieve the pressure on the boiler.

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A NOBLE AIM.—The great aim and end of our exertions, as masons, should be to place the masonic institution upon that moral eminence where it may be viewed with admiration by all mankind. Founded, as it was, on the best attributes of human nature—calculated, as it is, to bring into activity the most noble impulses of the human heart, we, who are now responsible, not only for its safety, but, if possible, for its improvement, shall have a startling account to settle with the Deity hereafter, if we are false to our trust—if we suffer this sacred institution, second only to the holy religion we all profess, to become less important to humanity—less efficient in the great cause of benevolence—less respected and less revered by the great human family, than it was when it came into our keeping.—B. B. FRENCH.

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THE PAST AND THE FUTURE.—The future is before us, and if we are spared by the Great Architect, it is ours for improvement. Let us take courage from what we have done, and renew our efforts in the cause of Masonry for the time to come.—Bro. BUCK, G. M. of IND.

THE TEMPLE OF SOLOMON  
AS A  
SYMBOL OF FREEMASONRY.

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BY ALBERT G. MACKEY, M. D.

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THE lectures of the English lodges, which are far more philosophical than our own, although I do not believe that the system itself is in general as philosophically studied by our English brethren as by ourselves, have beautifully defined Freemasonry to be "a science of morality veiled in allegory and illustrated by symbols." But allegory itself is nothing else but verbal symbolism; it is the symbol of an idea, or of a series of ideas, not presented to the mind in a tangible and visible form, but clothed in language and exhibited in the form of a narrative. And therefore the English definition amounts in fact to this, that *Freemasonry is a science of morality developed and inculcated by the ancient method of symbolism.* It is this peculiar character as a symbolic institution—this entire adoption of the method of instruction by symbolism—which gives its whole identity to Freemasonry, and has caused it to differ from every other association that the ingenuity of man has devised. It is this that has bestowed upon it that attractive form which has always secured the attachment of its disciples and its own perpetuity.

The Roman Catholic Church\* is, perhaps, the only contemporaneous institution which continues to cultivate, in any degree, the beautiful system of symbolism. But that which, in the Catholic Church, is, in a great measure, incidental and the fruit of development, is, in Freemasonry, the very life-blood and soul of the institution—born with it, at its birth—or, rather, the germ from which the tree has sprung, and still giving it support, nourishment, and even existence. Withdraw from Freemasonry its symbolism, and you take from the body its soul, leaving behind nothing but a lifeless mass of effete matter, fitted only for a rapid decay.

Since, then, the science of symbolism forms so important a part of the system of Freemasonry, it will be well to commence any discussion of that subject by an investigation of the nature of symbols in general.

There is no science so ancient as that of symbolism, and no mode

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\* BISHOP ENGLAND, in his "Explanation of the Mass," says that in every ceremony we must look for three meanings: "The first, the literal, natural, and, it may be said, the original meaning; the second, the figurative or emblematic signification; and thirdly, the pious or religious meaning—frequently, the two last will be found the same; sometimes all three will be found combined." Here lies the true difference between the symbolism of the Church and that of Masonry. In the former, the symbolic meaning was an after-thought applied to the original, literal one; in the latter, the symbolic was always the original signification of every ceremony.

of instruction has ever been so universal as was the symbolic in former ages. "The first learning in the world," says the great antiquary, Dr. STUKELY, "consisted chiefly of symbols. The wisdom of the Chaldeans, Phœnicians, Egyptians, Jews; of ZOROASTER, SANCONIATHON, PHERECYDES, SYRUS, PYTHAGORAS, SOCRATES, PLATO—of all the ancients that is come to our hand, is symbolic." And the learned FABER remarks, that "allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sacrificed at the shrine of poetical decoration."

In fact, man's earliest instruction was by symbols.\* The objective character of a symbol is best calculated to be grasped by the infant mind, whether the infancy of that mind be considered *nationally* or *individually*. And hence, in the first ages of the world—in its infancy—all propositions, theological, political or scientific, were expressed in the form of symbols. Thus, the first religions were eminently symbolical, because, as that great philosophical historian, GROTE, has remarked, "at a time when language was yet in its infancy, visible symbols were the most vivid means of acting upon the minds of ignorant hearers."

Again: children receive their elementary teaching in symbols. "A was an Archer"—what is this but symbolism? The archer becomes to the infant mind the symbol of the letter A, just as, in after life, the letter becomes, to the more advanced mind, the symbol of a certain sound of the human voice.† The first lesson received by a child in acquiring his alphabet, is thus conveyed by symbolism. Even in the very formation of language, the medium of communication between man and man, and which must, hence, have been an elementary step in the progress of human improvement, it was found necessary to have recourse to symbols, for words are only and truly certain arbitrary symbols by which, and through which, we give an utterance to our ideas. The construction of language was, therefore, one of the first products of the science of symbolism.

We must constantly bear this fact in mind, of the primary existence and predominance of symbolism in the earliest times,‡ when we are investigating the nature of the ancient religions with which the history of Freemasonry is so intimately connected. The older the religion the more the symbolism abounds. Modern religions may convey their dogmas in abstract propositions; ancient religions always conveyed them in symbols. Thus, there is more symbolism

\* The distinguished German mythologist, MÜLLER, defines a symbol to be "an eternal, visible sign, with which a spiritual feeling, emotion, or idea is connected." I am not aware of a more comprehensive and, at the same time, distinctive definition.

† And it may be added, that the word becomes a symbol of an idea; and hence HARRIS, in his *Hermes*, defines language to be "a system of articulate voices, the symbols of our ideas—but of those principally which are general or universal."—*Hermes*, Book III., ch. 3.

‡ "Symbols," says MÜLLER, "are evidently coeval with the human race; they result from the union of the soul with the body in man; nature has implanted the feeling for them in the human heart."—*Introduction to a Scientific System of Mythology*, p. 196, LEITCH'S translation.

in the Egyptian religion than in the Jewish—more in the Jewish than in the Christian—more in the Christian than in the Mohammedan—and lastly, more in the Roman than in the Protestant.

But symbolism is not only the most ancient and universal, but it is also the most practically useful of sciences. We have already seen how actively it operates in the early stages of life and of society. We have seen how the first ideas of men and of nations are impressed upon their minds by means of symbols. It was thus that the ancient peoples were almost wholly educated.

“In the simpler stages of society,” says one writer on this subject, “mankind can be instructed in the abstract knowledge of truths only by symbols and parables. Hence, we find most heathen religions becoming mythic, or explaining their mysteries by allegories or instructive incidents. Nay, God himself, knowing the nature of the creatures formed by him, has condescended, in the earlier revelations that he made of himself, to teach by symbols; and the greatest of all teachers instructed the multitudes by parables.\* The great exemplar of the ancient philosophy and the grand archetype of modern philosophy, were alike distinguished by their possessing this faculty in a high degree, and have told us that man was best instructed by similitudes.”

Such is the system adopted in Freemasonry for the development and inculcation of the great religious and philosophical truths of which it was, for so many years, the sole conservator. And it is for this reason that I have already remarked that any inquiry into the symbolic character of Freemasonry must be preceded by an investigation of the nature of symbolism in general, if we would properly appreciate its particular use in the organization of the masonic institution.

And now, let us apply this doctrine of symbolism to an investigation of the nature of the speculative science as derived from an operative act; for the fact is familiar to every one, that Freemasonry is of two kinds. We work, it is true, in Speculative Masonry only, but our ancient brethren wrought in both operative and speculative; and it is now well understood that the two branches are widely apart in design and in character—the one a mere useful art, intended for the protection and convenience of man and the gratification of his physical wants,† the other a profound science, entering into abstruse investigations of the soul and a future

\* Between the allegory, or parable, and the symbol, there is, as I have already said, no essential difference. The Greek verb *παράβαλλω*, whence comes the word *parable*, and the verb *συμβάλλω* in the same language, which is the root of the word *symbol*, both have the synonymous meaning “to compare.” A parable is only a spoken symbol. The definition of a parable given by ADAM CLARKER is equally applicable to a symbol, viz:—“A comparison or similitude, in which one thing is compared with another, especially spiritual things with natural, by which means these spiritual things are better understood, and make a deeper impression on the attentive mind.”

† By Operative Masonry, we allude to a proper application of the useful rules of architecture.—*Lecture on F. C. degree.*

existence and originating in the craving need of humanity to know something that is above and beyond the mere outward life that surrounds us with its gross atmosphere here below.\* Indeed, the only bond or link that unites Speculative and Operative Masonry, is the symbolism that belongs altogether to the former, but which, throughout its whole extent, is derived from the latter.

Our first inquiry, then, will be into the nature of the symbolism which Operative gives to Speculative Masonry; and thoroughly to understand this—to know its origin, and its necessity, and its mode of application—we must begin with a reference to the condition of a long past period of time.

Thousands of years ago, this science of symbolism was adopted by the sagacious priesthood of Egypt to convey the lessons of worldly wisdom and religious knowledge which they thus communicated to their disciples.† Their science, their history, and their philosophy, were thus concealed beneath an impenetrable vail from all the profane, and none but those who had passed through the severe ordeal of initiation were put in possession of the key which enabled them to decipher and read with ease those mystic lessons which we still see engraved upon the obelisks, the tombs and the sarcophagi, which lie scattered, at this day, in endless profusion along the banks of the Nile.

From the Egyptians the same method of symbolic instruction was diffused among all the pagan nations of antiquity, and was used in all the ancient mysteries,‡ as the medium of communicating to the initiated the esoteric and secret doctrines for whose preservation and promulgation these singular associations were formed.

MOSES, who, as Holy Writ informs us, was skilled in all the learning of the Egyptians, brought with him, from that cradle of the sciences, a perfect knowledge of the science of symbolism, as it was taught by the priests of Isis and OSIRIS, and applied it to the ceremonies with which he invested the purer religion of the people for whom he had been appointed to legislate.§

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\* By Speculative Masonry, we learn to subdue our passions, to act upon the square, to keep a tongue of good report, to maintain secrecy and practice charity.—*Ibidem*. But this is but a meagre definition, unworthy of the place it occupies in the lecture of the second degree.

† Animal worship among the Egyptians was the natural and unavoidable consequence of the misconception, by the vulgar, of those emblematical figures invented by the priests to record their own philosophical conception of absurd ideas. As the pictures and effigies suspended in early Christian churches, to commemorate a person or an event, became in time objects of worship to the vulgar—so, in Egypt, the esoteric or spiritual meaning of the emblems was lost in the gross materialism of the beholder. This esoteric and allegorical meaning was, however, preserved by the priests, and communicated in the mysteries alone to the initiated, while the uninstructed retained only the grosser conception.”—GLIDDON, *Otia Egyptiaca*, p. 94.

‡ “To perpetuate the esoteric signification of these symbols to the initiated, there were established the Mysteries, of which institution we have still a trace in Freemasonry.”—GLIDDON, *Otia Egi.* p. 95.

§ PHILU JUDÆUS says, that “MOSES had been initiated by the Egyptians into the philosophy of symbols and hieroglyphics, as well as into the ritual of the holy animals.” And HENGSTENBERG, in his learned work on “Egypt and the Books of MOSES,” conclusively shows, by numerous examples, how direct were the Egyptian references of the Pentateuch; in which fact, indeed, he recognizes “one of the most powerful arguments for its credibility and for its composition by MOSES.”—HENGSTENBERG, p. 239, ROBBINS’ *Trans.*

Hence, we learn from the great Jewish historian that, in constructing the tabernacle, which gave the first model for the temple at Jerusalem, and afterward for every masonic lodge, he applied this principle of symbolism to every part of it. Thus, he divided it into three parts, to represent the three great elementary divisions of the Universe—the land, the sea, and the air. The first two, or exterior portions, which were accessible to the priests and the people, were symbolic of the land and the sea, which all men might inhabit; while the third, or interior division—the holy of holies—whose threshold no mortal dared to cross, and which was peculiarly consecrated to God—was emblematic of heaven, his dwelling-place. The vails, too, according to JOSEPHUS, were intended for symbolic instruction in their color and their materials. Collectively, they represented the four elements of the Universe—and, in passing, it may be observed that this notion of symbolizing the Universe characterized all the ancient systems, both the true and the false, and that the remains of the principle are to be found every where, even at this day, pervading Masonry, which is but a development of these systems. In the four vails of the tabernacle, the white or fine linen signified the earth, from which flax was produced; the scarlet signified fire, appropriately represented by its flaming color; the purple typified the sea, in allusion to the shell-fish murex, from which the tint was obtained; and the blue, the color of the firmament, was emblematic of air.\*

It is not necessary to enter into a detail of the whole system of religious symbolism, as developed in the Mosaic ritual. It was but an application of the same principles of instruction, that pervaded all the surrounding Gentile nations, to the inculcation of truth. The very idea of the ark itself† was borrowed, as the discoveries of the modern Egyptologists have shown us, from the banks of the Nile and the breast-plate of the High Priest, with its Urim and Thummim,‡ was indebted, for its origin, to a similar ornament worn by the Egyptian judge. The system was the same—in its application, only, did it differ.

With the tabernacle of MOSES, the temple of King SOLOMON is closely connected—the one was the archetype of the other. Now, it is at the building of that temple that we must place the origin of Freemasonry in its present organization—not that the system did not exist before, but that the union of its operative and speculative character, and the mutual dependence of one upon the other, was there first established.

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\* JOSEPHUS, *Antiq.*, Book III., ch. 7.

† The ark, or sacred boat of the Egyptians, frequently occurs on the walls of the temples. It was carried in great pomp by the priests on the occasion of the "procession of the shrines," by means of staves passed through metal rings in its side. It was thus conducted into the temple, and deposited on a stand. The representations we have of it bear a striking resemblance to the Jewish ark, of which it is now admitted to have been the prototype.

‡ "The Egyptian reference in the Urim and Thummim is especially distinct and incontrovertible."  
—HENGSTENBERG, p. 158.

At the construction of this stupendous edifice—stupendous, not in magnitude, for many a parish church has since excelled it in size,\* but stupendous in the wealth and magnificence of its ornaments—the wise King of Israel, with all that sagacity for which he was so eminently distinguished, and aided and counseled by the Gentile experience of the King of Tyre, and that immortal architect who superintended his workmen, saw at once the excellence and beauty of this method of inculcating moral and religious truth, and gave, therefore, the impulse to that symbolic reference of material things to a spiritual sense, which has ever since distinguished the institution of which he was the founder.

If I deemed it necessary to substantiate the truth of the assertion, that the mind of King SOLOMON was eminently symbolic in its propensities, I might easily refer to his writings, filled as they are to profusion with tropes and figures. Passing over the Book of Canticles—that great lyrical drama, whose abstruse symbolism has not yet been fully evolved or explained, notwithstanding the vast number of commentators who have labored at the task—I might simply refer to that beautiful passage in the twelfth chapter of Ecclesiastics, so familiar to every mason as being appropriated, in the ritual, to the ceremonies of the third degree, and in which a dilapidated building is metaphorically made to represent the decays and infirmities of old age in the human body. This brief but eloquent description is itself an embodiment of much of our masonic symbolism, both as to the mode and the subject matter.

In attempting any investigation into the symbolism of Freemasonry, the first thing that should engage our attention is the general purport of the institution, and the mode in which its symbolism is developed. Let us first examine it as a whole, before we investigate its parts, just as we would first view, as critics, the general effect of a building, before we began to inquire into its architectural details.

Looking, then, in this way, at the institution—coming down to us, as it has, from a remote age—having passed unaltered and unscathed through a thousand revolutions of nations—and engaging, as disciples in its school of mental labor, the intellectual of all times—the first thing that must naturally arrest the attention, is the singular combination that it presents of an operative with a speculative organization—an art with a science—the technical terms and language of a mechanical profession, with the abstruse teachings of a profound philosophy.

Here it is before us—a venerable school, discoursing of the deepest subjects of wisdom, in which sages might alone find themselves appropriately employed, and yet having its birth and deriving its first

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\* According to the estimate of Bishop CUMBERLAND, it was only one hundred and nine feet in length, thirty-six in breadth, and fifty-four in height.

life from a society of artisans, whose only object was, apparently, the construction of material edifices of stone and mortar.

The nature, then, of this operative and speculative combination, is the first problem to be solved, and the symbolism which depends upon it, is the first feature of the institution which is to be developed.

Freemasonry, in its character as an operative art, is familiar to every one. As such, it is engaged in the application of the rules and principles of architecture to the construction of edifices for private and public use—houses for the dwelling-place of man, and temples for the worship of Deity. It abounds, like every other art, in the use of technical terms, and employs, in practice, an abundance of implements and materials which are peculiar to itself.

Now, if the ends of Operative Masonry had here ceased—if this technical dialect and these technical implements had never been used for any other purpose, nor appropriated to any other object, than that of enabling its disciples to pursue their artistic labors with greater convenience to themselves—Freemasonry would never have existed. The same principles might, and in all probability would, have been developed in some other way, but the organization, the name, the mode of instruction, would all have most materially differed.

But the operative masons, who founded the order, were not content with the mere material and manual part of their profession; they adjoined to it, under the wise instructions of their leaders, a correlative branch of study.

And hence, to the Freemason, this operative art has been symbolized in that intellectual deduction from it, which has been correctly called Speculative Masonry. At one time, each was an integrant part of one undivided system. Not that the period ever existed when every operative mason was acquainted with, or initiated into, the speculative science. Even now, there are thousands of skillful artisans who know as little of that as they do of the Hebrew language which was spoken by its founder. But Operative Masonry was, in the inception of our history, and is, in some measure, even now, the skeleton upon which was strung the living muscles and tendons and nerves of the speculative system. It was the block of marble, rude and unpolished it may have been, from which was sculptured the life-breathing statue.\*

Speculative Masonry (which is but another name for Freemasonry in its modern acceptation) may be briefly defined as the scientific

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\* "Thus did our wise Grand Master contrive a plan, by mechanical and practical illusions, to instruct the craftsmen in principles of the most sublime speculative philosophy, tending to the glory of God, and to secure to them temporal blessings here and eternal life hereafter; as well as to unite the speculative and operative masons, thereby forming a two-fold advantage from the principles of geometry and architecture on the one part, and the precepts of wisdom and ethics on the other."—*Calcott, Candid Disquisition*, p. 31, ed. 1769.

application and the religious consecration of the rules and principles, the language, the implements and materials of Operative Masonry to the veneration of God, the purification of the heart and the inculcation of the dogmas of a religious philosophy.

I have said that the operative art is symbolized—that is to say, used as a symbol—in the speculative science. Let us now inquire, as the subject of the present essay, how this is done in reference to a system of symbolism dependent for its construction on types and figures derived from the temple of SOLOMON, and which we hence call the “Temple Symbolism of Freemasonry.”

Bearing in mind that Speculative Masonry dates its origin from the building of King SOLOMON’S temple by Jewish and Tyrian artisans,\* the first important fact that attracts the attention is, that the operative masons at Jerusalem were engaged in the construction of an earthly and material temple, to be dedicated to the service and worship of God—a house in which JEHOVAH was to dwell visibly by his Shekinah, and whence he was, by the Urim and Thummim, to send forth his oracles for the government and direction of his chosen people.

Now, the operative art having, *for us*, ceased, we, as speculative masons, symbolize the labors of our predecessors by engaging in the construction of a spiritual temple in our hearts, pure and spotless, fit for the dwelling-place of Him who is the author of purity—where God is to be worshipped in spirit and in truth, and whence every evil thought and unruly passion are to be banished, as the sinner and the Gentile were excluded from the sanctuary of the Jewish temple.

This spiritualizing of the temple of SOLOMON is the first, the most prominent and most pervading of all the symbolic instructions of Freemasonry. It is the link that binds the operative and speculative divisions of the order. It is this which gives it its religious character. Take from Freemasonry its dependence on the temple—leave out of its ritual all reference to that sacred edifice, and to the legends connected with it—and the system itself must at once decay and die, or at best remain only as some fossilized bone, imperfectly to show the nature of the living body to which it once belonged.

Temple worship is, in itself, an ancient type of the religious sentiment in its progress toward spiritual elevation. As soon as a nation emerged, in the world’s progress, out of Fetichism, or the worship of visible objects, the most degraded form of idolatry, its people began to establish a priesthood and to erect temples.† The Scandinavians,

\* This proposition I ask to be conceded; the evidences of its truth are, however, abundant, were it necessary to produce them. The craft, generally, will, I presume, assent to it.

† “The groves were God’s first temples. Ere man learned  
To hew the shaft, and lay the architrave,  
And spread the roof above them—ere he framed  
The lofty vault, to gather and roll back

the Celts, the Egyptians and the Greeks, however much they may have differed in the ritual and the objects of their polytheistic worship, all were possessed of priests and temples. The Jews first constructed their tabernacle or portable temple, and then, when time and opportunity permitted, transferred their monotheistic worship to that more permanent edifice which is now the subject of our contemplation. The mosque of the Mohammedan and the church or the chapel of the Christian, are but embodiments of the same idea of temple worship in a simpler form.

The adaptation, therefore, of the material temple to a science of symbolism, would be an easy, and by no means a novel task, to both the Jewish and the Tyrian mind. Doubtless, at its original conception, the idea was rude and unembellished, to be perfected and polished, only, by future aggregations of succeeding intellects. And yet no biblical scholar will venture to deny that there was, in the mode of building and in all the circumstances connected with the construction of King SOLOMON'S temple, an apparent design to establish a foundation for symbolism.\*

I propose now to illustrate, by a few examples, the method in which the speculative masons have appropriated this design of King SOLOMON to their own use.

To construct his earthly temple, the operative mason followed the architectural designs laid down on the *trestle-board*, or tracing-board, or book of plans of the architect. By these he hewed and squared his materials; by these he raised his walls; by these he constructed his arches; and by these, strength and durability, combined with grace and beauty, were bestowed upon the edifice which he was constructing.

The trestle-board becomes, therefore, one of our elementary symbols. For, in the masonic ritual, the speculative mason is reminded that, as the operative artist erects his temporal building in accordance with the rules and designs laid down on the trestle-board of the master workman, so should he erect that spiritual building of which the material is a type, in obedience to the rules and designs, the precepts and commands laid down by the Grand Architect of the Universe in those great books of nature and revelation which constitute the spiritual trestle-board of every Freemason.

The trestle-board is then the symbol of the natural and moral law. Like every other symbol of the order, it is universal and tolerant in

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The sound of anthems—in the darkling wood,  
Amid the cool and silence, he knelt down,  
And offered to the Mightiest solemn thanks  
And supplication."—BRYANT.

\* Theologians have always given a spiritual application to the temple of SOLOMON, referring it to the mysteries of the Christian dispensation. For this, consult all the biblical commentators. But I may particularly mention on this subject, BRYANT'S "SOLOMON'S Temple Spiritualized," and a rare work in folio, by SAMUEL LEE, Fellow of Wadham College, Oxford, published at London in 1659, and entitled "Orbis Miraculum, or the Temple of SOLOMON portrayed by Scripture Light." A copy of this scarce work, which treats very learnedly of "the spiritual mysteries of the Gospel veiled under the temple," I have lately been, by good fortune, enabled to add to my library.

its application; and while, as Christian masons, we cling with unflinching integrity to that explanation which makes the Scriptures of both dispensations our trestle-board, we permit our Jewish and Mohammedan brethren to content themselves with the books of the Old Testament or the Koran. Masonry does not interfere with the peculiar form or development of any one's religious faith. All that it asks is, that the interpretation of the symbol shall be according to what each one supposes to be the revealed will of his Creator. But so rigidly exacting is it that the symbol shall be preserved, and, in some rational way, interpreted, that it peremptorily excludes the Atheist from its communion, because, believing in no Supreme Being—no Divine Architect—he must necessarily be without a spiritual trestle-board on which the designs of that Being may be inscribed for his direction. But the operative mason required materials wherewith to construct his temple. There was, for instance, the *rough ashlar*—the stone in its rude and natural state—unformed and unpolished as it had been lying in the quarries of Tyre from the foundations of the earth. This stone was to be hewed and squared, to be fitted and adjusted by simple but appropriate implements, until it became a *perfect ashlar*, or well finished stone, ready to take its destined place in the building.

Here then, again, in these materials, do we find other elementary symbols. The rough and unpolished stone is a symbol of man's natural state—ignorant, uncultivated, and, as the Roman historian expresses it, “groveling to the earth, like the beasts of the field, and obedient to every sordid appetite;”<sup>\*</sup>—but when education has exerted its salutary influences in expanding his intellect, in restraining his hitherto unruly passions, and purifying his life—he is then represented by the perfect ashlar, or finished stone, which, under the skillful hands of the workman, has been smoothed and squared and fitted for its appropriate place in the building.

Here an interesting circumstance in the history of the preparation of these materials has been seized and beautifully appropriated by our symbolic science. We learn from the account of the temple, contained in the first Book of Kings, that “the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building.”<sup>†</sup>

Now this mode of construction, undoubtedly adopted to avoid confusion and discord among so many thousand workmen,<sup>‡</sup> has been selected as an elementary symbol of concord and harmony, virtues which are not more essential to the preservation and perpetuity of our own society than they are to that of every human association.

<sup>\*</sup> Veluti pecora, quæ natura finxit prona et obedienda ventri.—SALLUST, *Bell. Catal. i.*

<sup>†</sup> I. Kings, vi. 7. <sup>‡</sup> In further illustration of the wisdom of these temple contrivances, it may be mentioned that, by marks placed upon the materials which had been thus prepared at a distance, the individual production of every craftsman was easily ascertained, and the means were provided of rewarding merit and punishing indolence.

The perfect ashlar, therefore—the stone thus fitted for its appropriate position in the temple—becomes not only a symbol of human perfection (in itself, of course, only a comparative term), but also, when we refer to the mode in which it was prepared, of that species of perfection which results from the concord and union of men in society. It is, in fact, a symbol of the social character of the institution.

There are other elementary symbols, to which I may hereafter have occasion to revert; the three, however, already described—the rough ashlar, the perfect ashlar and the trestle-board—and which, from their importance, have received the name of “Jewels,” will be sufficient to give some idea of the nature of what may be called the “symbolic alphabet” of Masonry. Let us now proceed to a brief consideration of the method in which this alphabet of the science is applied to the more elevated and abstruser portions of the system, and which, as the temple constitutes its most important type, I have chosen to call the “Temple Symbolism of Masonry.”

Both Scripture and tradition inform us that, at the building of King Solomon's temple, the masons were divided into different classes, each engaged in different tasks. We learn, from the second chapter of Chronicles, that these classes were the bearers of burdens, the hewers of stones, and the overseers, called by the old masonic writers the *Ish sabal*, the *Ish chotzeb*, and the *Menatzchim*. Now, without pretending to say that the modern institution has preserved precisely the same system of regulations as that which was observed at the temple, we will certainly find a similarity in these divisions to the Apprentices, Fellow Crafts and Master Masons of our own day. At all events, the three divisions made by King Solomon, in the workmen at Jerusalem, have been adopted as the types of the three degrees now practiced in Speculative Masonry; and as such we are, therefore, to consider them. The mode in which these three divisions of workmen labored in constructing the temple, has been beautifully symbolized in Speculative Masonry and constitutes an important and interesting part of temple symbolism.

Thus we know, from our own experience among modern workmen, who still pursue the same method, as well as from the traditions of the order, that the implements used in the quarries were few and simple, the work there requiring necessarily, indeed, but two tools, namely, the *twenty-four inch gauge*, or two-foot rule and the *common gavel*, or stone-cutter's hammer. With the former implement, the operative mason took the necessary dimensions of the stone he was about to prepare, and with the latter, by repeated blows, skillfully applied, he broke off every unnecessary protuberance and rendered it smooth and square, and fit to take its place in the building.

And thus, in the first degree of Speculative Masonry, the Entered

Apprentice receives these simple implements, as the emblematic working tools of his profession, with their appropriate symbolical instruction. To the operative mason their mechanical and practical use alone is signified, and nothing more of value does their presence convey to his mind. To the speculative mason the sight of them is suggestive of far nobler and sublimer thoughts: they teach him to measure—not stones—but time; not to smooth and polish the marble for the builder's use—but to purify and cleanse his heart from every vice and imperfection, that would render it unfit for a place in the spiritual temple of his body.

In the symbolic alphabet of Freemasonry, therefore, the twenty-four inch gage is a symbol of time well employed; the common gavel, of the purification of the heart.

Here we may pause for a moment to refer to one of the coincidences between Freemasonry and those *mysteries*\* which formed so important a part of the ancient religions, and which coincidences have led the writers on this subject to the formation of a well supported theory that there was a common connection between them. The coincidence to which I at present allude is this: in all these mysteries—the incipient ceremony of initiation—the first step taken by the candidate was a lustration or purification. The aspirant was not permitted to enter the sacred vestibule, or take any part in the secret formula of initiation, until, by water or by fire, he was emblematically purified from the corruptions of the world which he was about to leave behind. I need not, after this do more than suggest the similarity of this formula, in principle, to a corresponding one in Freemasonry, where the first symbols presented to the apprentice are those which inculcate a purification of the heart, of which the purification of the body in the ancient mysteries was symbolic.

We no longer use the bath or the fountain, because in our philosophical system the symbolization is more abstract, if I may use the term, but we present the aspirant with the *lamb skin apron*, the *guage*, and the *gavel*, as symbols of a spiritual purification. The design is the same, but the mode in which it is accomplished is different.

Let us now resume the connected series of temple symbolism.

At the building of the temple, the stones having been thus prepared by the workmen of the lowest degree, (the apprentices, as we now call them, the novitiates of the ancient mysteries,) we are informed that they were transported to the site of the edifice on Mount Moriah, and were there placed in the hands of another class of workmen, who are now technically called the Fellow Crafts, and who correspond to the Mystes, or those who had received the second degree of the ancient mysteries. At this stage of the operative work more

\* "Each of the pagan gods had (besides the *public and open*) a *secret worship* paid unto him; to which none were admitted but those who had been selected by preparatory ceremonies, called INITIATION. This *secret worship* was termed the MYSTERIES."—WARBURTON, *Div. Leg.* I. i., p. 189.

extensive and important labors were to be performed, and accordingly a greater amount of skill and knowledge was required of those to whom these labors were intrusted. The stones having been prepared by the apprentices,\* (for hereafter, in speaking of the workmen of the temple, I shall use the equivalent appellations of the more modern masons,) were now to be deposited in their destined places in the building, and the massive walls were to be erected. For these purposes implements of a higher and more complicated character than the guage and gavel were necessary. The *square* was required to fit the joints with sufficient accuracy, the *level* to run the courses in a horizontal line, and the *plumb* to erect the whole with due regard to perfect perpendicularity. This portion of the labor finds its symbolism in the second degree of the speculative science, and in applying this symbolism we still continue to refer to the idea of erecting a spiritual temple in the heart.

The necessary preparations, then, having been made in the first degree, the lessons having been received by which the aspirant is taught to commence the labor of life with the purification of the heart, as a Fellow Craft he continues the task by cultivating those virtues which give form and impression to the character, as well adapted stones give shape and stability to the building. And hence the "working tools" of the Fellow Craft are referred, in their symbolic application, to those virtues. In the alphabet of symbolism, we find the square, the level and the plumb appropriated to this second degree. The square is a symbol denoting morality. It teaches us to apply the unerring principles of moral science to every action of our lives, to see that all the motives and results of our conduct shall coincide with the dictates of divine justice and that all our thoughts, words and deeds shall harmoniously conspire, like the well-adjusted and rightly-squared joints of an edifice, to produce a smooth, unbroken life of virtue.

The plumb is a symbol of rectitude of conduct, and inculcates that integrity of life and undeviating course of moral uprightness which can alone distinguish the good and just man. As the operative workman erects his temporal building with strict observance of that plumb-line, which will not permit him to deviate a hair's breadth to the right or to the left, so the speculative mason, guided by the unerring principles of right and truth inculcated in the symbolic teachings of the same implement, is steadfast in the pursuit of truth, neither bending beneath the frowns of adversity nor yielding to the seductions of prosperity.†

The level, the last of the three working tools of the operative

\* It must be remarked, however, that many of the Fellow Crafts were also stone-cutters in the mountains, *choteb bahor*, and, with their nicer implements, more accurately adjusted the stones which had been imperfectly prepared by the apprentices. This fact does not at all affect the character of the symbolism we are describing. The due preparation of the materials, the symbol of purification, was necessarily continued in all the degrees. The task of purification never ceases.

† The classical reader will here be reminded of that beautiful passage of HORACE, commencing with "*Justum et tenacem propositi virum*."—*Lib. iii., od. 3.*

craftsman, is a symbol of equality of station. Not that equality of civil or social position which is to be found only in the vain dreams of the anarchist or the Utopian, but that great moral and physical equality which affects the whole human race as the children of one common father, who causes his sun to shine and his rain to fall on all alike, and who has so appointed the universal lot of humanity, that death, the leveller of all human greatness, is made to visit with equal pace the prince's palace and the peasant's hut.\*

Here, then, we have three more signs or hieroglyphics added to our alphabet of symbolism. Others there are in this degree, but they belong to a higher grade of interpretation, and cannot be appropriately discussed in an essay on temple symbolism only.

We now reach the third degree, the Master Masons of the modern science, and the Epopts or beholders of the sacred things in the ancient mysteries.

In the third degree the symbolic allusions to the temple of Solomon, and the implements of Masonry employed in its construction, are extended and fully completed. At the building of that edifice, we have already seen that one class of the workmen was employed in the preparation of the materials, while another was engaged in placing those materials in their proper position. But there was a third and higher class—the master workmen—whose duty it was to superintend the two other classes, and to see that the stones were not only duly prepared, but that the most exact accuracy had been observed in giving to them their true juxtaposition in the edifice. It was then only that the last and finishing labor† was performed and the cement was applied by these skillful workmen, to secure the materials in their appropriate places, and to unite the building in one enduring and connected mass. Hence, the *trowel*, we are informed, was the most important, though of course, not the only implement in use among the master builders. They did not permit this last, indelible operation to be performed by any hands less skillful than their own. They required that the craftsmen should prove the correctness of their work by the square, level and plumb, and test, by these unerring instruments, the accuracy of their joints, and when satisfied of the just arrangement of every part, the cement which was to give an unchangeable union to the whole, was then applied by themselves.

Hence, in Speculative Masonry, the trowel has been assigned to the third degree as its proper implement, and the symbolic meaning

\* "Pallida mors æquo pulsat pede pauperum tabernas Regumque turres."—HOR. *lib. i., od. 4.*

† It is worth noticing that the verb *natzach*, from which the title of the *menatzchim* (the overseers or master masons in the ancient temple,) is derived, signifies also in Hebrew *to be perfected, to be completed*. The third degree is the perfection of the symbolism of the temple, and its lessons lead us to the completion of life. In like manner, the mysteries, says CHRISTIE, "were termed *τελεται*, *perfections*, because they were supposed to induce a perfectness of life. Those who were purified by them were styled *τελουμενοι* and *τετελεσμενοι*, that is, brought to perfection."—*Observations on Owaroff's Essay on the Eleusinian Mysteries.*

which accompanies it, has a strict and beautiful reference to the purposes for which it was used in the ancient temple; for as it was there employed "to spread the cement which united the building in one common mass," so is it selected as the symbol of brotherly love, that cement whose object is to unite our mystic association into one sacred and harmonious band of brethren.

Here, then, we perceive the first, or, as I have already called it, the elementary form of our symbolism—the adaptation of the terms and implements and processes of an operative art to a speculative science. The temple is now completed. The stones having been hewed, squared and numbered in the quarries by the apprentices—having been properly adjusted by the craftsmen and finally secured in their appropriate places with the strongest and purest cement, by the master builders, the temple of King SOLOMON presented, in its finished condition, so noble an appearance of sublimity and grandeur as to well deserve to be selected, as it has been, for the type or symbol of that immortal temple of the body, to which CHRIST significantly and symbolically alluded when he said, "Destroy this temple, and in three days I will raise it up."

This idea of representing the interior and spiritual man by a material temple, is so apposite in all its parts as to have occurred on more than one occasion to the first teachers of Christianity. CHRIST, himself, repeatedly alludes to it in other passages, and the eloquent and figurative St. PAUL beautifully extends the idea in one of his epistles to the Corinthians, in the following language: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" And again, in a subsequent passage of the same epistle, he reiterates the idea in a more positive form: "What, know you not that your body is the temple of the HOLY GHOST which is in you, which you have of God, and ye are not your own?" And Dr. ADAM CLARKE, while commenting on this latter passage, makes the very allusions which have been the topic of discussion in the present essay. "As truly," says he, "as the living God dwelt in the Mosaic tabernacle and in the temple of SOLOMON, so truly does the HOLY GHOST dwell in the souls of genuine Christians; and as the temple and all its *utensils* were holy, separated from all common and profane uses, and dedicated alone to the service of God, so the bodies of genuine Christians are holy, and should be employed in the service of God alone."

The idea, therefore, of making the temple a symbol of the body, is not exclusively masonic; but the mode of treating the symbolism by a reference to the particular temple of SOLOMON, and to the operative art engaged in its construction, is peculiar to Freemasonry. It is this which isolates it from all other similar associations. Having many things in common with the secret societies and religious mysteries of antiquity, in this "temple symbolism," it differs from them all.

## CHARGE TO THE ROSE CROSS FREEMASON.

BY GILES F. YATES,  
P. P. F. M. R. † H-R-D-M. OF KILWINNING.



Non crux lucis,  
Sed lux crucis.



### I.

DEAR BROTHER, Selfishness forego,  
Submit the cross to bear;  
So shalt thou learn and truly know  
A heav'nly CROWN to wear.

### II.

The *black-red* cross do not reject,  
Altho' it shadows grief—  
The *squares* divine, and *plumb* erect,  
Betoken sure relief.

### III.

Worldly afflictions, pains, and *death*,  
Will each a blessing prove;  
God disciplines and chasteneth\*  
Those whom he deigns to love.

### IV.

The road that's dark to vulgar eyes,  
The *good* and *wise* have trod,  
The SHADOW the profane despise,  
THE SHADOW IS OF GOD!†

### V.

The LIGHT, true "sons of light" befriends,  
Dark is to others' seeming—  
The *darkness* never comprehends  
The light that's in it beaming.‡

### VI.

"DAY'S RULER" § darkness may enshroud,  
All power and STRENGTH seem crush'd;

\* Heb. xii. 6. † "LUX umbra DEI"—Plato. Ps. xci. 1. ‡ St. John. § Gen. i. 16.

While BEAUTY mourns her *pillar* bow'd,  
And *letter'd* WISDOM hush'd.

## VII.

Tho' hush'd, its utterance does not cease—  
A "*new law*" it proclaims,  
Which speaketh words of *joy* and *peace*,  
And soul-inspiring NAMES.

## VIII.

Uncertain were LIGHT's glimpses *erst*,  
Misunderstood and vain;  
Now *vail is rent*, darkness dispersed,  
And MYSTERY *made plain*.

## IX.

When *vail* of flesh removed shall be,  
And LIFE shall death displace,\*  
Who, through a glass now darkly see,  
Shall then see face to face.†

\* \* ——— \* \* \* \*

## X.

At *buried* base of cross is sown,‡  
'Midst suffering and scorn,  
Type of *immortal bloom*, full blown,  
*The rose without a thorn!*

## XI.

The rose to *silence* consecrate—  
In silence *bend the knee*  
To the ONE *God*, MOST WISE and great,  
Enthroned in majesty.

## XII.

Due rev'rence pay—the duty's thine  
To WISDOM true—THE LIGHT—  
The mystic LOGOS—TRUTH divine,  
No *kuon*§ e'er can blight.

\* This world is called "the land of the living," but, I think, improperly. It is emphatically "the land of the dying." † St. Paul.

‡ Read analogically and applicatorily the 15th chapter of St. Paul's First Epistle to the Corinthians. Solomon's dramatic poem, ii. 1.

§ Gr. *κυων*—Anglice "dog." See a description of such characters in Ps. xxii. 16, 20; Is. lvi. 10, 11; Matt. vii. 6; Phil. iii. 2; Rev. xxii. 15.

## XIII.

Wounded she may be—*stricken down*—  
 In *tomb* or *prison* bound,  
 And *Error's* gods of wood and stone  
 With seeming triumph crown'd;

## XIV.

While bars secure the prison-door,  
 And *guards* in strong array,  
 Angels of LOVE and JUSTICE prove  
 More potent far than they.

## XV.

Around her brow a GLORY burns!  
 In *beauty* see her *rise*—  
 She to her native home returns,  
 Bright mansions in the skies.

\* \* \* \* \*

## XVI.

No more exude *water* and *blood*—  
 Lo! *joy* succeedeth *throes*—  
 The CUBE *most perfect*—*tried* of God,  
 Is changed to HEAVEN'S OWN ROSE!

\* \* \* \* \* ——— \*

## XVII.

"With *faith* and *hope*, and *love* to bless,"  
 Each perfect spirit sings,  
 "Is ris'n the SUN of righteousness  
 With healing on his wings."

## XVIII.

*The lost is found*—all *mournings* cease—  
 The *old* becometh *new*;  
 To men of hearty good will *peace*—  
 PEACE EVER BE WITH YOU !\*

## XIX.

Avaunt! ye false, and all profane,  
 Ye mythologic lies—  
 May "GOD WITH US" forever reign,  
 And TRUTH without disguise.

\* "PAX HOMINIBUS BONÆ VOLUNTATIS."—"PAX VOBISCU."\*

THE TRESTLE-BOARD;  
OR,  
THE IDEALS OF FREEMASONRY.

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BY AUG. C. L. ARNOLD.

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*"As the Operative Mason erects his temporal building in accordance with the designs laid down upon the trestle-board by the master workman, so should we, both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the Universe."*—RITUAL.

WHAT is here masonically designated as the "*trestle-board*," artists, poets and philosophers denominate the IDEAL. All things that exist, save God, are created by the ideal, or are reflexes of it. The visible creation is God's ideal wrought out in material forms; and all the works of man are copies of the ideal types he discovers on the trestle-board of his soul. Every nation exists according to an ideal, which is reflected in its life, its institutions, and manners; and the same may be said of all societies.

The duration and influence of a society will therefore necessarily depend on the loftiness and excellence of its ideals. If a society have no ideal, it can have no influence, and can exist but for a brief period; because it has no ability to arouse the enthusiasm, or command the respect and allegiance of men.

It will be most interesting to consider the masonic institution from this point of view, and to do this, is the aim of the present article.

One of the most remarkable facts appearing in the history of Freemasonry, is the facility with which, in every age, it adapted itself to the various circumstances and wants of men. Its ideals of society, of benevolence and virtue, rose higher and shone brighter, as the centuries rolled away. Commencing with the dawn of civilization, of which it was a most powerful promoter, it constructed the first temples of religion, and drew from the Ideal into the Actual the various orders of architecture. In Egypt, it laid the corner-stone of that wonderful civilization, of which the pyramids are the only remaining monuments. In Phrygia, it founded that society of architects which, at the request of SOLOMON, passed over into Judea and erected that magnificent temple which became one of the wonders of the world. In Greece, it established colleges of artists and priests, and exercised a salutary influence on both the outward and inward life of the people. At Rome, in the "*Collegia Fabrorum*," it flourished, and enjoyed peculiar privileges. According to the laws of the twelve tables—the historian tells us—the *collegia* had a right to make their own laws, and could conclude

certain treaties with each other, providing they were all conformable to the public laws. These corporations were spread, at an early period, through all the Roman states, and aided materially in propagating Roman customs, sciences, arts and laws.

In the Middle Ages, too, the institution was active through the entire of Europe, and the stupendous structures which arose in that period attest the architectural and mechanical skill of the craft.

Nor was this Medieval Masonry alone occupied with these material labors. It already meditated those immense schemes of social and political reform which, at a later period shook the European continent to its centre. It sought, also, to relieve those wants which society left unpitied and uncared for, and to redress those wrongs which the laws could not, or did not, reach.

Thus, as we trace the masonic society down from the remotest periods to the present time, we see it constantly developing new capabilities for good, and new adaptations to the wants and circumstances of our race.

This progressive development of Freemasonry, through ages, indicates that its ideals are as lofty as the thought, and as broad as the wants of humanity. Since the commencement of the eighteenth century, abandoning the sphere of material labors altogether, the masonic institution has addressed itself to the greater work of improving society, and elevating man as a moral, intellectual and immortal being.

It is plain that Freemasonry could not have survived the scourges of time, and the assaults and persecutions of its foes, nor could it have reached that respectable and influential position which it occupies to-day, had it not been for the intrinsic value of its principles and the grandeur of its ideals.

Let us proceed, then, to consider its ideal of society; of the means of human happiness; of religion and education; of human destiny and immortality.

#### I.—ITS IDEAL OF SOCIETY.

"We are taught," says the masonic ritual to the initiate, "to regard the whole human species as one family, and consequently, brethren who, created by one Almighty Parent, are to aid, support and protect each other." "The level," it also adds, "demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope. . . . And a time will come, and the wisest knows not how soon, when all distinctions but that of goodness shall cease."

The idea of Unity, Fraternity and Equality are inherent in Freemasonry; and it is for this reason that tyrants have ever looked upon the institution with so much distrust and suspicion. All the teachings of the order indicate plainly enough that it must ever be a

terrible foe to despotism and a powerful friend to freedom. No fact is more easily demonstrated, than that those progressive ideas and sentiments of republicanism which, for the last two ages, have been so rapidly making their way in human society, were elaborated in, and sent forth from, the masonic lodges of the eighteenth century. Even before the period here designated, the Templars,\* in their esoteric doctrines, embraced nations far in advance of their age. They meditated plans that contemplated the political unity of Europe—in the establishment of an immense republic, and the complete purification and reformation of the Roman Catholic faith. It was on account of this they were persecuted and destroyed by the united powers of civil and religious despotism.

Although the notions of these devoted men were confused, and their attempts premature, the ideal which they worshipped was prophetic of those institutions which, in a subsequent age, should secure the civil and spiritual freedom of man.

The entire ritual, and all the "*charges*" of Freemasonry, may be regarded as a prophecy of a golden age to come, when justice, equality and brotherly love shall prevail universally, and all social discord cease. Even the very structure and government of a masonic lodge reveal the ideal of a social and political condition, where there shall be no distinctions but those of merit, and no rank of official station but that which depends on the suffrages of the community.

But the social ideal of Freemasonry reaches further than this. It looks forward to the time when the various crafts, or, in other words, the people, emancipated from ignorance, and reinstated in their primitive rights, shall possess the earth. Few of us have considered how much our institution has done to elevate the craftsmen and mechanics, and all laborers, and give them their rightful place in society. The time is rapidly approaching when the masonic ideal of justice and equality shall be realized. The signs of the times all point to this result. Not the warriors who have spread desolation and sorrow through the earth, nor those who owe their social rank to the accident of birth or wealth; but those who have toiled usefully and endured patiently are recognized to-day as the sovereigns of the moral world. They stimulate the thoughts, control the desires, and direct the ambitions and affections of mankind. As the sweeping ages brush off the deceitful glitter of the conqueror's crown, it no longer fascinates the enslaved multitudes. Already they begin to see who are the true heroes and real benefactors of their race. The armies of craftsmen, and all laborers, exploiting usefully in their various callings, covered with the sweat and dust of productive labor, are beginning to receive that reverence and respect they are entitled to. The principle of violence is about to abdicate, and the future rulers of this world will come from the sphere of industry,

\* Vide "Philosophical History of Freemasonry," chap. 12.

marked with the honorable scars of useful toil, or from that of charity, crowned with the benedictions of the suffering and the poor. Yes: Unity, Justice and Love shall prevail. From the calm and clear sky a voice falls on the awakening nations:—"Down, ye tyrants and despots! ye grim symbols of unprincipled grandeur and legal violence! down from your throne, rooted in sweat and blood! down to your graves, whence ye shall never rise again! A new age begins to roll. The ideas of fraternity and equality shall henceforth rule the world!"

Even in the earliest times, this ideal of society—this principle of social progress—was revealed in the mystic ceremonies of the order. The initiate, passing through his various ordeals, was considered a type or representative of the human race, marching onward through its various conditions to a high degree of social refinement, perfection and enlightenment. All the ancient rites shadowed forth a more perfect social state, where Virtue, triumphant over Vice, and Truth, victorious over Error, would be installed on the throne of the world, and direct all human activities and relations.

Freemasonry recognizes the principle that society is progressive, and is capable of a far higher degree of perfection than it has as yet attained. All our charges, lectures and ceremonies plainly show this. Its constant and earnest inculcation of the sentiments of Charity, Brotherly Love, Truth, Relief and Justice, proves it. And, after becoming familiar with the teachings of the institution, who can doubt that, if its Ideal were realized in universal society, much of the selfishness, and vice, and bickering that now exist, would entirely or nearly disappear?

What great and terrible wrongs afflict society, even in this age of boasted enlightenment and perfection. In some portions of our earth, Superstition cruelly and fatally subjects millions of our race; in others, Despotism crushes millions more under its iron heel, leaving them no rest, nor liberty, nor even the hope thereof, until "the Earth, ever kind and indulgent, . . . receives him to her embrace, and piously covers his remains within her bosom."

And even here, in our own highly favored land, we find selfishness, inequality, injustice and misery enough to fill the humane heart with the profoundest grief. In every corner of our cities, towns and villages, do we see honest poverty struggling with the most adverse circumstances; every where do we tread in the midst of indescribable wretchedness—every where open before us the dwellings of hungry poverty, where oppressed and suffering Virtue hides herself and weeps.

Now, if the principle of masonic charity were thoroughly applied to life—if the social ideal of Freemasonry were realized in all the laws and institutions of society—how changed would be the scene! The Age of Discord and Injustice would disappear, and the Age of

Unity, Brotherhood and Peace would be inaugurated with universal shouts of heart-felt joy!

II.—THE MASONIC IDEAL OF HAPPINESS, KNOWLEDGE AND VIRTUE—ITS FOUNDATION.

We read in the ritual:—"By the *rough ashler*, we are reminded of our rude and imperfect state, by nature; by the *perfect ashler*, of that state of *perfection and happiness*, at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of Deity."

Here Freemasonry announces its profoundest thought on human happiness, and the means of attaining to it. And herein is seen its adaptation to the deep needs of humanity. It is the capacity for education that raises man above the brute, and so far as he neglects the means of improvement, he abdicates the glorious prerogatives of his manhood. Those who prosecute physical labors as a means of living—and the masses of our order, and of the people, are of this class—have more need of education than their more favored brethren, who can live without toil. Having fewer means of material comfort and physical enjoyment, they require other and more exalted resources. True, a man may lay up a wall, drive a team, or pursue any mechanical occupation, with considerable success, who has no education at all; but such a man is the slave of brutal instinct—the slave of ignorance, prejudice and passion; and, in those countries where the masses are kept thus ignorant, they lose the consciousness of the nobility of their nature, live only as the brutes live, and are the perpetual victims of oppression, and fraud, and violence.

In past ages, education was limited to the few. The rich and nobly born alone could command the treasures of knowledge. An impassable gulf separated the high from the low—the lord from the laborer. The latter pursued his occupation—at least all of them who were out of the pale of the *collegia fabrorum*, or ancient masonic societies—without any intelligent comprehension of it, as the beaver constructs his dwelling or the ox draws the plow. The very name of mechanic sounded plebeian, and grated harshly on aristocratic ears. But happily, as masonic principles prevail, this condition vanishes. Mechanics and laborers may walk among princes, and rise to the highest places of power, because knowledge and virtue have glorified every occupation and invested with nobility every trade. Every physical labor is now considered honorable, because the laborer—like HURAM of Tyre, the Pythagoreans, VITRUVIUS, etc.—has carried with him to his toil the light of science, the force of intellect, and the dignity of virtue.

Every citizen—at least of our happy land, where Freemasonry has achieved its most brilliant victories—whatever his station in life, has within his reach all necessary means of intellectual pro-

gress, and inexhaustible sources of a happiness as substantial as it is enduring. What happiness can compare with that of him who has stored his mind with rich thoughts and beautiful conceptions, and who sees the mystery of the universe vanishing before the light of intelligence? He may know all the ills of poverty—his table may be scantily supplied—the fire may burn low upon his hearth—the world may frown upon him, but he cannot be entirely unhappy. On the wings of science he soars away through the realm of stars, and angels are the companions of his soul!

Thus, while the ignorant and vicious man toils on hopelessly and drearily; cheered by no bright thoughts; his head ever inclining to the earth; looking upon the universe with the stupid gaze of the brute; his mind destitute of all ideas, and his heart moved by no glad inspirations; the virtuous and intelligent laborer welcomes his toil with hope and joy; because he comprehends that labor is a vocation honorable and sacred as any other. He feels himself a priest in the Temple of Nature—a co-laborer with the Supreme Architect, in adorning and beautifying the earth. He never wearies and becomes discouraged; for he catches glimpses of the sublime Truth which the great Mason-Poet\* of Germany—whose wondrous songs, even to-day, stimulate the intellects and charm the hearts of the world—has embodied in his mystic psalms:

The Mason's ways are  
A type of existence;  
And his persistence  
Is, as the days are  
Of men in this world.

\* \* \* \* \*

He hears the great voices,  
Voice of the sages,  
Of the Worlds and the Ages—  
"Choose well; your choice is  
Brief, but yet endless."

Here eyes do regard you,  
In eternity's stillness;  
Here is all fullness,  
Ye brave, to reward you—  
WORK, and despair not.

He goes forth in the morning, and the world on which he looks, swimming in sunbeams, is less bright and fair than the world that lies in his heart, which Knowledge has illuminated with her everlasting light. The mountains, barren, rocky, storm-blackened, or crowned

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\* GOETHE.

with sylvan splendors; the valleys, flower-robed, and ribboned with meandering streams; the rivers, hastening to the sea, and making music as they go; the trees, and rocks, and flowers—all the activities of Nature, and the great enterprises of Man, speak with eloquence to his soul, and reveal to his intelligent spirit the secrets of Nature and of Nature's God.

Virtue and Knowledge are, therefore, according to Masonry, matters of supreme necessity, not simply because Knowledge is power and Virtue is profitable, but because they ennoble and exalt man's higher faculties—expand his heart, and make him the recipient of enjoyments which wealth cannot purchase or procure, nor poverty, nor any outward circumstance, take away; and because, by them, he is enabled to “divest his heart and conscience of all the vices and superfluities of life; thereby fitting himself, as a living stone, for that spiritual building, that house not made with hands, eternal, in the heavens.”

### III.—THE MASONIC IDEAL OF RELIGION AND OF LIBERAL CULTURE.

“Speculative Masonry is so far interwoven with Religion as to lay us under obligations to pay that rational homage to the Derr which at once constitute our duty and our happiness. It leads the contemplative to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his divine Creator.”

“Of all the human sciences, that concerning man is certainly most worthy of the human mind, and the proper manner of conducting its several powers in the attainment of Truth and Knowledge.”

These extracts from the venerable teachings of Freemasonry, show that it takes note, at the same time, of both Religion and Education—nay, that it brings them together in a most intimate relationship. In the sublime lecture on the sciences and arts, which is contained in the second section of the second degree, this appears in a remarkable manner. That Freemasonry should be spoken of as a religious institution, or as imparting religious instruction, undoubtedly sounds strange to those who think that Religion must necessarily be confined to a particular set of theological dogmas; or, in other words, be sectarian. But why should it be thought necessary to make Religion traverse simply the narrow circle of sectarian ideas? Is it not a degradation to confine it to so limited a sphere? The Masonic Ideal is, that Religion is absolute, everlasting and unchanging; that it is not a dogma, or a collection of dogmas, but rather reverence and humility before the Awful Ideas of Infinity and Eternity—a sense of subjection to the great Law of Justice, which stretches through the Universe, and of obligation to love and serve man on earth and God in heaven. The ideas of God, retribu-

tion, a future life—these great facts of Religion—are not the property of any one sect or party; they form the ground-work of *all* creeds.

Religion, we have said, is everlasting and immutable. It is the same, yesterday, to-day, and forever. Sectarianism is but the material frame-work, changeable and perishable, which men, in different ages and countries, have raised around it. This material and human investiture of sectarian dogmas changes with the times and seasons; but that Religion, in the light of which all masons, whatever their particular creed, desire to walk—that Religion, sent forth into the world with the awful sanction of the CHRIST upon it—which, as an Ancient says, “is to visit the widow and fatherless in their afflictions, and keep ourself unspotted from the world;” that Religion, the essence of which is to love God supremely, and our neighbors as we love ourselves, can never change; being absolute, it can never pass away—and it may be taught with all its obligations, duties and hopes, and in all its beautiful applications to life, without being trammelled by any sectarian dogmas whatever.

About Religion, in its absoluteness, neither men nor sects ever dispute or quarrel. No; it shines over the human soul, clear and bright, like the eternal stars—visible to all, and always and everywhere has her voice been heard, consoling the sorrowful; fortifying the weak, and bidding the sons of men aspire to a celestial communion.

The Girard College is founded on this idea; and although that institution, and the distinguished mason whose noble charity established and endowed it, have often been abused and charged with infidelity, we do not hesitate to affirm that instruction in that school is as thoroughly religious as in any other school in the country. It was not Religion, but Sectarianism, which Mr. GIRARD desired to exclude from it. He wished to adopt, in a degree, the ancient method of instruction, which was eminently religious. With the ancient educators of our race, all the sciences were revelations from Heaven—were all holy. Art was holy, literature was holy, and these were all parts of one vast philosophy or religion, which addressed itself, not to one merely, but to the entire of the human faculties. All education, with them, was religious and moral.

It was the deep, earnest and positive faith of the ancient teachers, in the unseen and spiritual, which led them to blend, in this manner—unfortunately so, to our modern habits of thinking—the ideas of science with those of Religion. And here we moderns fall far below the ancients. We have divorced science and philosophy from Religion, and seem to regard them as quite different and distinct things. On the other hand, they contemplated the Universe from the religious point of view. All the phenomena of life—all the motions of the heavenly bodies—the whole stupendous spectacle of the world—revealed to them the presence of an unseen Intelligence. Hence,

their Religion embraced all the facts of physical science, as well as those ideas which relate exclusively to the nature and destiny of the soul. With them, Science, and Art, and Philosophy were necessary parts of Religion, and reposed on a spiritual basis. Hence instruction, with them, we have said, was religious and moral. And were they not right?

The ancient mysteries were established for human instruction, and there all the sciences were studied with reference to a higher sphere of thought. Nature, with all her laws, her motions and her mysteries, which science attempts to explain, was, in their view, only a shadow, reflex, or projection of the more substantial verities of the Unseen—the Eternal world. Philosophy itself was Religion; hence the dramas, represented in the mysteries and the rites of initiation, and all the symbols there displayed, have reference to that awful beauty which smiles upon man from every sublime and majestic form in nature. And because these dramas and rites shadowed forth some of the phenomena of nature and the motions of the heavenly bodies, we are not to infer, as some infidels have done, that they had no spiritual reference at all, but rather that those old Grecians and Egyptians were men of profound faith, who saw, in all the wonders of nature, all the motions of the starry spheres, and in all the miracles of the world, the dread shadow of that mysterious One, who, although infinite and indivisible, yet in some manner incomprehensible to human intelligence, individualizes him to every human thought, and localizes himself in every place.

Such was the ancient ideal of Religion and Education, and such is the masonic ideal to-day. Freemasonry teaches by symbols, and all symbols shadow forth the infinite and everlasting. It recognizes God as imminent in all created things, working in each blade of grass, swelling bud and opening flower, and looks upon all the sciences as so many divine methods through which the Infinite Artist reveals his mysteries to man.

Should any masonic brother, or any other, think that we are claiming too much for Freemasonry in this respect, we have only to ask him to turn to the "*charges*" and "*lectures*" published in our books, to find abundant proofs of what we assert. There we read: "The Universe is the temple of the Derry whom we serve; Wisdom, Strength and Beauty are around his throne, as pillars of his work; for his wisdom is infinite, his strength is omnipotence, and His *beauty shines forth through all his creation.*" Ancient Freemasonry invariably united all the sciences to the religious sentiment. Of ARITHMETIC, it says: "All the works of the Almighty are made in number, weight, and measure; and therefore, to understand them rightly, we ought to understand arithmetical calculations, . . . and be thereby led to a more comprehensive knowledge of our great Creator." "ASTRONOMY," it says, "is that sublime science which in-

spires the contemplative mind to soar aloft and read the wisdom and beauty of the Creator in the heavens. How nobly eloquent of God is the celestial hemisphere, spangled with the most magnificent symbols of his infinite glory!" And, discoursing of GEOMETRY, it says: "By it we discover the power, wisdom and goodness of the GRAND ARTIFICER, and view with delight the order and beauty of his works, and the proportions which connect all parts of his immense Universe."

Freemasonry, therefore, in the spirit of true reverence, consecrates all to God; the worlds with the sublime mysteries, and the human mind with its mighty powers, and the sciences it has discovered and explained.

#### IV.—THE MASONIC IDEAL OF HUMAN DESTINY AND THE IMMORTAL LIFE.

This is revealed in the "*ritual*," as well as the "*charges*" of the order. All the initiatory dramas are progressive, and indicate that humanity and man are created for continual advancement. The funeral dirge of the brotherhood breathes a spirit of profound faith in immortality, and the everlasting progress of the soul.

"Here another guest we bring,  
Seraphs of celestial wing;  
To our fun'ral altar come;  
Waft this friend and brother home.  
There, enlarged, thy soul shall see  
What was veiled in mystery;  
Heavenly glories of the place,  
Show his Maker face to face."

It is on this account that Masonry insists on a liberal culture of the soul. It teaches that the treasures of the intellect and heart are the only possessions inaccessible to change and decay. These alone will last. All else will pass away! Riches, glory—the pomp and splendor of time—the world's vanity—all will vanish like a wreath of smoke. But the SOUL WILL LIVE, and will be ever and ever ascending, as by a sublime initiation, through the degrees of perfection which will never end! Its progress in this world is the prophecy of a progress that is everlasting. Every step taken in the road of science and virtue, is an upward progress in that star-paved path where angels walk.

These are the grand thoughts that underlie our ritual; and they are surely worthy of the most serious consideration on the part of every mason. Imbued with these ideas, the earnest and intelligent brother will labor constantly to discharge every duty with fidelity, "divesting his heart and conscience of all the vices and superfluities of life, thereby fitting his mind as a living stone for that spiritual building—that house not made with hands, eternal in the heavens."

## THE NINE GREAT TRUTHS IN MASONRY.

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THERE are nine GREAT TRUTHS which are at the foundation of Freemasonry—truths which it is its mission to teach—and which, as constituting the very essence of that sublime system which gives to the venerable institution its peculiar identity as a science of morality, it behooves every disciple diligently to ponder and inwardly to digest.

### **The First Great Truth in Masonry is this :**

No man hath seen God at any time. He is One, Eternal, All-Powerful, All-Wise, Infinitely Just, Merciful, Benevolent and Compassionate Creator and Preserver of all things, the Source of Light and Life, coextensive with Time and Space; Who thought, and with the Thought, created the Universe and all living things, and the souls of men: THAT IS:—the PERMANENT; while every thing beside is a perpetual genesis.

### **The Second Great Truth in Masonry is this :**

The Soul of Man is Immortal; not the result of organization, nor an aggregate of modes of action of matter, nor a succession of phenomena and perceptions; but an EXISTENCE, one and identical, a living spirit, a spark of the Great Central Light, that hath entered into and dwells in the body; to be separated therefrom at death, and return to God who gave it: that doth not disperse or vanish at death, like breath or a smoke, nor can be annihilated; but still exists, and possesses activity and intelligence, even as it existed in God, before it was enveloped in the body.

### **The Third Great Truth in Masonry is this :**

The impulse which directs to right conduct, and deters from crime, is not only older than the ages of nations and cities, but coeval with that Divine Being who sees and rules both heaven and earth. Nor did TARQUIN less violate that Eternal Law, though in his reign there might have been no written law at Rome against such violence; for the principle that impels us to right conduct, and warns us against guilt, springs out of the nature of things. It did not begin to be law when it was first *written*, but when it *originated*, and it is coeval with the Divine Intelligence itself. The consequence of virtue is not to be made the end thereof; and laudable performances must have deeper roots, motives and instigations, to give them the stamp of virtues. If a man shall lay down as the chief good that which has no connection with virtue, and measure it by his own

interests, and not according to its moral merit; if such a man shall act consistently with his own principles, and is not sometimes influenced by the goodness of his heart, he can cultivate neither friendship, justice nor generosity. It is impossible for the man to be brave, who shall pronounce pain the greatest evil; or temperate, who shall propose pleasure as the highest good.

**The Fourth Great Truth in Masonry is this:**

The moral truths are as absolute as the metaphysical truths. Even the Deity cannot make it that there should be effects without a cause, or phenomena without substance. As little could He make it to be sinful and evil to respect our pledged word, to love truth, to moderate our passions. The principles of Morality are axioms, like the principles of Geometry. The moral laws are the necessary relations that flow from the nature of things, and they are not created by, but have existed eternally in God. Their continued existence does not depend upon the exercise of His WILL. Truth and Justice are of His ESSENCE. Not because we are feeble and God omnipotent, is it our duty to obey his law. We may be forced, but are not under obligation, to obey the stronger. God is the principle of Morality, but not by His mere will, which, abstracted from all other of His attributes, would be neither just nor unjust. Good is the expression of His will, in so far as that will is itself the expression of eternal, absolute, uncreated justice, which is *in* God, which His will did not create; but which it executes and promulgates, as our will proclaims, and promulgates, and executes the idea of the good which is in us. He has given us the law of Truth and Justice; but He has not arbitrarily instituted that law. Justice is inherent in His will, because it is contained in His intelligence and wisdom, in His very nature and most intimate essence.

**The Fifth Great Truth in Masonry is this:**

There is an essential distinction between Good and Evil; what is just and what is unjust; and to this distinction is attached, for every intelligent and free creature, the absolute obligation of conforming to what is good and just. Man is an intelligent and free being—free, because he is conscious that it is his duty, and because it is *made* his duty, to obey the dictates of truth and justice, and therefore he must necessarily have the power of doing so, which involves the power of *not* doing so—capable of comprehending the distinction between good and evil, justice and injustice, and the obligation which accompanies it, and of naturally adhering to that obligation, independently of any contract or positive law; capable also of resisting the temptations which urge him toward evil and injustice, and of complying with the sacred law of eternal justice.

That man is not governed by a resistless Fate or inexorable Destiny, but is free to choose between the evil and the good: that Justice and Right, the Good and Beautiful, are of the essence of the Divinity, like His Infinitude; and therefore they are laws to man: that we are conscious of our freedom to act, as we are conscious of our identity, and the continuance and connectedness of our existence; and have the same evidence of one as of the other; and if we can put *one* in doubt, we have no certainty of *either*, and every thing is unreal: that we can deny our free will and free agency, only upon the ground that they are in the nature of things impossible; which would be to deny the Omnipotence of God.

**The Sixth Great Truth in Masonry is this :**

The necessity of practicing the moral truths, is *obligation*. The moral truths, necessary in the eye of reason, are obligatory on the will. The moral obligation, like the moral truth that is its foundation, is *absolute*. As the necessary truths are not more or less necessary, so the obligation is not more or less obligatory. There are degrees of importance among different obligations; but none in the obligation itself. We are not *nearly* obliged, *almost* obliged. We are wholly so, or not at all. If there be any place of refuge to which we can escape from the obligation, it ceases to exist. If the obligation is absolute, it is immutable and universal. For if that of to-day may not be that of to-morrow—if what is obligatory on *me* may not be obligatory on *you*—the obligation would differ from itself, and be variable and contingent. This fact is the principle of all morality. That every act contrary to right and justice, deserves to be repressed by force, and punished when committed, equally in the absence of any law or contract: that man naturally recognizes the distinction between the merit and demerit of actions, as he does that between justice and injustice, honesty and dishonesty; and feels, without being taught, and in the absence of law or contract, that it is wrong for vice to be rewarded or go unpunished, and for virtue to be punished or left unrewarded: and that, the DEITY being infinitely just and good, it must follow, as a necessary and inflexible law, that punishment shall be the result of Sin—its inevitable and natural effect and corollary, and not a mere arbitrary vengeance.

**The Seventh Great Truth in Masonry is this :**

The immutable law of God requires that, besides respecting the absolute rights of others, and being merely just, we should do good, be charitable, and obey the dictates of the generous and noble sentiments of the soul. Charity is a law, because our conscience is not satisfied nor at ease if we have not relieved the suffering, the dis-

tressed and the destitute. It is to *give* that which he to whom you give has no right to *take* or *demand*. To be charitable is obligatory on us. We are the almoners of God's bounties. But the obligation is not so precise and inflexible as the obligation to be *just*. Charity knows neither rule nor limit. It goes beyond all obligation. Its beauty consists in its liberty. "He that loveth not, knoweth not God; FOR GOD IS LOVE. If we love one another, God dwelleth in us, and His love is perfected in us. God is love; and he that dwelleth in love, dwelleth in God, and God in Him." To be kindly affectioned one to another with brotherly love; to relieve the necessities of the needy, and be generous, liberal and hospitable; to return to no man evil for evil; to rejoice at the good fortune of others, and sympathize with them in their sorrows and reverses; to live peaceably with all men, and repay injuries with benefits and kindness; these are the sublime dictates of the Moral Law, taught, from the infancy of the world, by Masonry.

**The Eighth Great Truth in Masonry is this :**

That the laws which control and regulate the Universe of God are those of motion and harmony. We see only the isolated incidents of things, and with our feeble and limited capacity and vision cannot discern their connection, nor the mighty chords that make the apparent discord perfect harmony. Evil is merely apparent, and all is in reality good and perfect. For pain and sorrow, persecution and hardships, affliction and destitution, sickness and death, are but the means by which alone the noblest virtues could be developed. Without them, and without sin and error, and wrong and outrage, as there can be no effect without an adequate cause, there could be neither patience under suffering and distress; nor prudence in difficulty; nor temperance to avoid excess; nor courage to meet danger; nor truth, when to speak the truth is hazardous; nor love, when it is met with ingratitude; nor charity for the needy and destitute; nor forbearance and forgiveness of injuries; nor toleration of erroneous opinions; nor charitable judgment and construction of men's motives and actions; nor patriotism, nor heroism, nor honor, nor self-denial, nor generosity. These and most other virtues and excellencies would have no existence, and even their names be unknown; and the poor virtues that still existed, would scarce deserve the name; for life would be one flat, dead, low level, above which none of the lofty elements of human nature would emerge; and man would lie lapped in contented indolence and idleness, a mere worthless negative, instead of the brave, strong soldier against the grim legions of Evil and rude Difficulty.

**The Ninth Great Truth in Masonry is this :**

That the JUSTICE, the WISDOM and the MERCY of God are alike infinite, alike perfect, and yet do not in the least jar or conflict one with the other; but form a Great Perfect Trinity of Attributes, three and yet one: that, the principle of merit and demerit being absolute, and every good action deserving to be rewarded, and every bad one to be punished, and God being as just as He is good; and yet the cases constantly recurring in this world, in which crime and cruelty, oppression, tyranny and injustice are prosperous, happy, fortunate, and self-contented, and rule and reign, and enjoy all the blessings of God's beneficence, while the virtuous and good are unfortunate, miserable, destitute, pining away in dungeons, perishing with cold, and famishing with hunger—slaves of oppression, and instruments and victims of the miscreants that govern; so that this world, if there were no existence beyond it, would be one great theatre of wrong and injustice, proving God wholly disregarding of His own necessary law of merit and demerit;—it follows that there must be another life, in which these apparent wrongs shall be repaired: That all the powers of man's soul tend to infinity; and his indomitable instinct of immortality, and the universal hope of another life, testified to by all creeds, all poetry, all traditions, establish its certainty; for man is not an orphan; but hath a Father in heaven: and the day must come when Light and Truth, and the Just and Good shall be victorious, and Darkness, Error, Wrong and Evil be annihilated, and known no more forever: That the universe is one great Harmony, in which, according to the faith of all nations, deep-rooted in all hearts in the primitive ages, Light will ultimately prevail over Darkness, and the Good Principle over the Evil; and the myriad souls that have emanated from the Divinity, purified and ennobled by the struggle here below, will again return to perfect bliss in the bosom of God, to offend against whose laws will then be no longer possible.

**The One Great Lesson taught to us as Masons is, therefore, this :**

That to that state and realm of Light and Truth and Perfection, which is absolutely certain, all the good men on earth are tending; and if there is a law from whose operation none are exempt, which inevitably conveys their bodies to darkness and to dust, there is another not less certain, nor less powerful, which conducts their spirits to that state of Happiness and Splendor and Perfection, the bosom of their Father and their God. The wheels of Nature are not made to roll backward. Every thing presses on to Eternity. From the birth of Time an impetuous current has set in, which bears all the sons of men toward that interminable ocean. Meanwhile, Heaven is attracting to itself whatever is congenial to its nature, is enrich-

ing itself by the spoils of the Earth, and collecting within its capacious bosom whatever is pure, permanent, and divine, leaving nothing for the last fire to consume but the gross matter that creates concupiscence; while every thing fit for that good fortune shall be gathered and selected from the ruins of the world, to adorn that Eternal City.

Let every mason, then, obey the voice that calls him thither. Let us seek the things that are above, and be not content with a world that must shortly perish, and which we must speedily quit, while we neglect to prepare for that in which we are invited to dwell for ever. While every thing within us and around us reminds us of the approach of death, and concurs to teach us that this is not our rest, let us hasten our preparations for another world, and earnestly implore that help and strength from our Father, which alone can put an end to that fatal war which our desires have too long waged with our destiny. When these move in the same direction, and that which God's will renders unavoidable shall become our choice, all things will be ours; life will be divested of its vanity, and death disarmed of its terrors.

A. P.

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FORMS AND CEREMONIES.—Man is an intellectual, a spiritual being. But this spiritual being is also corporeal; this intellectual being can receive impressions from an earthly source only through the medium of the outward senses. Whatever is to be addressed to man, with the design to affect his conduct and character, must be adapted to both portions of his compound nature. It must be suited to influence his thoughts and feelings, but it cannot reach these, except through the avenues of sight and hearing; to these faculties, also, it must be adapted. Religion, though in itself a spiritual thing, cannot dispense with external means for its communication and development.

—BULLFINCH.

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THERE is a God of Infinite Perfection. The soul of each man is destined to Eternal Life. These are the two greatest truths which human consciousness as yet has ever entertained. They are the most important; and if the human treasures of thought were to go to the ground and perish, all save what some few men grasped in their hands, and fled off with, escaping from a new deluge, I should clutch these two truths as the most priceless treasure which the human race had won, and journey off with them to pitch my tent anew, and with these treasures build up a fresh and glorious civilization.—PARKER.

F-I

CLASSICAL FREEMASONRY,  
AS DEVELOPED IN THE POETRY OF THE ANCIENTS.

BY J. F. ADAMS, M. D.

ALTHOUGH we have no certain guide to lead us through that labyrinth, in which we grope for the discovery of Truth, and are so often entangled in the maze of error, when we attempt to trace the origin of Freemasonry in the manners of *remote* antiquity; yet, in what may be considered its *classical* period, we trust to be able to point out a moral and philosophical resemblance in the principal objects which occur in this research.

Poetry was originally of an earlier date than philosophy. The different species of the former were brought to a certain pitch of perfection before those of the latter had been cultivated in an equal degree. Imagination shoots forth to its full growth, and even becomes wild and luxuriant, when the reasoning faculty is only beginning to bud, and is wholly unfit to connect the series of accurate deduction. The information of the senses, from which fancy generally borrows her sublimest images, always obtains the earliest credit, and never fails to make the most lasting impressions. PLATO says, that Poetry was originally an inspired imitation of those objects which produced either pleasure or admiration. To excite the feelings and passions, no method could have been so effectual as that of celebrating the perfection of the Powers, who were supposed to preside over nature. The ode, therefore, in its first formation, was a song in honor of these Powers, either sung at *solemn festivals*, or after the days of AMPHION, who was the inventor of the lyre. Thus HORACE tells us:

"Musa dedit fidibus Divos, puerosque Divorum." \*

"The Muse to nobler subjects turned her lyre,  
Gods, and the sons of Gods, her songs inspire."—FRANCIS.

In this infancy of the arts, when it was the business of the muse, to excite admiration by his songs, as the same poet informs us:

"Publica privatis secernere, sacra prophanis;  
Concubitu prohibere vago, dare jura maritis,  
Oppida moliri, leges includere ligno."

"Poetic wisdom marked with happy mean,  
Public and private, sacred and profane,  
The wandering joys of lawless love suppress,  
With equal rites the wedded couple blest,  
Plann'd future towns and instituted laws, &c.—FRANCIS.

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\* HOR. de Art. Poet.

This was accomplished without difficulty by the first performers in this art, because they were themselves employed in the occupation which they describe. They contented themselves with painting in the simplest language the external beauties of nature, and with conveying an image of that age in which men generally lived on the footing of *equality*—*they met on the level and parted on the square*.

In succeeding ages, when manners became more polished, and the refinements of Luxury were substituted in place of the simplicity of Nature, men were still fond of retaining an idea of this happy period. \*

Though we must acknowledge that the poetic representations of a golden age are chimerical, and that descriptions of this kind were not always measured by the standard of truth, yet it must be allowed, at the same time, that, at a period when manners were uniform and natural, the Eclogue, whose principal excellence lies in exhibiting simple and lively pictures of common objects and common characters, was brought at once to a state of greater perfection by the persons who introduced it, than it could have arrived at in a more improved and enlightened era. It was, therefore, to lyrical poetry that the philosophical axioms and moral ethics so conspicuous in Freemasonry owe their adornment. The poet in this branch of his art proposed, as his principal aim, to excite admiration; and his mind, without the assistance of critical skill, was left to the unequal task of presenting succeeding ages with the rudiments of science. The Lyric poet took a more diversified and extensive range than the Pastoral poet. The former's imagination required a strong and steady rein to correct its vehemence and restrain its rapidity. Though, therefore, we can conceive, without difficulty, that the latter in his poetic effusions might contemplate only the external objects which were presented to him, yet we cannot so readily believe that the mind, in framing a theogony, or in assigning distinct provinces to the powers who were supposed to preside over nature, could, in its first essays, proceed with so calm and deliberate a pace through the fields of invention. It will be necessary to briefly sketch over the period in Grecian history, before the advent of ORPHEUS, that great reformer, who introduced the celebrated Mysteries which were called after him, and in which so many points of resemblance are to be found in modern Freemasonry.

The inhabitants of Greece, who make so eminent a figure in the records of science, as well as in the history of the progression of empire, were originally a savage and lawless people, who lived in a state of war with one another, and possessed a desolate country,

\* Elle ne doit pas s'en tenir à la simple représentation du vrai réel, qui rarement seroit agréable; elle doit s'élever jusqu'au *vrai idéal*, qui tend à embellir le vrai, tel qu'il est dans la nature, et qui produit dans la Poésie comme dans la Peinture le dernier point de perfection, etc.—Mém. DE LIT. *ib. sup*

from which they expected to be driven by the invasion of a foreign enemy. Even after they had begun to emerge from this state of absolute barbarity, and had built rude cities to restrain the encroachments of the neighboring nations, the inland countries continued to be laid waste by the depredations of robbers, and the maritime towns were exposed to the incursions of pirates.

Ingenious as the Grecians were, the terror and suspense in which they lived for a considerable time, kept them unacquainted with the arts and sciences which were flourishing in other countries. When, therefore, a genius capable of civilizing them started up, it is no wonder that they held him in the highest estimation; and concluded that he was either descended from or inspired by some of those Divinities whose praises he was employed in rehearsing.

Such was the situation of Greece, when LINUS, ORPHEUS and MUSEUS, the first poets whose names have reached posterity, made their appearance on the theatre of life. These writers undertook the difficult task of reforming their countrymen, and of establishing a theological and philosophical system.

Authors are not agreed as to the persons who introduced into Greece the principles of philosophy. TATIAN will have it that the Greek philosophy came originally from Egypt,\* while LAERTIUS, who certainly was no better informed, will allow foreigners to have had no share in it. He ascribes its origin to LINUS, and says, expressly, that LINUS, the father of Grecian poetry, was the son of MERCURY and the muse URANIA; and that he sung of the generation of the world; of the course of the sun and moon; of the origin of animals and the principle of vegetation. He taught, says the same author, that all things were formed at one time and that they were jumbled together in a chaos.†

But we are told, upon even better authority, that both ORPHEUS and MUSEUS traveled into Egypt, and infused the *traditionary* learning of a cultivated people into the minds of their own illiterate countrymen.‡

The name of ORPHEUS, consecrated as it is by the veneration paid to it in all ages, from the remotest antiquity, bears the same relation to science in the earliest period of society, as that of CÆSAR or ALEXANDER could be supposed to do to war. He is handed down to us as a philosopher, who taught the knowledge of God, and laid down the rudiments of science; as a lawgiver, who reformed his countrymen, or rather who brought a horde of savages to live in society; as a priest, who instituted the worship of the gods and the sacred rites of religion; § and finally, as a poet, unequalled in harmony, sweetness and energy.

In these several points of view, we propose to consider him as the originator of those mysteries which bear his name. And, in order to

\* Orat. con. Graec.

† תוֹרֵךְ וְלֹא כֶּסֶף Vold and without shape, as in Gen., i. 2.

‡ HEROD., liber i., c. 9.

§ Thus HORACE distinguishes him by the name of *Sacer interpretæq; Deorum*.

identify them with this great man, it will be necessary to review his character and writings. ORPHEUS flourished at the time when the celebrated Argonautic expedition was undertaken, which renders him contemporary with the judges of the Jewish nation before the regal government was established. The wonderful effects that are ascribed to his lyre, and the power which he is said to have possessed over the minds of men in this early and uncultivated period, lead us naturally to suppose that his own mind must have not only received from nature a higher share of intellectual qualities than others, but that these must likewise have been improved by experience and study. Accordingly, we are informed that both he and his pupil MUSÆUS traveled into Egypt, and, in that land of mystery and allegory, acquired the first principles of that mythology which he afterward taught, and which, developed into its full luxuriance, we regard with admiration as the highest effort of creative genius. Here it was that he learned first to sing of the generation of the gods, of the birth of the giants, of the *creation of the world*, and of the *origin of man*: he sung, we are told, of the ether, as separated from night and chaos; of the LIGHT that first illuminated the world;\* of LOVE, as the operating principle in this work; he distinguished a first cause from inferior ministers; and, in order to impress these lessons more powerfully on the minds of his wondering audience, he professed in all to be inspired by the power of divine illumination. We must, however, acknowledge, that as authors are at a loss with regard to the writings of ORPHEUS, so they differ still more from each other in their account of his theology. By some he is allowed to be the father of Polytheism, on account of his deducing the generation of the gods. Others, however, considering his doctrines as mysterious exhibitions of the most sublime truths, affirm that he inculcated the belief of the divine unity and self-existence; insist, in proof of this, upon the esteem in which he was held by the Pythagorean and Platonic philosophers; and assert, that his seeming belief of Polytheism arose from the characters of the people whom he addressed, who were wholly uncultivated, and whose attention could only be arrested by the objects of sense.† These opinions, however apparently contradictory to each other, may yet, we think, be reconciled, especially when we consider that the Orphic philosophy was veiled in allegory. Upon this hypothesis, we need only suppose that ORPHEUS, as a poet, took the liberty of giving expression and action to the most important of those objects which he undertook to delineate; and we may believe that he might appear to have inculcated Polytheism at the time when he acknowledged the unity of God. Thus the names of Minerva, Mars, Apollo, Hermes, &c., and the actions in which these are particularly engaged, will be con-

\* Σὺνδ, περὶ ΟΡΦ. Τμήθ &c. וְיִאמְרוּ אֱלֹהִים יְהוָה אֱלֹהֵי יִשְׂרָאֵל וְיִהְיֶה אֱלֹהֵי יִשְׂרָאֵל Gen. i. 3. This, LONGINUS considers the most sublime passage in the Holy Scriptures.

† See BRUNS, Archæol. Philosoph., pp. 120, 121.

sidered only as various personifications of the attributes ascribed to the Supreme Being, representing his wisdom, power, universal intelligence, and that care with which he superintends the government of mankind. This is the manner in which HOMER appears to have contemplated the Deity and his perfections as the moral Governor of the Universe. When displayed with such strength of coloring by a creative imagination, to a superficial mind they may appear as so many separate Beings; whereas, when the vail is thrown aside, they are beheld as emanations from the Supreme Mind, which enlighten, indeed separately, the various departments of his government; but which all of them centre, when traced to their source, in one complete and undivided Original. If ORPHEUS was great as a poet, he was still greater as a musician. When the Reformer of mankind tuned his lyre, and raised the minds of his hearers to the contemplation of these sublime objects; accompanying the researches of philosophy with the irresistible charms of melodious versification, they grew insensibly mild as they listened, and their thoughts were exalted by the greatness of his subjects—their ferocity was subdued by the sweetness and harmony of his numbers, and succeeding generations, astonished at the change which this divine poet had wrought upon the characters of mankind, fabled that he had taught the woods to dance, the streams to hang suspended, the tiger to leave his prey, and even the lion to become gentle, obsequious and submissive:

*Silvestres homines, Sacer, Interpretæ; Deorum  
Cædibus and victu fædo deterruit ORPHEUS;  
Dictus ob hoc lenire tigres rabidosq: leones.—HOR.*

The wood-born race of men when ORPHEUS tamed,  
From acorns and from mutual blood reclaim'd,  
The Priest divine was fabled to assuage  
The tiger's fierceness and the lion's rage.—FRANCIS.

Without, therefore, falling into the error of those who attempt to deduce from the inspired writings every absurdity of mythology, and almost every stroke of excursive imagination, it may, we think, be supposed that the Greek poet, during his residence among the Egyptians, became acquainted with these twin arts of poetry and music, in which he excelled in their highest perfection, from models preserved by that cultivated people, but which had a Hebrew origin, and were originally appropriated to the worship of God, among a people consecrated to his service. Thus the ΤΜΝΟΣ or "Song of Praise" of the Supreme Being, was originally introduced by ORPHEUS, and sung at the initiation of candidates into the sacred rites or mysteries. These mysteries were, at a remote period, in the highest estimation, and exercised an important influence over the intellectual development of mankind. ORPHEUS is said to have been taught his

mysteries by the Idæan Dactyli, and to have introduced them into Thrace, whence they were gradually propagated throughout all Greece by his initiated followers. The nature of these mysteries is involved in an impenetrable vail of obscurity; but there can be no doubt that they partook of the general character of all mysteries, inculcating a purer knowledge of religion than was compatible with the superstitious observances then prevalent. On the union of these mysteries with the Bacchanalian orgies, they fell into merited contempt, and were at length gradually disused. The initiated in these mysteries, as well as the persons employed to initiate candidates in them, were called, in some cases, *Orpheotelestæ*.\*

The word mystery has been by some traced to the Hebrew מסתר, to hide, whence *mystar*, a thing concealed; formed from which is the Greek μυστηριον; old French *mestier*; English *mystery*, and old English *mistar*, a trade or *craft*, the learning of which was something occult and mysterious.† A very clear and concise account of the Egyptian mysteries has been given by Sir G. WILKINSON, in his *Manners and Customs of the Ancient Egyptians*, of which the following abstract will convey a good description:—"The Egyptian mysteries consisted of two degrees, denominated greater and less; and to become qualified for admission into the higher class, the aspirant must have passed through those of the inferior degree. The priests alone could arrive at a thorough knowledge of the greater mysteries; but so sacred were these secrets held, that many members of the sacerdotal order were not admitted to a participation in them at all, and those alone were selected for initiation who had proved themselves virtuous and deserving of the honor." "The Egyptians," says CLEMENT, of Alexandria, "neither intrusted their mysteries to every one, nor degraded the secrets of divine matters by disclosing them to the profane, reserving them for the heir-apparent of the throne, and for such of the priests as excelled in virtue and wisdom." But there can be little doubt that, at a later period, the same liberality, as to the admission of the laity, which characterized the Eleusinian and other mysteries, prevailed in Egypt, and that many laymen, and even some foreigners, were admitted to the lesser mysteries. The Orphean and Eleusinian mysteries constitute the great models on which all succeeding mysteries were formed. These festivals were instituted at Eleusis, in honor of CERES and PROSERPINE, the former of whom was believed to have taught the inhabitants the art of agriculture and the holy doctrine—a doctrine which was said not only to purify the heart from sin and expel ignorance from the mind, but to insure also the favor of the gods, and to open the gates of immortal felicity to the initiated.‡ The mysteries, like those of Egypt, were of two

\* BRANDE'S Encyclo. † Id. ‡ At their entrance, candidates had to purify themselves by washing their hands in holy water; they were, at the same time, admonished to present themselves with pure minds, without which the external cleanness of the body would by no means be accepted:

The prince with living water sprinkled o'er  
His limbs and body; then approach'd the door.—ÆNEID, vi. 865.

kinds, the less and the greater—held at two different periods of the year, and at two different places: the lesser, which were introductory to the greater, being celebrated at Agræ, on the banks of the Ilyssus; the greater at Eleusis. The celebration of the greater mysteries occupied nine days, chiefly devoted to the sacrifices, processions and other acts of worship; and during this period the judicial tribunals were closed; an armistice was proclaimed; private enmities were hushed, and death was decreed by the Athenian senate against any one, how high soever in rank, who should disturb the sanctity of the rites. The ceremonies of *initiation* into both the lesser and greater mysteries were conducted by four priests—HIEROPHANT,\* DADOUCHOS, HIEROKERYX, and EPIDOMIAS; and these again were assisted by numerous inferior functionaries, to whom various appellations were given, indicative of their several duties. The examination of those who had been purified by the lesser mysteries, and who were preparing for the greater, was apparently vigorous.† “But as the benefit of initiation was great, such as were convicted of witchcraft, murder, even though unintentional, or any other heinous crimes, were debarred from those mysteries.”‡ A child, styled *the child of holiness*, whose innocence, it was believed, of itself endowed him with capacity to fulfill the requirements of the mysteries, was selected to conciliate the Deity in the name of the initiated. Of the ceremonies which attended the initiation, we know but little; since every postulant was required, under the most dreadful oaths, to conceal whatever he saw or heard within the hallowed precincts; and he who violated the oaths was not only put to death, but devoted to the execration of all posterity. Crowned with myrtle and enveloped in robes, which, from this day, were preserved as sacred relics, the novices were conducted beyond the boundary impassable to the rest of men. The hierophant, with his symbols of supreme Deity and his three assistants, were carefully visible. Lest any should have been introduced not sufficiently prepared for the rites, the herald exclaimed, “*Far from hence the profane, the impious, all who are polluted by sin!*” If any such were present, and did not instantly depart, death was the never-failing doom. The *skins*§ of new slain victims were now placed under the feet of the novices, the ritual of initiation was read, and hymns were chaunted in honor of CERES. One of these hymns has been translated as follows: “I will declare a secret to the initiated, but let the doors be shut against the profane. But thou, MUSEUS, the offspring of fair SELENE, attend carefully to my song; for I shall speak of important truths. Suffer not, therefore, the former prepossessions of your mind to deprive you of that happy life which the knowledge of these mysterious truths will procure you. But look on the divine nature, incessantly contemplate

\* Revealer of Holy Things.

† BRANDE'S Encyclopædia.

‡ BELL'S Panth.

§ The lamb skin has been in all ages the badge of innocence and purity.

it, and govern well the mind and heart. Go on in the right way, and see the sole Governor of the World. HE IS ONE, and of himself alone; *and to that one all things owe their being.* He operates through all, was never seen by mortal eyes, but does himself see every thing.\* The novices moved on, while a deep sound arose from beneath, as if the earth itself were complaining; the thunder pealed, the lightning flashed, and spectres glided through the vast obscurity, moaning, sighing and groaning.

"Of various forms, unnumber'd spectres more—  
Centaur's and double shapes—besiege the door.  
Before the passage horrid Hydra stands,  
And Briareus with his hundred hands;  
Gorgons, Geryon with his triple frame,  
And vain Chimæra vomits empty flame."

DRYDEN'S *ÆNEID*, i. 6.

Mysterious shades, the messengers of the infernal deities—Anguish, Madness, Famine, Disease, and Death—flitted around,† and the explanations of the hierophant, delivered in a solemn voice, added to the horrors of the scene. This was intended as a representation of the infernal regions, where Misery had its seat. As they advanced, amidst the groans which issued from the darkness, were distinguished those of the suicides—thus punished for cowardly deserting the post which the gods had assigned them in this world. But the scenes which the novices had hitherto beheld seemed to be a sort of purgatory,‡ where penal fires and dire anguish, and the unutterable horrors of darkness were believed, after countless ages of suffering, to purify from the guilt acquired in this mortal life. Suddenly the bursting open of two vast gates, with a terrific sound, dimly displayed to their sight, and faintly bore to their ears, the torments of those whose fates were everlasting—who had passed the bounds beyond which there is no hope.

"Obscure they went through dreary shades that led  
Along the waste dominions of the dead.  
Thus wander travelers in woods by night,  
By the moon's doubtful and malignant light."

DRYDEN'S *ÆNEID*, vi.

\* Div. Leg., vol. i. p. 154.

† "Revengeful Cares and sullen Sorrows dwell,  
And pale Diseases and repining Age,  
Want, Fear, and Famine's unresisted rage;  
Here Toils and Death, and Death's half brother, Sleep."  
DRYDEN'S *ÆNEID*, vi. 385.

‡ "The few, so cleansed, to these abodes repair,  
And breathe, in ample fields, the soft Elysian air.  
Then are they happy, when by length of time  
The scurf is worn away of each committed crime;  
No speck is left of their habitual stains;  
But the pure ether of the soul remains."  
DRYDEN'S *ÆNEID*, vi.

On the horrors of this abode of anguish and despair a curtain may be dropped—the subject is unutterable. Onward proceeded the novices, and were soon conducted into another region—that of everlasting bliss, the sojourn of the just—of those whose hearts had been purified, and whose minds had been enlightened by “the holy doctrine.” This was Elysium, the joys of which were equally unutterable—equally incomprehensible to mortals not admitted into these mysteries. Here a vail was, in like manner, thrown over this scene.\*

When we come to reduce this to a plain statement of facts, at what do we arrive? We find that a candidate for initiation had to be a man of unblemished character. The code of morals to which he had to subscribe, and in which he was afterward instructed, was based upon the highest principles of virtue and wisdom. He became from that moment identified with all that was pure—an enemy to sin—and a regenerated being. Is there no resemblance here? We think there is a strong likeness to genuine Freemasonry—so strong, that we scarcely know how to consider them distinct from each other.

The essential principles—such as a belief in one God,† the doctrine of rewards and punishments, the resurrection of the body, and the immortality of the soul—are the same.

The verses which, according to Bishop Warburton, were sung in the Eleusinian Mysteries, contained the following passage :

*“Pursue thy path rightly, and contemplate the King of the world: He is One, and of himself alone, and to that One all things have owed their being. He encompasses them. No mortal hath beheld him; but he sees every thing.”*

Before the initiation commenced, it was customary for the officiating priest to inquire aloud, “Who is fit to be present at this ceremony?” The answer given was, “Honest, good, and harmless men.” He again ejaculated, “Holy things are for those who are holy;” and then, with much solemnity, enjoined them to receive the benefit of prayer.

HOMER thus describes the place of initiation in Greece :—

“High at the head a branching olive grows,  
And crowns the pointed cliffs with shady boughs,  
Beneath a gloomy grotto’s cool recess,  
Delights the Nereids of the neighboring seas;  
Where bowls and urns were form’d of living stone,  
And massy beams in native marble shone:  
On which the labors of the Nymphs were roll’d  
Their webs divine of purple mix’d with gold.  
Within the cave the clustering bees attend  
Their waxen works, or from the roof depend.

\* Cabinet Cyclopædia, vol. lxi.  
and it expressly declared that, “There is One Power, One Deity—the Great Governor of all things.”

† In one of the *Orphic Fragments*, preserved by PROCLUS, we

*Perpetual waters o'er the pavement glide ;  
Two marble doors unfold on either side ;  
Sacred the south, by which the gods descend ;  
But mortals enter at the northern end."*

POPE, *Od. i. xiii.*, v. 122.

The gate of entrance for the aspirant was from the north ; but when purged from his corruptions, he was termed, indifferently, new-born or immortal, and the sacred south door was accessible to his steps.\*

It is only necessary to observe further, on this head, that it is not only in detached parts of those several poets from which we have quoted that a resemblance to the principles and ceremonies of Freemasonry are plainly seen, but whole cantos contain a full description of the rites then observed.

It has happened, fortunately for the republic of letters, that the higher species of poetry are exempted from the same licentious use of allegory and metaphor from which sprung the fables of the wars of the Giants, of the birth and education of JUPITER, of the dethroning of SATURN, and of the provinces assigned by the Supreme to the inferior Deities ; all of which are subjects said to have been particularly treated by ORPHEUS.† In the loose fragments of the early writers, however, imagination was permitted to take its full career, and sentiment was rendered at once obscure and agreeable, by being concealed behind a veil of the richest poetic imagery.

The love of fable became indeed so remarkably prevalent in the earliest ages, that it is now a difficult task, in many instances, to distinguish real from apparent truth and to discriminate the persons who were useful members of society ; the Freemasons of those times from those who exist only in the works of a poet, whose aim was professedly to excite admiration. Thus several events of importance to the order were disfigured by the coloring of poetic narration ; so that we are often unable to separate truth from a perplexed system of real and fictitious incidents.

It is necessary to observe in general on this subject, that whatever degree of superiority the reasoning faculty ought ultimately to possess in the sphere of composition, we are not to consider this power as acting the same part in the work of a poet which it should always act in that of a philosopher. In the performance of the latter, an appeal to reason is formally stated, and is carried on by the process of connected argumentation ; but in that of the former, the judgment is principally employed in the disposition of materials. Thus the philosopher and the poet are equally entitled to the character of judicious, when the arguments of the one are just and conclusive, and when the images of the other are apposite and natural. We shall

\* OLIVER'S History of Initiation, sec. vi.

† ORPH. Hymn in Apollon Rhod.

only further observe, in conclusion, that no one who is familiar with the history of the past, and those great and lofty minds associated with it, but must be impressed with the fact that most of the great philosophers and lawgivers, seers and prophets, and men of renown in the ancient world, were Freemasons, and identified themselves with that beautiful system of ethics, as were practiced in the very rites and mysteries which are now held in such veneration and sacred regard by every man who claims to be a brother, and adorns that character by every moral and social virtue.

There is not a holy tradition; there is not a sublime aphorism or moral precept; there is not a sacred character of which the poets have sung, or philosophers written, that does not breathe the spirit of Masonry, and associates its principles with the worship of God and the glory which surrounds His everlasting throne.

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## MASONRY IN THE MIDDLE AGES.

BY CHAS. E. BLUMENTHAL.

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ONE of the most interesting chapters in the history of Freemasonry is the record of its existence and progress during what are termed the Mediæval ages. It was at this period that, by mingling the culture of the imagination with productive industry, it gave a poetic vesture to the prosaic arts of civilization. It addressed itself to the higher faculties of man, and thus elevated the practical by connecting them with the spiritual endowments of his nature. In nothing is this more manifest, and no more convincing proof of its truth can be required, than those glorious and venerable monuments of the past, the "religious structures" of the times to which we refer. "It was only," says an intelligent foreign brother, "by devoting the noblest gifts to the highest purposes, by the union of art with religion, which formed the spirit of Masonry in the middle ages, that such wonderful works could be produced. Let us ever honor the men who have left such inheritances. I have wandered in the wide area, and climbed the thousand-year'd arches of the Coliseum; I have stood under the graceful dome of the Pantheon; and, wonderful though the effect of these buildings be, yet the impression they make on the mind cannot at all be compared with that of the so-called Gothic cathedrals. I can only explain this, if explained it can be, by the spirit which raised those different edifices; which spirit is most singularly embodied and illustrated in the distinctive character

of their styles: I mean the round and the pointed arch. The one wide, stretching, solid, and massive, it clings strongly to the earth, and guides the eye horizontally to what is *about* us. The other slender, high, ærial, it strives and points upward to what is *above* us, and leads the thoughts to higher things. Truly masonic, it symbolizes and spiritualizes, till it has transformed the most material of things—heavy, ponderous stone—into a permanent melody. That is what our ancestors in Masonry did. In their times Masonry was a reality, by which men, wise men, lived and worked, and did well. It is still good that we honor it; it is still right and proper that we erect new temples, wherein its traditions may be duly honored and faithfully preserved, that it may be handed down pure and undefiled, as we have received it from those who went before us, to the brethren of future generations, and that it thus may fulfill its destiny. Nor will we complain that Masonry is no more what it has been. The High Hand which guides the destinies of this world, knows best what instruments to employ: and for us, therefore, it will also be best, still, as worthy masons, to ascribe all gratitude to the “Most High;” still to do faithfully the work appointed us, each in his different station; conscious that—be it high, be it low—it is equally honorable, if honorably filled; equally a necessary link in the great chain of social existence.

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LOVE THY BROTHER.

O, BROTHER MAN, how many ties  
 Do bind thee to thy kind!  
 Where'er thy feeling spirit flies  
 It finds a kindred mind.  
 Let out thy heart; increase its fire;  
 Love every human soul;  
 'T will greater faith and hope inspire,  
 To comprehend the whole.

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DRUIDICAL INITIATION.—In the British mysteries, the novitiate passed the river of *Death* in the boat of *Garan hir*, the CHARON of antiquity; and before he could be admitted to this privilege, it was requisite that he should have been *mystically buried*, as well as *mystically dead*.—DAVIES' *Mythology of the British Druids*.

## THE KEystone OF THE MASONIC ARCH.

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THE KEystone OF THE MASONIC ARCH: A Commentary on the Universal Laws and Principles of Ancient Freemasonry. By CHARLES SCOTT, A. M., Author of "The Analogy of Ancient Craft Masonry to Natural and Revealed Religion," P. G. H. P., P. G. M., K. T., &c. 1856.

WHEN Chancellor Scott published, some years ago, his work on "The Analogy of Ancient Craft Masonry to Natural and Revealed Religion," it was fondly anticipated by his brethren that a mind so capable of appreciating the true symbolism of the institution would not be permitted to remain in idleness, but that the fraternity would again be refreshed and instructed by his teachings. For six years, however, we were doomed to disappointment. At length our learned brother, once more, after too long an interval, appears before the craft, and his "Keystone of the Masonic Arch" ably sustains the reputation which he had acquired by his former work.

The book is divided into twelve chapters; and although each may be considered so far independent of all the others that it could be advantageously read as a lecture to a lodge, yet the whole unite in one comprehensive and connected plan, the design of which is, to use his own words, "to prove that the several degrees of Ancient Craft Masonry generally develop and illustrate the doctrines of the true religion, and that into the solemnities and ceremonies of the Master's degree have been mystically gathered the grand truths of divine revelation; that the types and symbols, with every thing else contained in the ritual, were intended to foreshadow the mysteries of the third degree, 'whose temple was to be the whole earth, and whose shrine, every human heart.'"

Now, the importance and value of a work contemplating so enlarged a design, must be evident to every intelligent mason. Just at this time, too, such a work is doubly acceptable; because, in this country especially, Masonry is in a sort of transition state. It is emerging, in the estimation of its disciples, from the comparatively degraded position of a merely social and benevolent association, to the higher rank of a great religious science of symbolism. Every contribution of mind, therefore, which, by adding new ideas or clothing old ones in a new dress, tends to present the institution in its religious and symbolic character to the attention of the craft, must necessarily aid in facilitating this transition, and in elevating the character of the science.

It is with this view that we welcome—and with a most hearty

welcome, too—this effort of Brother Scott, to bring Freemasonry back again to its old condition, and to show that there is something better in it than mere social gatherings or distributions of charity.

No one more than ourselves delights in those friendly meetings of the brotherhood, cemented as they are by bonds of peculiar interest, in which “the feast of reason and the flow of soul” are often to cheer the craftsmen in their hours of refreshment. Nor can any one more reverence that holy spirit of charity which teaches us to cheer the widow, to educate the orphan, and to relieve the wants of the distressed. These features form indeed two beautiful pillars in the prostyle of the masonic temple. We would by no means dispense with them, but we do contend that *Brotherly Love* and *Relief* are not the only or the main characteristics of the order; that above them and beyond them, of infinitely more value and importance, is *Truth*, which, as the exponent of all religious and moral science, is the great end and object of Freemasonry.

Now, this dogma, so important to the prosperity and perpetuity of the institution, is the topic of Brother Scott's work, and hence we say that we welcome it as another ally in the great battle of intellectual masons, against those who insist that to eat suppers or to give alms are alone the design of Masonry. He who reads this book, will discover that there is something else to be admired and studied by the craftsman.

There are, of course, some matters of opinion in the course of the work, in which we disagree with the author. This was to be expected. Where there are independent minds, there must necessarily be differences of thought. But the conclusions to which he arrives are open to the examination of his readers, and their correctness will be judged by the strength and plausibility of his arguments. We think, for instance, that he dwells too prominently on the exclusive Christian character of the institution. He thus, in a great degree, impairs its claim to universality. Now, while we believe that the doctrines taught by Freemasonry and by the Christian religion—we mean the essential doctrines of religious truth—are identical, we equally believe that this coincidence arises from the fact that they both teach religious truth, and all truth must, in the very nature of things, be identical. There cannot be one truth for Christianity and another truth for Masonry; but both institutions tending to the same end, and teaching the same great doctrines, both must be derived from the same divine origin. And yet Masonry is not Christian, neither is it Jewish, nor Mohammedan—it is Universal; and the very fact that there are Jewish and Mohammedan masons, must disprove its sectarian character.

We know that there has been a great tendency in masonic writers to Christianize Masonry, from the days of HUTCHINSON, who called the Master Mason's order a Christian degree, to the venerable OLIVER,



who continually traces the Trinity in its symbols and ceremonies. All this is very natural in a Christian writer. We are all anxious to identify, and, as it were, to consecrate, even the daily business of our lives, with the religious sentiment in which we have been educated. And the deeper and warmer this sentiment is, the more anxiously are we disposed to infuse it into every thing that surrounds us. This is the very teaching of the human heart, and if it be a weakness, it is an amiable one. But we should be safer and more just, in some cases, were we to oppose it.

We feel the truth of all this, when we see the same principle carried out in an opposite direction, and in one in which it cannot be quite so fairly sustained. Our Jewish brethren are, for instance, very fond of Judaizing Masonry—that is, of attributing all of good and true that is in it to the Pentateuch and to the teachings of MOSES. Now, we at once see an error in this, because we know that in its essential doctrines—namely, the resurrection of the body and the immortality of the soul—Freemasonry is in advance of the Mosaic dispensation. Those doctrines were not explicitly taught by the great Jewish legislator, and in so far Freemasonry and ancient Judaism are not identical. Hence, we see at once the fallacy of any attempt to restrict its design to the teaching of the Jewish religion, and we take in at a glance all the manifold evils which would result from adopting such a theory. Its exclusiveness would drive from the portals of the institution all but the “true descendants of the twelve tribes of Israel,” and we at once reject it because of this very exclusiveness. Let us, then, be consistent, and with equal candor reject the theory which would make it an exclusively Christian institution.

Take, as an instance of the principle to which we object, the ninth chapter of Bro. SCOTT's work—and an admirable and eloquent and instructive chapter it is—in which he endeavors to prove that CHRIST was the foundation-stone of the temple. Now, as Christians, we can well enjoy this symbolism of the foundation-stone, and indeed can readily make it for ourselves. All Christian masons—that is to say, all masons who are Christians, and are thinking and feeling as Christians—will make just this interpretation, and none other. But is this the only masonic interpretation of which the symbolism of the foundation-stone is susceptible? If so, Masonry is not universal, but exclusive. The Jew and the Mohammedan will not make the interpretation, and cannot, therefore, be masons. On the contrary, the one will, in all probability, suppose that the symbol refers to MOSES, and the other to MOHAMMED.

And this is, indeed, the true beauty and excellence of Freemasonry—that its symbols are all universal, and their interpretation of such a nature, as to admit of an application to the religious sentiment of every one of its disciples. Thus, as to the example in view,

the real interpretation of the foundation stone of Masonry is, that it is a symbol of Divine Truth; but what that divine truth is, let each one judge for himself. With Bro. SCOTT, we agree to believe it is CHRIST, for he was indeed "the way and the truth and the life." My Jewish, or Mohammedan, or Brahminical brother may select another application, but in this, at least, we all agree—that TRUTH is the interpretation of the symbol.

Now we do not offer all this as an objection to the "Keystone of the Masonic Arch;" on the contrary, the value of the work is, by this peculiarity, enhanced in our estimation, and will be in that of every Christian. We rejoice to meet with a treatise so ably written, in which we may indulge in our application of the symbolism of Masonry to the truths of Christianity. This is an application that we make every day—that every Christian mason makes. We are delighted to identify the institution with our religious sentiment, and to constitute it a part of our religious faith. And the Jewish mason or the Mohammedan mason may do the same in respect to his own peculiar faith. But this is not Masonry—it is only the application of Masonry. And here it is that the mistake lies. The book will please the Christian masonic mind, but not the Universal masonic mind. We fear it will never be popular with any but the believers in the New Testament.

Taken, then, with this restriction, as an application of ancient Masonry to the Christian religion, we do not know a more valuable or more interesting work that has lately been issued from the masonic press. The mind of Bro. SCOTT is eminently endowed with the spirit of symbolism, and he elaborates, with a taste and ingenuity that are seldom surpassed, the types and figures in which Masonry abounds. He has here diligently cultivated the field of masonic symbolism, and the fruits which he has produced are as refreshing to the intellectual palate as they are nourishing to the religious spirit.

We might illustrate this opinion by numerous extracts, but we trust that no reading mason will be long without the work itself; and we will not, by any ungenerous plagiarism, anticipate the feast that awaits its readers.

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FRIENDSHIP.—Get not your friends by bare compliments, but by giving them sensible tokens of your love. It is well worth while to learn how to win the heart of a man the right way. Force is of no use to make or preserve a friend, who is an animal that is never caught nor tamed but by kindness and pleasure. Excite them by your civilities, and show them that you desire nothing more than their satisfaction; oblige with all your soul that friend who has made you a present of his own.—*Socrates*.

## A POEM:

SPOKEN BEFORE THE MASONIC FRATERNITY, ST. JOHN'S DAY, JUNE 24, 1857,  
AT PROVIDENCE, RHODE ISLAND.

BY CHARLES C. VAN ZANDT.

MOUNT thy Pegasus; once again ! my Muse,  
Put on thy best Mercurian-winged shoes—  
Grasp a caduceus in thy quill-worn hand,  
And pilfer from the rhymsters of the land;  
Gallop, regardless of cold Wisdom's sneer,  
O'er the dry stubble of a legal year,—  
Throw COKE and BLACKSTONE, "physic to the dogs,"  
Let CHIRRY sleep in self-created fogs.  
Law is the *veal* of literature,—for half  
Its solid matter is bound up *in calf*;  
Choose but one straw from the profession's sheaf—  
When thou art *briefless*, oh ! my Muse ! be brief !

\* \* \* \* \*

Now, golden-voiced, upon the flowery plain  
Voluptuous Summer leads her glowing train;  
On the rich swelling of the hill-side slope  
Bloom clusters of the purple Heliotrope;  
Within the sun-blest garden's rich parterre  
The lily's fragrance trembles on the air;  
The morning dew-drops glitter on the rose—  
At eve, the stars, the flowers of Heaven, uncloset  
Their silver blossoms, tremulous with light,  
Budding and blooming in the fields of night;  
Now sultry, from the fiery-hearted sun,  
Comes the warm flooding of meridian noon;  
As in the picture of Arcadian dreams,  
The cattle seek the pebble-bottomed streams—  
The laborer, turning up the mellow soil,  
Pauses a moment in his honest toil,  
Wipes the warm sweat-drops from his sun-tanned brow,  
And in th' unfinished furrow leaves his plow.  
Anon the russet Autumn crowns the year,  
And in its crimson fire the leaves grow sere,  
And fall in purple showers to the ground;  
From the far distance comes the echoing sound  
Of the strong woodman's ringing, steel-faced axe—  
Blow upon blow the tawny oak-tree cracks

Its fibrous sinews, and with rushing sound  
 Measures its giant length upon the trembling ground;  
 The farmer-boy shakes from the apple tree  
 Its yellow fruit, and, shouting merrilie,  
 From off the topmost bough unclasps his hold,  
 And falls, like Danae's love, in a great shower of gold.  
 Then the summer is gone, and the harvest is ended,

The reapers have gathered the glittering grain;  
 On upland and lowland the snow has descended,  
 To crown the glad earth for the Winter King's reign;  
 The days growing short at the close of November,  
 The nights getting longer and stronger and cold,  
 And at sunset, the windows, like bright glowing embers,  
 Are gleaming with rubies and diamonds and gold;  
 At the dead of the night, when the wind, shrilly whistling,  
 Is piping a song for the snow and the sleet,  
 The frost, clad in silver, all sparkling and glistening,  
 Creeps through the still city, with snow-muffled feet,  
 When the hosts of the stars in their steely-like armor,  
 Seem shivering sentinels set in the sky,  
 Half nodding, then starting to hear the alarmour,  
 Then sinking to sleep with a quivering eye.  
 Far up in the north the red watch-fires burning,  
 Now shoot to'ards the zenith, now flicker away,  
 Till the warrior, Mars, to his cloud-tent returning,  
 Shall change the last watchword of night to the day.

\* \* \* \* \*

But I'll tell to you a ballad  
 Of the very olden time,  
 In a strange and curious metre  
 And a ringing Runic rhyme:  
 From the bright and sunny Present,  
 To the cold, gray Past we'll go,  
 With its memories and traditions,  
 In the days of long ago.  
 They are flitting, they are flitting  
 Through the chambers of my brain,  
 With their weird, fantastic figures,  
 They are coming back again;  
 From the morning of our history,  
 When gray-beard minstrels sung  
 How they builded up the Temple  
 In the times when earth was young.

\* \* \* \* \*

It was autumn in the Rhine-land,  
And along the river side  
The purple grapes were hanging  
O'er the rippling, glassy tide,  
Till the very wind seemed drunken,  
And went singing on its way  
Among the bending, vineyard trees,  
A jovial roundelay;  
And the Hiedelberg's old towers  
All in the distance stood,  
Like giants in the sunset,  
With their hair all moist with blood;  
And the windows seemed of silver,  
And the spires made of gold,  
While the vesper-bells were ringing  
A ballad-tune of old.  
Then up the moon came marching,  
With a banner made of light,  
And quiver filled with silver spears,  
To guard the halls of night.  
Then the shadows in the city  
Grew phantom-like and dim,  
Whilst down the great cathedral's aisle  
Faint grew the evening hymn;  
Where the painted Gothic windows  
Drank up the sunset light,  
And thus it was in Hiedelberg  
Came down the *holy night*.  
In yonder moss-grown castle,  
That standeth all alone,  
Like a knight of ancient heraldry,  
Gigantic turned to stone,  
To guard the swelling bosom  
Of the sunset blushing Rhine.  
There sat four German students,  
And they drank the ruby wine;  
Adown their beards it trickled  
In gems of glittering pride—  
For they drank a flowing bumper  
To their loves and to the bride  
They each had sworn to honor,  
Till the sands of life were gone,  
The angel of the Temple-gate,  
The memory of *St. John*.  
And then up spake the eldest,  
And a student great was he,

For his mind was stored with learning  
 As with jewels is the sea.  
 He could tell a goodly story,  
 And he had as great a heart;  
 As Hiedelberg and Swabia's  
 Fair cities are apart.  
 "My brothers !" quoth the student,  
 "The day is almost gone  
 That we have kept with festive rites,  
 To honor good *Saint John*;  
 The sun in all its glorious path,  
 Knows scarce a land on earth—  
 That does not celebrate the time  
 That gave our patron birth;  
 But I have read a strange legend—  
 All in a little book,  
 With silver clasps and vellum leaves,  
 And *yellow, time-worn look*;  
 The author's name has passed away,  
 The book remaineth here,  
 Brought by an ancient pilgrim's hand  
 Away from far Judea;  
 Once on a time, I heard, 'twas found,  
 When the great war begun,  
 By a rude soldier, in a tomb,  
 Beside a skeleton;  
 The bony hand still clutched it tight,  
 And rattled as it fell  
 To the damp ground; if living now  
 What stories it might tell."

\* \* \* \* \*

But dark and darker grew the night  
 Within the Gothic room,  
 And closer yet the students pressed  
 Amid the gathering gloom;  
 The speaker's voice rang strangely out  
 Upon the silent air,  
 And the grim shadows rose and fell,  
 And beckoned every where.  
 "My Brothers !" thus the legend ran,  
 Preserved by Jewish seers,  
 "The good *St. John* comes *back to earth*  
*Once in a hundred years.*  
 The burden of a cross he bears;

His hair is very white—  
Then let us watch till the high twelve,  
For he *may* come to-night."

\* \* \* \* \*

"'Tis well ! 'tis well !" thus spake they all,  
In voices very low;  
And on the air the tide of night  
So heavily did flow,  
That phantoms seemed to fill the room,  
And float within the gathering gloom,  
And glide them to and fro.

\* \* \* \* \*

*Past ten o'clock!* The moon went down  
In a great flood of light,  
And drew its silver mantle  
From the dark-eyed sleeping night.  
*Eleven!* and the iron tongue  
In the cathedral tower  
Was chiming out, with a groan and a shout,  
The death of the passing hour;  
The scud was flitting across the sky,  
Like the mists that pass o'er the closing eye  
Of the strong man laying down to die;—  
An hour is gone  
To the mystical bourne  
"From whence no traveler returns,"  
And up in the arch of the evening air  
The old clock's hands are clasped in prayer,  
As they slowly rise to the angel skies,  
And *twelve* of the midnight is every where.  
Hark ! to the rushing of viewless wings,  
Beating the air in their wanderings;  
Listen the chime of the convent bells,  
Catching the story the old clock tells—  
One in the great cathedral's tower  
Chanting and tolling the midnight hour—  
And the other away on the banks of the Rhine,  
Where under the stars the ripples shine,  
And the evergreens shadow the Virgin's shrine.  
Oh ! Swabian student, lend thine ear,  
There's a darkening shadow passing here,  
And now in the gloom  
Of the Gothic room

A strange dim form treads to and fro,  
 With thin, white locks, and a beard of snow.  
 The eye of the spectre is very bright,  
 Like the glimpse of a star on a stormy night;  
 A flowing robe doth he seem to wear,  
 And a moss-grown cross in his hand to bear;  
 His face it is pleasant, but wrinkled and wan—  
 'Tis our patron and leader, the good St. JOHN:  
 He has come to banish our doubts and fears,  
 Once in the march of a hundred years,  
 As the legend told to the Jewish seers.

\* \* \* \* \*

“Ho! spirit of our patron,”  
 Quoth the student of the Rhine,  
 “Shall we pledge thee in a goblet  
 Of the rich Falernian wine?  
 We are waiting for thy blessing.”  
 And he sank upon his knees—  
 While a low, sweet strain of music  
 Swept o’er the rustling trees,  
 And trembled as it died away  
 Upon the passing breeze.  
 “My Son! My Son!” the old man said,  
 Withdraw thine outstretched hand,  
 I bear to thee the MASTER’s word,  
 From the far, silent land.  
 Once every hundred years ago,  
 Borne on my viewless wings,  
 From the great Lodge above I come,  
 To guide the wanderings  
 Of all my children on the earth,  
 To bless them every one,  
 To love them and to cherish them—  
*Kneel! Kneel! in prayer, my son.”*

Strangely and solemnly, out on the air,  
 Rises the voice of the student’s prayer—  
 Light that is fairer and brighter than morn  
 Beams from the face of the good *St. John*.  
 Over the breast of the river Rhine  
 Purpling morning begins to shine,  
 And the waves, they are crested like crimson wine;  
 Slowly the picture is melting away,  
 Bathed in a flood of the golden day.



And this is the curious legend  
 I have read in a little book,  
 With massive silver clasplings,  
 And a strange old-fashioned look;  
 With a golden compass on it,  
 And a pearl inlaiden square,  
 And a tiny mason's gavel,  
 Set with jewels rich and rare.  
 So heed ye this, my brothers,  
 In your doubting and your fears,  
*The good St. John doth visit earth  
 Once in a hundred years."*

\* \* \* \* \*

Claiming a poet's license at your hands,  
 Touched as by weird magicians' mystic wands,  
 Leave *we* the *Present*, with its hopes and fears,  
 Chained to the chariot of the rolling years;  
 For the far time the ancient Prophets sung,  
 The *holy days*, when earth was very young,  
 And Tubal Cain's strong blows his sounding anvil rung.  
 When from the massive fragments of the rock  
 Masonic hands reared slowly, block by block,  
 The giant pyramids upon the sand  
 Of the great desert; even now they stand  
 Unscathed by time or tempests crushing blow,  
 Reared by our ancient craft, long centuries ago.  
 All day they labored in the burning sun,  
 Pausing an hour at meridian noon,  
 When the Egyptian Warden oped his mouth,  
 And cried, *High Twelve, my brothers in the South!*  
 All night the stars shone brightly in the sky,  
 As tired with toil, they slumbered heavily,  
 And in the distance, all the livelong days,  
 The sphynx looked on with sullen, stony gaze.  
 These were our earlier brothers, and their toil  
 Made Egypt's gods the fathers of the soil;  
 And then, in other days, when Ophir's king  
 Brought gold and jewels as his offering  
 To rear an altar, when the work was done,  
 On the great Temple, that the widow's son  
 Built in Judea, for regal Solomon;  
 With twice ten thousand masons at his side,  
 The work went on by Heaven sanctified,  
 Until within the court they walked unshod,  
 And chanted David's psalms to Israel's God;

Then for long centuries, underneath the sun,  
 Masonic hearts still warmly beat as one,  
 Imperial CYRUS wrought our mystic rites;  
 Out rang the mason's war-cry in the fights,  
 When Persian warriors battled for the crown,  
 And horse and rider in the fray went down.  
 The Jewish wanderers, doomed to walk the earth,  
 Heart-broken exiles from their place of birth,  
 Lit our pure fires in distant stranger-lands,  
 And joined their hearts, their fortunes, and their hands,  
 In one strong bond of rare fraternal love,  
 Blessed by JEHOVAH JIHON from above.  
 The great DARIUS, when his hosts he leads,  
 In glittering cohorts of the fiery Medes,  
 Pouring like locusts o'er the Scythian plains,  
 Till Thracian blood the sandy desert stains,  
 And Babylonia's palaces and wall,  
 By Persian and *masonic* valor fall.  
 High o'er his hosts, an oriflamme of might,  
 Waved our proud banner in the golden light.  
 And yet to-day masonic brothers stand,  
 In this far-distant, free and happy land,  
 And, looking down the vista of the past,  
 Dimming with age, and darkening and o'ercast,  
 Find our masonic emblems on the stone  
 Where buried cities sleep all crumbling and alone:  
 Our memories are the history of the past,  
 Where vague traditions, mystical and vast,  
 Cluster around our four masonic lights,  
 And lend their influence to our holy rites.

\* \* \* \* \*

What pleasant memories of the past  
 Our ancient masons bring,  
 What songs of glorious "Auld Lang Syne"  
 Their veteran voices sing.  
 When first in NEWPORT's sea-girt town,  
 Late in the purple fall,  
 More than a hundred years ago,  
 Numbering but twelve in all,  
 They met within a little room,  
 And, ere the night was gone,  
 Had worked a good masonic lodge,  
 And named it for ST. JOHN.  
 Many the memories we might call

To-night, if we stood in their ancient hall;  
 Many the fete and the whirling dance—  
 Many the flashing, thrilling glance—  
 Many the notes of music sweet,  
 Kept to the time of fairy feet—  
 Many the lovers and ladies all,  
 Have danced in the jig in the masons' hall.  
 If those old walls could talk like folks,  
 We'd split our sides at their cracking jokes;  
 Think of the stories they might tell  
 Of flattering youth and blushing belle,  
 And how his offers she must mar,  
 By simpering gently, "*Ask my pa;*"  
 Think of the squeezes of little hands—  
 Think of the old cotillon bands,  
 With a flute's soft note and a fiddler's scream,  
 In "*Money Musk*," or the "*Devil's Dream*."  
 No doubt our grandmothers before  
 Have danced all night on that springing floor.  
 Our aged, time-worn grandsires now,  
 With wrinkled face and furrowed brow,  
 And little shriveled, trembling legs,  
 For all the world like shrunken pegs,  
 Long before you and I were born, now take it as a warning,  
 Have danced all night, till broad daylight,  
 And gone home with the girls in the morning.  
 Legends of youth and beauty are not all  
 The thoughts that cluster round a mason's hall:  
 The sweetest incense of the "*Auld Lang Syne*"  
 We offer at our memory's radiant shrine,  
 Is not alone of those who sang and laughed,  
 But of the noble men who worked their craft  
 In our first lodges, now a century gone,  
 Blessed with the memory of the good St. JOHN;  
 Name fitly chosen, he who loved to rest  
 His weary head upon his Savior's breast,  
 St. JOHN, of all disciples the most blest.  
 There they found food to feed the suffering poor,  
 And sympathy the wounded heart to cure;  
 Masonic rites all solemnly were said  
 Above the coffin of the sheeted dead;  
 Masonic brothers heard the widow's prayer,  
 And orphans blessed the fostering mason's care;  
 Not this alone: those aged walls have rung  
 With shouts of laughter and with peals of song;  
 Good stories told again, and yet once more

Shout they with laughter louder than before,  
 Till the old building echoes with the roar  
 Of giant lungs in mighty frames confined,  
 Who in those halls have ate and—*never mind*.  
 Old men have told me, in their friendly talk,  
 Legends of bottles with a popping cork—  
 Of amber liquids, with a silver sheen,  
 Put up in bottles made of glass, and green,  
 Covered with cobwebs and with whitening mold,  
 Called something like *Madeira*, I am told;  
 No rude excess presided o'er  
 For ancient Masons were of iron soul;  
 And there's a moral, we won't forget,  
*Strychnine and poison* were n't invented yet.  
 From the crushed grapes the purple wine-drops flowed,  
 Fit spirit for Anacreontic ode—  
 CHAMPLIN presided at the festive board—  
 CARLYSLE's own hand the flowing goblet poured.  
 Old-fashioned friendship was the usage then,  
 And men in thought and feeling were *but men*—  
 Not vain pretenders to fictitious rights,  
 But gallant as were chivalry's old knights,  
 With hearts of oak, but ever open hand,  
 Leaders and brothers in one common band.

\* \* \* \* \*

My Brothers ! even now my wayward muse  
 Has worn the pinions from her winged shoes;  
 Her laggard steed feels not the Poet's goad,  
 Spavined and wind-gone, traveling life's rough road,  
 His earlier mettle wasted in his youth,  
 Averse to verses, must my lyre speak truth;  
 Gee up ! Pegasus ! but one effort more,  
 And thou shalt sleep for ever in the straw.

\* \* \* \* \*

My Brothers ! all the world is but a stage,  
 And we the actors of the present age,  
 Tossed in our little shallops on the sea,  
 Time's current drifting toward eternity.  
 Now with quick hand we spread our tiny sail,  
 To swell a moment with brief fortune's gale,  
 And slowly reef it with a muttered sigh,  
 When storms and tempests sweep in madness by.  
 Pleasant it is, when darkness veils the night,

To shape our course by some red beacon-light,  
 Flashing and burning on the distant shore, [roar;  
 Where white-plumed billows charge to the surf's drum-beat  
 And then, from bark to bark rings out the cry,  
 "Goes the night well?" the watchman shouts "Ay! ay!"  
 What fear we of the tempest or the storm?  
 Our arms are stalwart, and our hearts are warm—  
 Our vessels steer one course—from the afar  
 Gleams the calm radiance of our polar-star;  
 And in the darkest hours of the night  
 In God we trust. He said, *Let there be light*—  
 And there was light—quicker than Heaven-born thought  
 Bursts on the soul, by winged angels brought,  
 The glad light poured, as doth a cataract rush—  
 Upon its rocky basin, with a gush,  
 Like woodland music, bubbling silver spray,  
 Each gleam a jewel on the breast of day,  
 And like a diamond floating in the light,  
 The glad earth surged along, all crested white  
 With sunshine, and her new-born beauties seem  
 Brighter than e'er the painting of a dream.  
 Great forests robed the earth-ball, and huge rocks,  
 Thrown from creation's furnace by the shocks,  
 Which thundered from his anvil when he forged  
 The massive fragments chaos had disgorged,  
 And shaped a glorious world—though like a drop  
 Upon the glittering bead-chain, angels stop,  
 Whilst counting o'er the starry rosary,  
 And praying, in low accents, long to see  
*Man like his God. Death—Immortality.*

\* \* \* \* \*

Perchance our hands may never clasp again;  
 But as the fleeting hours and moments wane,  
 We, one by one, in manhood's strength may die,  
 Or age may bear us home so silently  
 That few will note our exit. Still the strife  
 Of poor ambition and of busy life  
 Will clamor in the streets; but many a friend  
 And Brother o'er our graves will kindly bend—  
 Our memories linked to earth by chains of love—  
 Our spirits dwelling in that lodge above—  
 Freed from this mortal vestment of decay,  
 Where *God is Light, and Heaven eternal Day.*

## HORÆ ESOTERICÆ.

"QUI CAPIT, ILLE SAPIT."

"Denen die es verstehen,"

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BY GILES F. YATES.

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### PREFATORY NUMBER.

As one of the chosen contributors of this Review, we wish to define our position, or, to borrow a phrase from the vocabulary of the party politicians of the day, to explain the platform on which we design to stand.

In the announcement of our name as such contributor, in connection with "the Ancient and Accepted Rite," it might seem as if that department of Freemasonry had been assigned to us as a speciality. Before and since we became a HAROD in 1824, several fortuitous circumstances put us in almost exclusive possession of many very old MSS and documents (to which we made large additions afterward,) developing the history and esoterics of "Sublime Freemasonry." These, our antiquarian tastes and love of the mystic order, prompted us to make the subject of especial research and study, which we have pursued at intervals up to the present time. This fact being well known to our masonic acquaintances, doubtless led them to presume that we were better prepared to undertake the elucidation of this department of our order than many others who, although belonging to it, have not had the time and opportunity for investigation which we have enjoyed.

Albeit we are thus rich in material for a most perfect exposition of the "sublime degrees and orders" of F. : M. : in every thing that relates to their history and character, our readers may be assured that, it is farthest from our intention to inflict upon them a formal ritual or tedious narration of any kind. In the course of our remarks in explanation of masonic CABALA, we may make allusions which, at first blush may be misunderstood or not fully understood, except by those who have become proficient in "the Ancient and Accepted Rite." But for such mishaps, should they occur, no blame can in justice be imputed to us; if there be any truth in the opinion expressed by some of the "brightest masons," "that there is nothing contained in this rite which does not belong to the orthodoxy of Masonry," and "that it comprises within itself the whole of genuine Freemasonry."

As is well known to every learned brother, the myth-historic, religious, naologic, philosophic and moral teachings of the high degrees and orders of this rite, are but the amplified and matured teachings of the three fundamental masonic degrees. These last are the germ,

the former the offshoots of the true masonic tree. Masonry is an unit; and nothing is or should be taught in the high degrees in contravention to the religious, philosophical, moral and truly catholic principles of the E. A.: F. C.: and M. M.: If in any case there is a semblance of aught different from this, it will be for the reason that the import of the teachings of the "sublime degrees" is not well understood or appreciated. It is not alone the traitor to our cause through design, but at times the true, well-intentioned brother, from ignorance or misapprehension, who may exhibit, under an aspect *seemingly* unmeaning, if not frivolous, and even inculcating false doctrines, masonic rites and ceremonies, which, if properly *explained*, would command the highest admiration.\*

In the American system of R. A. Chapters and Encampments, some of the elements comprised in "the Ancient and Accepted Rite," and which do not obtain in British R. A. Masonry and Templarism, have been incorporated. So far as this has been done, some brethren, versed in that system, may conceive that they are furnished with reasons for believing that they, to the exclusion of their brethren of the lower degrees, comprehend certain of the cabala we may take occasion to set forth; yet, in truth, they will only "seem to see the things they do not," while the studious investigating brother, who rejoices in no higher title (what higher need he have?) than that of a "MASTER MASON," will be able to fathom these cabala, however recondite, and arrive at a realizing sense of their relation to the theoretical principles and practical aim of our most excellent order in the particular matter to which they have reference. Therefore, be it understood, that, in presenting, as we may do, illustrations of the cabala and ceremonial of the eminent degrees, we will but shadow forth traditions, doctrines, principles, virtues and duties, which pertain to *the masonic order in general, and which deserve to be understood, cultivated and cherished* by "the Free and Accepted" brother of whatsoever degree or order in Masonry he may have attained to. Partially to illustrate this position, we might refer to the metrical "charge" to a Rose Cross F.: M.: which appears in the present number of this Review. That essay, although restricted to the peculiar allegories and symbols of the Bruce Rosycrusian degree, contains within itself a correct epitome of true Freemasonry in its entirety; and is it not suggestive of the following, among other subjects most worthy the especial and life-time contemplation of every conscientious Freemason: Darkness, confusion, light, order, water, blood, grief, corruption, martyrdom, death, peace, joy, life, immortality, cowans, evil, error, godliness, NAMES, the WORD, TRUTH, old and new law, *divine humanity*, THE UNITY OF GOD, the worship due him, silence, secrecy, mystery, submission to God's will, a self-denying, self-sacrificing,

\* LAWRIE, *passim*, in his history of Freemasonry.

meek, forgiving spirit, equally masonic and Christian, sun, moon, earth, faith, hope, LOVE, wisdom, power, beauty, the colors red, white, black, &c., the cross, CUBIC STONE, THE ROSE, LILY, TREES, &c.

In this connection we would state, that we have known many brethren unskilled in classic and mythologic lore, who, with strong minds and sterling common sense, were more given to reflection and study than their more highly educated brothers, who are generally inapt to be open to conviction, and are prone to accept, without investigation, the thoughts of the authors they read, crude, heathenish and exoteric though they be. Before a brother becomes an investigator, and learns to think for himself, he finds no mystery to solve. He imagines himself to be "bright and perfect" with the knowledge he has obtained memoriter of the usual commonplace interpretations, and the stereotyped so-called "lectures" recited in his hearing. When, however, he comes to investigate and think for himself, shadowy forms of truths sublime begin to thicken on his mental vision. The light which gradually pours in, tends to make the darkness with which he finds himself surrounded, more visible. He experiences a realization of the old adage, that "truth is found only at the bottom of a deep pit," and that we need something more than the lantern of *textuary* and *procrustean* wisdom to search it out.

We hope that the present publication may be the means of inciting more of our brothers to masonic thought and action in the right direction, than heretofore. Let it no longer be said, in derogation of the masonic institution, that a majority seem to have their ambition gratified by having fellowship with its respectable members, and by nominally belonging to so "ancient and honorable an order," and one so popular withal, (too much so, it is feared by some, for its true interests); and who continue, as before initiation, to remain ignorant of its first principles, and take no pains to attain to any proficiency in masonic knowledge and duty beyond a vague theoretical one.

In our humble contributions to the columns of this Review, the reader must not expect elaborate, finished essays; we shall not even undertake, on any given point, to express the idea intended, except under a veil or interrogatively. As we propose to write for the thinking mason, we shall not think for him; but will endeavor to furnish matter for his own contemplation and study; data calculated to elicit reflection, thought and application, and expositions of masonic cabala not generally known, tending to show the true design and mission of Freemasonry; a design and mission which, in many respects we have reason to believe, are not generally appreciated, and yet which every brother, according to his ability, is bound to aid in advancing from a theory to a reality. We purpose to discharge more the duty of an antiquary than of an historian; it being the well known province of an antiquary to collect and furnish facts—of the historian to expatiate upon them.

The materials we have stored in our antiquarian repository, were, for the most part, collected, as we have before observed, over a quarter of a century ago; and although they may not constitute such an inexhaustible fund as the thirty thousand verses which furnished a text for the discourses of the Druidical Sages of olden time to their initiates, they will nevertheless, we opine, supply the subject-matter for numbers of our "HORÆ ESOTERICÆ," if desired, *for several consecutive years*. Thus extensive is the theme of Freemasonry. Some of these materials, it may not be out of place to observe, were gathered from documents left by HENRY A. FRANCKEN, Dep. Grand Inspector General ("under the old system" previous to 1786,) at the city of Albany in 1767, when he planted the superior degrees in that ancient city; from the correspondence of Ill. Bro. M. HOLBROOK in 1825 and after, when he was S. G. Commander of the U. S. Southern Supreme Council; from communications sent to us by our Ill. Brothers ARNOTT \* of Scotland and PRYOR † of England; from many old masonic works we imported from England, France ‡ and Germany; and "last but not least" from our venerable friend and brother § of thirty years standing, to whom our sublime brethren of England have awarded the title of "Patriarch of our Illustrious Order."

A good definition, it is said, is sometimes as good as an essay; and although the title we have adopted for our contributions is familiarly known to every intelligent brother, yet in vindication of the aptness of our selection, we must be permitted to give the following definition from the pen of Bishop WARBURTON in his "Divine legation of Moses," viz:—"The philosophy of the Pythagoreans was divided into the *exoteric* and *esoteric*. The exoteric or open was taught to all; the esoteric or secret to a select number only. The exoteric admitted of fable and falsehood, the esoteric only of what the teacher believed to be *true*. *Nihil fabulosum penitus*." The simple truth however had not charms powerful enough to captivate man in his degenerate state; hence religion, philosophy and moral maxims were delivered wrapped up in mysticism, and veiled in symbols and allegories. "*Sed quamvis velata, veritas.*"

"Important truths still let our legends hold,  
And moral mysteries with art unfold." ||

Our peculiar idiosyncrasy forbids our becoming a partisan, or sectary in Masonry, any more than in politics or religion. Herewith, we conceive, correspondeth our duty as a good Freemason. "Every

\* To this brother Dr. OLIVER was indebted for much information concerning the national Order of Scotland.

† The distinguished antiquary, whose learned contributions to the pages of the *London Freemason's Quarterly*, have much edified the craft.

‡ As a general thing, the works of French masons are more illusive than instructive.

§ JOHN J. J. GOURGAS, late T. P. S. G. Commander of the S. G. C. in the Northern jurisdiction of the United States. | GRANVILLE.

thing for the cause, nothing for men" or factions. We have no pre-conceived dogmas to advocate, no favorite theory to sustain. If occasionally we are found courting opposition, it will be as a means of arriving at the truth. We do not mean to act the part of a polemic or disputant, and we will avoid all foolish and unlearned questions which do but urge to strife; and will endeavor to be gentle\* and humble as becometh every mason ennobled by the badge he wears—the skin of the *lamb*, the emblem of *meekness*. We have not the presumption to set ourself up as a reformer; though we would be deficient in duty, were we altogether to forego all monitions and forewarnings, and notices of what we conceive to be errors and improper practices among the craft. The name of innovator, we consider synonymous with traitor. The dagon of the false and spurious mason we shall not attempt to pull down, but we will lend all the aid in our power to "the good and true" who strive so to uphold our masonic ark of safety, that error will eventually fall before truth, as the dagon of Canaan fell before the ark of the Israelites of old.

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#### DESCRIPTION OF THE HIGH PRIEST'S FOREHEAD PLATE.

WE have lately been inquired of by an esteemed brother, for our opinion as to the true characters used by the ancient Jews in making the inscription on the plate of gold worn by their High Priest on his forehead. This is a legitimate subject of masonic inquiry and ascertainment.

In the drama of the ancient order of "Prince of Jerusalem," (sixteenth degree Ancient and Accepted rite,) the Grand High Priest is introduced in full canonicals; so also in the popular degree of Holy Royal Arch, facts taught exoterically.

In one of our numbers of *HORÆ ESOTERICÆ*, this and matters german, are treated of in detail. We can, however, respond to the inquiry propounded without infringing upon the entireness of the number in question.

It must be conceded, that the practice, which heretofore prevailed in R. A. Chapters of giving this inscription in *English*, is an absurd anachronism; hardly less so is the practice of presenting it in the Hebrew characters of the present day, which came into use only a few centuries ago.

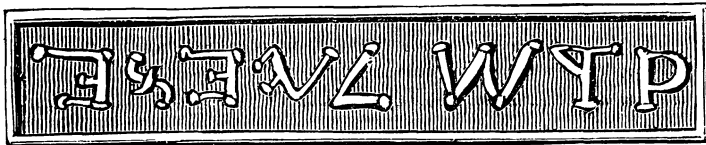
The Old Testament scriptures were originally written in what is now designated as the ancient Samaritan character; so called, not because the Samaritans used it first, but because they continued it in use as their own, after the Jews had adopted new characters. The ancient shekels found about Jerusalem, contain the inscription "JERU-

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\* St. Paul to Timothy.

SALEM HAKKODESH" in the Samaritan characters, and so do many of the ancient Jewish monuments. The Jews had no other till after their captivity, when ESDRAS introduced as a substitute the Chaldee characters, which, with modifications, have been in use among the Jews ever since. But they dared not change the old Samaritan character that had been adopted for sacred purposes, any more than any other of the High Priest's clothing or ornaments. "KODESH LAIHOVA, ("holiness to the Lord,") continued to be retained in *lamina sacerdotali* on the frontal plate of gold, because JEHOVAH had commanded these vestments and ornaments to be made for AARON and his seed after him. EXOD. XXVIII, 43.

Subjoined is an exact and faithful transcript of this holy inscription:



#### ORIENTAL NAMES OF PERSONS, PLACES AND THINGS.

THE true signification of the names of certain individuals, localities and objects in the oriental languages, especially the Hebrew, possesses for the enthusiastic and studious Freemason a peculiar interest. Having a large number of such words recorded in our common-place book, we purpose occasionally to furnish a few of them for the pages of the REVIEW, regardless of any systematic arrangement.

XANG-TE, corrupted to "*Xinxi*"—a name of the Supreme Governor of heaven and earth among the Chinese. This word, with others, some of our masonic "savans" have discarded, because they could not make pure *Hebrew* of it!

EL-I-EL, pronounced *Ayle-e-ayle*—Heb., "God, MY God."

MOAB—"Of the father." Gen. xix. 37.

BEN—a son, building, or understanding; the name of a Levite. I. Chron. xv. 18.

BENAIAH—the LORD's building. II. Sam. viii. 18; I. Chron. iv. 36.

MA-HA-BITE—blotting out, shaving, or the marrow of the bones. II. Chron. xi. 46.

MACH-BENAH, or MACHBANAI—the smiting of his son, or the smiting of the builder. I. Chron. ii. 49, and xii. 13.

HAMMALECH—a king or counselor. Jer. xxxvi. 26.

HAMMON—the sun. Josh. xix. 28.

JABAL—bringing or building. Gen. iv. 20.

BENE-JAAKAN—the sons of sorrow. Numb. xxxiii. 31.

## THE LOVING TIE WE FEEL.

BY ROB. MORRIS.

RESPECTFULLY INSCRIBED TO THE HON. AND EMINENT B. B. FRENCH, OF WASHINGTON, D. C., P. G. M., ETC.

THE loving tie we feel  
No language can reveal;  
'Tis seen in the sheen of a fond brother's eye;  
It trembles on the ear,  
When, melting with a tear,  
A brother bids us cease to sigh.  
Behold how good and how pleasant  
For brothers in unity to dwell !  
As Heaven's dews are spread  
On Zion's sacred head,  
The blessings of the LORD we feel.

'Twas at the sufferer's bed,  
Now mouldering with the dead,  
This bond, ah ! so fond, was discovered first to me;  
I saw his dying eye  
Light up with speechless joy,  
And I felt how strong that love can be.

I ever will proclaim  
With gratitude the name  
Of Him, the Divine, who hath granted this to me;  
That weary tho' I stray  
O'er nature's rugged way,  
I never, never alone can be.

There's some I know will smile,  
And others may revile—  
'Tis so as we know with the evil heart away,  
But if I can but prove  
Through life a mason's love,  
I little care what man may say.  
Behold how good and how pleasant  
For brothers in unity to dwell !  
As Heaven's dews are spread  
On Zion's sacred head  
The blessings of the LORD we feel.

## CALLING OFF.

BY B. B. FRENCH.

AN article in the *Masonic Journal* for April, 1857, then published by G. W. CHASE, Esq., at Brunswick, Maine, and now removed to Haverhill, Mass., in which that brother condemned the practice of calling off lodges from day to day, or from week to week, called my attention so forcibly to that subject that I wrote to Bro. CHASE my own views concerning it; and in his journal for June he published my letter. The views of the subject taken by me have been approved by several brethren of high standing, and I have been requested to place them in a more permanent form. I therefore communicate them to the REVIEW, somewhat elaborated, in which they will doubtless meet the eyes of a large number of the craft, and, if not considered correct, may be controverted.

The practice of "CALLING OFF" masonic lodges, from time to time, BEYOND THE DAY OF MEETING, prevails, I believe, pretty generally throughout the United States. I have always regarded it as an innovation, if not upon the ancient landmarks, at least upon the custom of our old Masters. It is one of the modern FAST SCHEMES that too much characterize young America in all his juvenile movements. I am an advocate of PROGRESS, but believe in the old Latin adage, "FASTINA LENTE." If we hasten, let us at least take time to look far enough ahead not to go over precipices or plunge into morasses.

I first saw the masonic light in King Solomon's Lodge, New London, N. H., in 1825. After being duly INITIATED, I was told I must learn the work of the Entered Apprentice so perfectly as to arise in the lodge, and go through it all before I could PASS ON. At the next lodge meeting, one month from the day of initiation, I did arise in the lodge and answered EVERY QUESTION correctly, from that which demanded from whence I came as an Entered Apprentice to that in relation to the situation and dedication of lodges. I was then PASSED the degree of Fellow Craft, and in one month more answered all questions in that degree, and was RAISED to the sublime degree of Master Mason. And, although a Master Mason, I was not let off from examination till I could answer every question in the lecture on that degree.

I mention this merely to show how deliberately and thoroughly masons were made in those days, for mine was only a specimen of each—and no deviation was ever permitted in any New Hampshire lodge in which I was ever present.

King Solomon's lodge met in New London, on the Wednesday (I think it was) following the full moon of every month, at 4 o'clock

P. M. Its members were scattered over an area of some twenty miles in circumference, and yet the attendance was always full. I resided between four and five miles from the lodge room, and yet never was absent from a communication as long as I was a member of that lodge. Our meetings were punctual, and we usually CALLED OFF, in the course of the communication, for half an hour; and never, until I came to the city of Washington, did I know of the calling off of a subordinate lodge over a night. Well do I remember the first time I ever saw it done. National Lodge, of which I was a member, (and am now,) was in session. The hour was late, and there was work to do, and it was proposed the lodge should be called off till a future day. I inquired, in my innocence, if that could be done, and was at once told it could, and that nothing was more common. The master then proceeded to call off the lodge for (say one week), saying, as I recollect: "Wor. Junior Warden, the members of this lodge are now in your care, and I charge you to see that none of them convert the hours of refreshment into intemperance or excess." Since that time I have seen it done often, and it has always been held as a *prolongation of the communication*, and the work has gone on just as if the lodge had been called off for fifteen minutes. It always seemed to me to be a plan to evade the regulations, or, to use a very expressive adage, "to whip the devil round the stump." It is an innovation that ought to be at once reformed. Masons are made fast enough if they wait the appointed time, and I much fear too fast, sometimes, even then!

What is the object of "calling off" the lodge? Any well-informed mason will answer this question by saying that it is for the purpose of affording a short time for consultation, or for refreshment, during an arduous and fatiguing session or communication. It very probably originated at the building of the Temple, where the craft were daily assembled for actual labor, and were "called off" from their labor at "high twelve" for a length of time sufficient to enable them to procure the necessary refreshment.

One of the great safeguards of Masonry, in these modern days, is the *regulation*—now, as I believe, entitled to be revered as a *land-mark*—that no lodge shall be assembled until every brother belonging to it shall, as far as possible, "have due and timely notice." The word *adjourn* is not known in Masonry. And why? Because no one can be admitted to the Order unless by an unanimous ballot, and it is therefore necessary to guard most carefully against the chance of any member of a lodge being deprived of his right of suffrage. If he do not exercise that right on every occasion, let it be his own fault, and not that of the lodge. For this reason *adjournments* are not tolerated. If they were, a few members could adjourn to some future day, and assemble, *according to adjournment*, without notifying absentees, and proceed to perform acts that could not be

consummated in a full lodge. To evade this ancient and excellent rule, the modern invention of *calling off* for one, or two, or three days, or weeks has been resorted to; and, although it may not often result in any thing wrong, still it is capable of being used in a manner most prejudicial to the principles and interests of Masonry, and ought, in my opinion, to be abolished.

Every lodge may legitimately "call off" as often as the master may deem proper, during a single session—*i. e.*, from the hour the lodge is opened until a reasonable hour, *not beyond midnight*, of the same day or evening. But *when the work of that day is done*, it is the duty of the master to *close his lodge*—when

\* \* \* \* "the signs bid us prepare  
To gather up our working tools, and part upon the square—"

we should part, "until the next regular communication, unless sooner convened in some special emergency, in which case every brother shall have due and timely notice"—not part by mere proclamation of the Master to the Junior Warden, that "this lodge is now called off to this day week, *and the brethren are in his charge during that time!*"—and when it arrives, all those *who happened to be present* after four or five hours' labor, and who happen to *remember the time* to which the lodge was called off, can, if they choose, attend! There is no Masonry in this—none whatever.

These remarks, however, apply only to subordinate lodges, *in which Freemasons are made*, and lodge-work performed—the only lodges known in the olden time of Freemasonry.

Grand Lodges are a modern invention, and have taken the place of what was formerly known in England as the "General Assembly of Masons."

The Grand Lodge is a convocation of the masters and wardens of the subordinate lodges in the masonic jurisdiction where it assembles. It meets to transact the *ordinary legislation of the craft* for the jurisdiction—not to receive and act upon petitions for the degrees, or to make masons, nor to do any of the legitimate work of Freemasonry, as it is performed in the subordinate lodges, but to *legislate*; and it may call off, and I see no reason why not adjourn, from day to day, till its legislation is finished. It may be said that the Grand lodge exemplifies the work, and therein is like a subordinate. To this I answer that the grand lodge itself should never do this. When I had the honor to occupy Grand East of the masonic jurisdiction of the District of Columbia, when the work was to be exemplified, I caused one of the lodges of the jurisdiction to be regularly opened, and the work to be exemplified by it, in the presence of the Grand Lodge. And this is, in my opinion, the proper manner of doing it.

It is high time that we should all unite, who have the good of Masonry at heart, in reforming many (all if possible) of the abuses that have been creeping into our order for many years. Let us interchange views freely, and come to a conclusion what is right according to the ancient landmarks, and then insist that nothing wrong shall be done. Freemasonry is the great corner-stone of morality. Let it stand ever firm, and the edifice will stand—remove it from its place, and the superstructure must necessarily fall.

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## SELECTIONS

FROM THE ANNUAL ADDRESS DELIVERED BEFORE THE GRAND LODGE OF NEW YORK.

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BY JOHN L. LEWIS, JR., G. M.

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THE annual convocation of the General Assembly of Masons is coeval with its written history. Masonry has two histories; the one enrolled in its archives, which flood and conflagration has not destroyed; the other, written with the diamond pen of truth upon the tablets of the heart, which neither flood nor conflagration can destroy. On both is found inscribed the fact that the General Assembly has ever been a festal season, where good will, harmony and freedom prevailed, and the wise counsels of the veteran, gray-bearded Master tempered the fiery enthusiasm of the young and zealous Apprentice, and produced those beneficial results which have made it a blessing to the nations. At this seventy-third annual communication of the Grand Lodge of the state of New York, and the seventy-seventh since the existence of a Grand Lodge in the jurisdiction, it is to be hoped that the same joyous spirit which has been the brightest hue in its lengthening annals, will attend this meeting of the representatives of the lodges, and that the devout and grateful thanksgiving of the Craft will be rendered to the All-Wise and Omnipotent Being whose kind Providence has once more permitted brother to clasp hands with brother, and to take counsel together in the further erection and decoration of our moral temple. For myself, I can entertain no fears that it will be otherwise. Around me and before me are to be seen the wise, the good and the great of our Fraternity; the grave and reverend countenances of the age, whose half-century of skill and experience have polished the shafts and adorned the capitals of each upreared column in the long vista of the past; those of middle age, upon whom time has yet laid lightly its frostening fingers; and the youthful, the generous and the warm-hearted, fresh from the quarry, and the ashlar all imbued with one common purpose, to do good.

It is not to be supposed that in a year's history, crowded with events of deep importance to some, and of interest to all, that no root of bitterness should have found its way in the garden of our labors. Unhappily, our world is no Eden. But, as the tiller of the ground mows down, in their green existence, some of the noxious weeds—the tares which mingle with the wheat—and uproots others to perish by the heat of the burning sun, so let us eradicate all that is of evil, and let it wither before the scorching sunlight of truth and investigation, and forget that aught but blooming flowers were ever scattered along our pathway. This is the dictate of wisdom to us all—the key to the secret of human happiness.

\* \* \* \* \*

The little difficulties which spring up in lodges are too frequently magnified by the actors into matters of mighty moment. Here is a great brotherhood associated together that they may “learn to subdue their passions,” and promote the mutual improvement of each other, and join in the offices of benevolence to mankind. A difference of opinion as to some question of detail arises in a lodge, where one individual is right and another wrong, or, if the contest waxes very warm and fierce, it proves that probably both are wrong. Partisanship arises or is created; one-ill-natured act is the cause of another, and the dissension can only be healed by the aid of a friendly umpire, or the exercise of authority by some superior officer or body. And yet, in view of the world-wide enterprise before us, and of the mighty host marching to its accomplishment, how utterly insignificant does all this appear, and how fertile must be the imagination which would convert such a surface ripple into a rolling mountain wave!

\* \* \* \* \*

It is proposed, during the present communication, to have a public eulogy upon the life and character of our late illustrious brother, Dr. E. K. KANE, delivered before this Grand Lodge. It is eminently proper that we should thus honor the memory of our distinguished and true-hearted brother, in our masonic character. While his self-sacrificing devotion illumines not only one of the brightest pages of our national history, but of universal humanity, he was united to the Masonic fraternity of the country and of this state by peculiar ties. His last, public spoken farewell, before he invaded the dominions of the Frost-King, in his last expedition, was to this Grand Lodge, convened to bid him Godspeed and cheer him on his journey, and his published narrative affords evidence to the masonic eye and heart that the rigors of an Arctic midnight had not chilled his love for our ancient institution. If that love cheered and animated him amidst its desolations, it is alike true that his name and character have shed a lustre upon the craft, bright as the mystic Aurora of the clime he braved.

## FRENCH CORRESPONDENCE.

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[We are indebted to W. Br. VATET, of the Lodge CLEMENTE AMITIE COSMOPOLITE, of New York, for the following very interesting correspondence between Prince LUCIEN MURAT, Grand Master of Masons in France, and one of his subordinate lodges. We trust that we shall have the same acknowledgment to make in each succeeding number of the REVIEW.]

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LETTER FROM THE WORSHIPFUL LODGE "ST. JEAN DE THEMIS," CAEN (FRANCE),  
TO THE M. W. GRAND MASTER.

CAEN, June 11, 1856.

*Thrice Illustrious Grand Master:*

The Lodge St. Jean de Themis having assembled on the 31st May last, for the purpose of attending the funeral of a mason of this city, was waiting with pious respect, at the late residence of the deceased, the arrival of the clergy who were to direct the removal of the body, and who were received on their appearance with uncovered heads, when suddenly the officiating priest, perceiving the sprigs of acacia in the hands of the brethren, approached one of them, and declared, in a loud voice, that he would retire if they persisted in retaining in their hands, while entering the church, the insignia of a secret and anti-religious society.

In face of so ill-timed a menace, and desirous at any price to avoid scandal, the Master felt it his duty to invite the brethren to refrain from entering the church, and to await outside the conclusion of the religious ceremony: that they might afterward accompany the remains of our brother to their last resting-place, which was accordingly done.

In view of the above facts, Thrice Illustrious Grand Master, we now address you, to know what we are to do in future under similar circumstances—that is to say, at the funeral of a brother.

BERJOT, W.: M.:

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ANSWER.

PARIS, July 12, 1856.

*Very Dear Brother:*

Your letter, relating the incident that occurred at the funeral of Br. BAUPRE, has been received and examined.

Below you have my answer, which you will please lay before your lodge at its next communication.

There are three principles contained in our public law which are incontestably true, which are these: Every minister of religion who is paid from the public treasury is but a salaried agent of the state. Every church or chapel, not the property of private individuals, is public property, belonging either to the state or a particular community. Religion in France, where various sects are recognized and where all are equal, is within the domain of the public law.

From these principles arise the following consequences: A minister of any form of religion cannot refuse the services for which he receives a salary—that is the price of his work. He cannot accept one and refuse the other; while, at the same time, he is at liberty to resign the functions of his office if he finds the duty of discharging them disagreeable to himself. A church is intended to be open to every one, especially during the celebration of its worship; the minister, who is only its guardian, and not its proprietor, cannot close its doors against any one. It is true, that, in former times, admission was refused to those who had been excommunicated; but, in our day and under our laws, there are none excommunicated in France.

The law, regulating the exterior concerns of religion without interfering with its doctrines, provides for its material wants, ordains its public exercise, restrains the priest within the limits of his office, and forbids aggression against it, as particularly set forth in articles 260, 261, 262, 263 and 264 of the penal code.

Can the fact of entering church with a sprig of acacia in the hand or button-hole be regarded in the light of an aggression forbidden by law, or as interfering with the free exercise of religious worship? I think not; and I therefore have no hesitation in declaring, that, in all that took place at Brother BAUPRE's funeral, you were in the right, and the wrong was entirely on the side of the priest.

Touching the question as to your course of action should similar circumstances again present themselves, I answer, by counseling you to maintain in the future the same prudent conduct as in the past. You say, that, desirous of avoiding scandal at any price, and, at the request of the Master, you refrained from entering the church, and waited, outside, the conclusion of the religious ceremony, to accompany the remains of the deceased brother. In acting thus, you acted wisely, and I believe I faithfully interpret your sentiments when I add, that, could you have foreseen that the tender susceptibility of the curate would have gone so far as to take umbrage at the sight of a simple acacia leaf, you would have done without this symbol of mourning, or have put it in your pockets before his arrival; but you did not foresee it, and it must be confessed that there are some freaks of mind that the most clear-sighted would never guess at.

To prevent giving offence to certain people, our rules forbid

masons to make use of the insignia, or emblems of the order, in presence of the clergy; but as to the acacia leaves that ornament the grounds where the priests fail not to walk, our regulations are unhappily silent.

Notwithstanding this deplorable silence, now that the humor of your curate is known to you, it will be easy to mark a line of conduct by which you may avoid frightening him in future. One of the principal tenets of our profession is brotherly love; be, then, tolerant with the intolerant—peaceful with the quarrelsome—charitable toward those who hate you. Above all things avoid scandal, and particularly scandal in presence of the dead, for we owe respect to misfortune; and the combat that fanaticism wages at the tomb must inevitably redouble the anguish of an unhappy family stricken by the cruel hand of death in its dearest affections.

You will, I am sure, fully understand the application of this sentiment of delicacy, unknown probably to those who, by their vow of celibacy, are placed without the family circle.

Our society is neither secret nor anti-religious, as your curate would like to have us believe; our principles are known to all the world, even to those whose interest it is to calumniate us, for our regulations are published through the press; our society having no political ends to serve, is simply one of benevolence, acting under the eyes of government, and existing by virtue of the right of meeting and association that the constitutional law accords to citizens. Our tenets are God, the immortality of the soul, and brotherly love. As there is a natural right which is the source of all positive laws, so there is a universal religion covering all the peculiar religions of the world. We profess this universal religion, and consequently we welcome those who profess a particular religion which is but a part of it; the government itself professes it when it proclaims freedom of worship. To say, then, that we are without religion because we profess one embracing all others, would be to say that a man denies the law because he recognizes a natural right, supreme and immutable, whence have emanated the legislatures of all times and places.

Accept, dear brethren, the assurance of my fraternal regard.

MURAT,

*Grand Master of Masons in France.*

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PLATO, in the *Phædo*, says, when speaking of the ancient mysteries, that the object of initiation was to restore the soul to that state whence it had fallen, as from its native seat of perfection. Such, too, is the true design of the initiation in Freemasonry.

## THE EDITOR'S TRESTLE-BOARD.

ORDINARY editors give the results of their brief lucubrations from their "Table," but a masonic editor, true to the practices of the craft, should work out his thoughts upon his "TRESTLE-BOARD." There is much too of profitable suggestion in the use of this word. The trestle-board, we are informed in our ritual, is "for the master workman to lay down his designs upon." It was on such an implement that the genius of the ancient masters worked out those problems of architecture that have reflected an unfading lustre on their skill. The trestle-board was the cradle that nursed the infancy of such mighty monuments as the cathedrals of Strasburg and Cologne, and as they advanced in stature, the trestle-board became the guardian spirit that directed their growth. Often have those old builders pondered by the midnight lamp upon their trestle-board—working out its designs with consummate taste and knowledge—here springing an arch—and turning an angle there—until the embryo edifice stood forth in all the wisdom, strength and beauty of the Master's art.

The trestle-board may then be considered as the symbol of well-directed labor, and as to labor well and labor truly is the end of all Masonry, we find in each degree a peculiar labor, and a peculiar trestle-board to direct it. Labor, too, is the end of all humanity. "*Laborare est orare*," said the old monks—labor is prayer—it is man's best oblation to Deity. To work out well the task that is set before us is at once our brightest duty and our greatest happiness. All men then must have their trestle-boards—for the principles that guide us in the discharge of our duty are but the trestle-board whose designs we follow, for good or for evil, in our labor of life.

Old ocean works forever—restless and murmuring, but still working bravely, and storms and tempests are inscribed upon its trestle-board.

Earth works with every coming spring, and within its bosom draws the bursting seed, the tender plant, and then the finished tree upon its trestle-board.

God himself has labored from eternity, and, working by his omnipotent will, inscribes his plans upon illimitable space—the universe is his trestle-board.

And here, too, will we bring our trestle-board, and from time to time, upon these pages, which we consecrate to our peculiar use, will inscribe our designs for future work, or sketch our thoughts on passing events, or hold friendly and social communion with our friends and readers—and will not every reader be a friend?—on the best way to help on the great cause of masonic progress in which we are all engaged.

And this working out of thought, and friendly talk of plans to be begun, or of evils to be avoided, and advice for the present time, or suggestions for the time to come, shall be in all our future numbers "THE EDITOR'S TRESTLE-BOARD."

And so then is it named.

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THE SOCIAL SENTIMENT.—That sentiment which causes man to seek the companionship of his fellow-man, and the absence of which makes the anchorite and the misanthrope, is the foundation, not only of all political society and government,

in which the individual sacrifices many of his inherent rights by nature for the good of the whole community, abridging his liberty that his security may be enlarged, but it has been the great incentive for the formation of all those private associations in which men meet together for purposes of mutual aid and encouragement. Fraternity, which is but the development in the highest degree of the social sentiment, is in fact the foundation stone of organized Freemasonry. Separately and individually we may, it is true, cultivate our researches into its scientific and philosophic system, but it is only where united by the social sentiment into lodges that we can effectually carry out its great moral and religious principles. ARISTOTLE had a true sense of the necessity of this social sentiment. He says: "He that cannot contract society with others, or who, through his own self-sufficiency, [αὐτάρκειαν] does not need it, forms no part of the community, but is either a wild beast or a god."

There is abundance of the good old Greek strength in these words. In fact the axiom that "man was made for man," has become a truism, and ARISTOTLE only puts it in a more forcible way. The wild beast which is below humanity and the God who is above it, can have none of those wants of humanity which it is the intention of the social sentiment to meet and to fulfill. Each—the brute and the divinity—the bottom and the top of the scale—has his own *autarkia*—his own dependence on self, and neither needs nor asks the aid of "entangling alliances," or the help of others. Man, on the contrary, is, both by his primary formation and his acquired habits, eminently fitted for society. Unprovided by nature with any protection—such as wool, or fleece, or down—from the inclemency of the weather, or with weapons of defence—such as horns, or heels, or tusks—against the hostility of his enemies, he is dependent from his very birth, with a dependence that lasts, too, till his death, for the support of life, for education, for encouragement, for aid and assistance in all that he undertakes, upon the kindness, and the counsel, and the co-operation of his fellow-man.

God, therefore, who is infinitely wise and infinitely good, has not visited his creature with this utter helplessness without providing for its necessary remedy, and removing its necessary evils by implanting in the human breast the noblest and most useful of instincts, the social sentiment—or, in other words, a love of union and an ardent desire for society. Guided by this instructive sentiment, man always seeks the communion of man, and thus the imbecility of the individual is compensated by the strength of the community. It is, as we have already hinted, to this sentiment of mutual dependence that nations are indebted for their existence and governments for their durability. Men came together in the first ages of the world, not from the wise suggestions of political economy, but simply because they could not help it. It was the instinct of self-preservation that first achieved government and national existence, and it is the instinct of self-preservation that continues to uphold the system. And then this same sentiment—the instinct of society—extending its influence and its operation from the organization of empires and states to the formation of local institutions, is occupied in the establishment of brotherhoods and associations, whose members, concentrating their efforts for the attainment of one common object, bind themselves by voluntary ties and covenants, as powerful and constraining as the general laws and customs of the land.

Here, then, we may find the origin of Freemasonry as an organized institution.

As a science, a religion, or a sect of philosophy—for it is each of these—it may be and has been cultivated by individual study, and its truths would outlive the dissolution of its organized system. But for all practical purposes of good—of charity, or of brotherly love—it must live and be felt in its lodge organization, and for this it is indebted to the social sentiment alone. Freemasonry, as a social organization, owes its existence to the weakness of man: its object is to give him strength.

This social sentiment, which is but another word for brotherly love, has been allegorized in the old legend of "ONUPHRIUS in the Wilderness," to which HERDER has given a poetic form. It has been finely translated by a writer in Fraser, and will form a pleasing finale to this too didactic disquisition.

ONUPHRIUS, a rash and zealous youth,  
Had heard ELIJAH's life ascetic lauded  
With highest praise; to imitation fired,  
He girt himself, and to the desert fled.

Seven days he wandered there, but heard no voice  
Speaking from heaven—"What dost thou here, ELIJAH?"  
From hunger, thirst and the fierce burning heat,  
He sank exhausted—"Take, O LORD, my life:  
But grant, O grant, one cool, refreshing draught!"

Then came deep sleep upon his heavy eyes;  
His angel stood beside him.—"Thou presumptuous!  
Who tempt'st the LORD thy GOD—art thou ELIJAH?  
Yet to instruct thee, and console thee, listen!  
A stream is rippling at thy side, and o'er  
Thy head a palm-tree rustles: seventy years  
Here shalt thou live with them; and they shall die  
E'en when *thou* diest; through all those lonely years  
Never shall the sweet sound of human voice,  
Or human footstep, echo in thine ear,  
Till one shall come, who comes to make thy grave."

Soothed, though astonished, he awoke, and saw  
The stream, the tree, e'en as the angel said.  
*He called the palm his brother, and the stream  
His sister; from the water and the fruit  
Refreshment found, and clad him with the leaves,  
But through the long, long years, threescore and ten,  
He never heard the welcome voice of man.*

At length a footstep—"Now, he comes! 'tis he!  
The man whom GOD hath sent to make my grave."  
He met his guest, and welcomed him, and told  
The story of his palm. Then spake the stranger:  
"Thy duty is fulfilled—speed hence! these wilds  
Befit thee not; *for man was made for man.*"

Scarce had he spoken, when that gray old hermit  
 Sank down in death—a sudden wind uprooted  
 The sighing palm, and the clear stream dried up.  
 But through the air a joyful hymn was heard :  
 “ Come, brother ! come from out thy wilderness—  
 Come ! angel choirs invite thee to enjoy,  
 Beneath the palms of heaven, at length that bliss—  
*Brotherly love*—thy fault had forfeited.”

PAPHNUTIUS buried there the dead, whose face  
 With happiness seemed radiant. The rude desert,  
 With frowning aspect, from its wastes repelled him.  
 “ Ah ! ” thought he, “ *for so many men as grieve  
 And wrong their brethren, e’en so many more  
 Give to each other pity, aid, and strength,  
 And consolation—Man was made for man.* ”

THE BALLOT-BOX.—We do not intend to answer in our pages all the questions of masonic jurisprudence that may be proposed to us. The works of MORRIS and MACKEY on masonic law, the constitutions of his Grand lodge, and the by-laws of his own lodge, ought to enable every reading brother to solve four-fifths of the questions that are propounded to editors of masonic journals. But once in a way an interesting question or important principle presents itself, and therefore we shall occasionally give our views on such topics. The following extract from a late correspondence with the editor comes under this category, and we lay it before our readers as an exposition, once and for all, of our views on the rights of the ballot-box.

“——— April 8th, 1857.

“ A member of our lodge is opposed to cases of emergency, or the giving of more than one degree to the same party at the same meeting, or the giving of any degree at a special meeting, and, to prevent any thing of the kind, declares he will blackball any candidate who is balloted for under such circumstances.

Section 10, article 23, of our Grand Lodge Constitution, [Maryland,] says, “ no lodge shall confer more than two degrees of Masonry on one brother at the same meeting, unless his be considered an actual case of emergency,” thereby making it perfectly allowable for a lodge to confer two degrees on the same party at the same session, or, in case of an emergency, to give the three degrees at the same meeting.

“ Now, suppose, by a vote of the lodge, it is decided to give two degrees at the same meeting to the same person : can a brother (who opposes) blackball the candidate, and declare afterward that he did so for no other reason than because two degrees were to be given to him at the same meeting, without subjecting himself to censure.

“ Has a brother the right to say how he voted ?

“ In Maryland we take a ballot in each degree.”

To these inquiries we have replied as follows :

“ You propose two questions for our consideration :

“ 1. Can a brother, opposed to the practice of giving two degrees to the same

candidate, at one communication, blackball such candidate, and declare afterward that he did so for no other reason than because two degrees were to be given to him at the same meeting, without subjecting himself to censure?

"2. Has a brother the right to say how he voted?"

We will reply to the second query first, as it is the most easily dispatched. No brother has a right, either for himself or another, to violate the sacred secrecy of the ballot. The evidence of how he voted, whether derived from his own confession or from the testimony of another, is wholly inadmissible, and cannot be received by the lodge. No action could be taken on such a confession or testimony, for the ballot is intended to be secret, and the lodge should not encourage such confessions, because they tend manifestly to violate that secrecy.

The first question is answered by the reply to the second. If the lodge has no legal mode of obtaining the knowledge of how a brother has voted, it can take no action on the subject. It cannot, of course, censure him for that of which it is supposed to have no legal cognizance.

We will, however, meet the question whether a mason is abstractly, and on principle, right or wrong in blackballing a candidate under the circumstances you have mentioned. We are not sure whether you mean that the blackballing took place on the first or second ballot. We will, therefore, reply to both of these conditions.

A member has no moral right—that is to say, he would be *morally*, although not *legally*, wrong—to blackball a candidate, simply because he understood that the lodge intended to confer two degrees upon him on the same night. The ballot on the first degree should always be directed by the voter's views of the moral, mental and physical qualifications of the candidate, and by these only. If, however, the blackballing took place on the question of the advancement of the candidate to the Fellow Craft's degree, the member, believing that two degrees should not be conferred at one and the same communication, would be perfectly right in depositing a black ball to forbid that rapid advancement. Nay, it would be his duty to do so, as his only mode of sustaining and enforcing his principle, and as a legitimate means, placed by the constitution in his hands, of compelling the lodge to carry out his views, and of restraining it from what he might conceive to be an error. Still, in all this, he should be governed by a high sense of principle only, and not by any merely captious opposition. If he should happen to believe the principle to be a not very important one, he should gracefully and fraternally yield to the views of the majority. But God alone can judge of motives, and after all, as we said before, he cannot be censured by the lodge. *Nothing must or can be done to impair the secrecy and independence of the ballot-box."*

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THE PAST MASTER'S DEGREE.—Of all the degrees of Freemasonry, the Past Master's alone has ever failed to secure the esteem and respect of the friends of the Order. To every well-minded mason, its absurd and offensive ceremonies have always been a source of mortification, while many candidates, who were beginning to be imbued with veneration for the solemnity and beauty of the degrees through which they had passed, on arriving at the fifth, have been so disgusted with the vulgarity and rowdyism which have been heretofore its peculiar characteristics, as to abandon all further progress in masonry. Seeing the evil

effects that this mode of initiation into the degree of Past Master was continually producing, the General Grand Chapter, at its triennial session, in 1856, very wisely determined to curtail the degree of all these offensive innovations, which in little more than half a century had been introduced by ignorance and sustained by a want of taste, for originally the degree contained no form of initiation at all, and to circumscribe the future mode of conferring it within the narrowest constitutional limits. A resolution to that effect was accordingly unanimously adopted, and it was recommended to the various Grand Chapters of the Union to make the necessary provisions for carrying the views of the General Body into effect.

The Grand Chapter of South Carolina has been the first to comply with the suggestions of the General Grand Chapter. At its convocation in February, 1857, the following resolutions were unanimously adopted:

"1. *Resolved*, That in conferring the degree of Past Master, the Chapters, in this jurisdiction, be directed to omit all ceremonies, except the obligation, the investiture with the mode of recognition, and a brief induction into the chair.

"2. *Resolved*, That the M. E. Grand High Priest be requested to prepare a charge, explanatory of the objects of this degree, as a mere constitutional prerequisite for exaltation, to be delivered to the candidate at the time of his induction into the degree; and that it be made obligatory on the presiding officers of the subordinate chapters to deliver the said charge to the candidate."

Companion ALBERT G. MACKEY, the Grand High Priest, has accordingly prepared the following formula, which is now used in the jurisdiction of South Carolina:

#### FORMULA FOR CONFERRING THE DEGREE OF PAST MASTER.

A lodge of Past Masters having been opened in the briefest manner, the candidate is to be introduced and invested with the O B., and other matters relating to the degree. He is then placed in the Oriental chair for a few minutes, and, after leaving it, the following charge is delivered to him:

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

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

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

When, however, the control of the Royal Arch was taken from the symbolic lodges, and intrusted to a distinct organization—that, namely, of Chapters—the

regulation continued to be observed, for it was doubtful to many whether it could legally be abolished; and as the law still requires that the august degree of Royal Arch shall be restricted to Past Masters, our candidates are made to pass the Chair simply as a preparation and qualification toward being invested with the solemn instructions of the Royal Arch.

The ceremony of passing the Chair, or making you in this manner a Past Master, does not, however, confer upon you any official rank outside of the Chapter, nor can you in a symbolic lodge claim any peculiar privileges in consequence of your having received in the Chapter the investiture of the Past Master's degree. Those who receive the degree in symbolic lodges as a part of the installation service, when elected to preside, have been properly called "Actual Past Masters," while those who pass through the ceremony in a Chapter, as simply preparatory to taking the Royal Arch, are distinguished as "Virtual Past Masters," to show that, with the investiture of the secrets, they have not received the rights and prerogatives of the degree.

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

The lodge will then be closed in brief form.

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QUALIFICATIONS OF CANDIDATES FOR THE CHAPTER DEGREES.—It has been remarked by the Grand High Priest of Maine, that "Royal Arch Masonry is rapidly spreading throughout the land, and we have good reason to believe its beneficial tendencies are promoting the intelligence, and consequently the happiness of our race."

These are cheering words, but not more cheering than they are true. The truth is, that within a few past years, the standard of masonic intelligence in this country has been greatly elevated. Masonry has begun to be studied as a definite science; it has been found to contain within the cycle of subjects that it embraces, matters of deep religious and philosophic import, which require for their comprehension a steady devotion to study and research. No intelligent mason—no mason, indeed, who looks upon the institution as something more than a mere social and charitable institution—is at all contented with the comparatively meagre and imperfect information which is supplied by the three degrees of Ancient Craft Masonry. In the third degree, beautiful as it is in its conception, and sublime as it is in the lesson that it imparts, the reflecting mind almost intuitively sees that there is an incompleteness—the edifice is not finished—the volume that has been unrolled, does not conclude the subject which it commenced. And hence, all studious masons press eagerly forward to the point where other and still more important developments are to be sought. That point is to be found only in Royal Arch Masonry, which has been well styled, by an old writer, "the root, heart and marrow of Masonry."

Accordingly the progress of Masonry, in its primitive degrees, (a progress which has never been at any time before so successful as now,) is accompanied by an equal progress in the higher degrees of the Chapter, so that Royal Arch Masonry is now cultivated throughout the length and breadth of our land, with a zeal and energy that has never been surpassed, and seldom equaled. There is

perhaps at this day a greater proportion of Royal Arch Masons in the general numbers of the craft than ever was before ; and this simply because the doctrine is now very generally taught, that a master mason simply is an imperfectly educated mason. And this doctrine, happily for the extension and usefulness of the order, is daily gaining ground ; so that we now seldom see a master mason of any zeal or intelligence, who contents himself with stopping at the third degree in his masonic career.

This extended popularity of the Royal Arch degree, and the number of master masons who are in consequence knocking at the door of the Chapters for admission, have very naturally given a prominence in the minds of all Royal Arch Masons to the subject of the qualifications of candidates for this august degree. Is a master mason, from the mere fact of his being a master mason, entitled to advancement to the higher degrees ? Or are the pre-requisite qualifications for Royal Arch Masonry greater than those which will secure admission into a symbolic lodge ? And if the latter be the case, what is the nature of these higher qualifications ? These are questions of vast importance, and well worthy of the serious consideration of every Royal Arch Mason.

We confess that we do not ourselves believe that any higher moral qualifications are required for admission into a Chapter, than those which are demanded as pre-requisites to initiation into a symbolic lodge. No severer duties are exacted of, and no more stringent obligations, substantially, are imposed on, a Royal Arch than upon a master mason. The real differences between the two organizations of Lodge and Chapter Masonry, are of an intellectual and not of a moral character. They consist in this, that the chapter carries out, to a full and perfect development, those great religious truths which are but commenced in the lodge. He, therefore, who is worthy to receive the light of Ancient Craft Masonry, is equally worthy to be invested with the greater light of the Royal Arch degree. But it does not hence follow, as a legitimate conclusion, that the mere fact of being a master mason entitles the possessor to the privilege of exaltation. The deficiency of information, the infirmity of judgment, the want of experience, and even the partiality and prejudice of friendship, have often permitted the initiation into the third degree of men, altogether morally and intellectually unworthy of that high distinction. And here the peculiar symbolism of Royal Arch Masonry comes to our assistance, and supplies us with the necessary directions how we should proceed in the choice of the materials with which to construct our temple of Masonry. The Grand Overseer's square must be rigidly applied to every specimen that is brought up for inspection ; and none, however beautiful in external appearance, should be accepted, unless by unerring trial it shall be proved to be "good work, square work, true work—such work as we are authorized to receive."

Let us, therefore, carefully remember the lessons we have received, and endeavor faithfully to transmit our institution, in all its unsullied purity, to those who shall come after us. While acknowledging that he who is truly qualified for the master's degree, is equally worthy to work at the second temple, let it not be forgotten that symbolic lodges are not always sufficiently careful and scrupulous in the choice of candidates, and therefore that it is not every master mason who is morally and intellectually qualified for exaltation.

## EDITOR'S DRAWER.

### THE PROLOGUE.

WE have a drawer which contains many a scrap—the result of multifarious reading. What editor or student is there who has not such a necessary appendage to his library? It is here that we have stowed away, with careful confusion, those precious passages of verse or prose which, from time to time, have won our notice, so that now when arranged, not in any special order of subjects, but simply at hap-hazard as they come to hand in a random search, or meet our eye, in still continued reading, they may form, under the appropriate head that we have chosen for their depository in our quarterly “a general survey of all the best of men’s best knowledge.” In the “Editor’s Drawer” our readers will, we imagine, always find something to interest, and not seldom, we trust, to instruct and edify.

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**INFLUENCE OF MODERN SECRET SOCIETIES ON FREEMASONRY.**—There is some very wholesome advice with some true, however unpalatable opinions, in the following remarks by Bro. DODDS, late Grand Master of Ohio. We advise our readers to ponder them well:

“The present state of the public mind, in regard to secret societies, is unprecedented, and their popularity unparalleled in the history of the country. And yet, strange to say, it is but a few years since they were an abomination and a stench in the public nostrils. Nothing can be done now, it would seem, without them. If the poor of the land are to be fed and clothed, it must be done by a secret society. Is corruption in public affairs to be arrested, and the political atmosphere purified, it cannot be done without a secret society. They, it would seem, are considered by both male and female, as the only means by which all that is desirable can be accomplished—all that is evil can be averted. The universal panacea by which not only man, but woman-kind, is to be ‘redeemed, regenerated and disenthralled.’ The effect of all this upon our institution, is exceedingly unfortunate. It is flooding it with a kind of material not fit for our building—not of the right shape—nor has it any of the marks of such workmen upon it as produce specimens that would come together in our edifice without the aid of metal tools. There is great danger, also, of the beautiful proportions of our edifice being destroyed by this badly wrought material. Better, my brethren, use the rough ashlar, just from the quarry, in their rude and natural state, and square and number them with your own tools, than these specimens, the product of those who work by a different kind of architecture from ours, and consequently not fit for our building. When you make masons, do it out of raw material, and not out of that which has been used for some other purpose; so that when they are finished they may be *all* mason—head and heart—and not half one thing and half another, and really nothing after all.

“By pursuing this course, you will secure a membership with a whole and undivided allegiance to Masonry—with minds properly imbued with its principles, for they will not be preoccupied with ideas derived from other institutions, which, if not opposed to, are at least not in harmony with ours.

"I have been led to these reflections from the danger which I conceive exists of the institution of Masonry being assimilated to, or overslaughed by too great an influx from those ephemeral and, in most cases, proselyting institutions above alluded to. An individual acquires a taste for secret societies by being admitted into one of them, not by his own free will and accord, but by being over-persuaded by a friend; and so on to another until he has gone the entire round, and finally into ours, as the climax of his ambition; and by this time, instead of being willing to learn, or supposing that a person of his varied experience needs to learn any thing, he sets himself up as a teacher, and is not unfrequently found heartily engaged in attempting to engraft some of the results of his experience in other societies upon Masonry—some exploded idea that had been presented and rejected long years before he, or the institution from which he derived it, was thought of.

"A superabundance of this kind of material in a lodge will very soon give it a tone and character totally at variance with Masonry, and indeed harmonizing with none, perhaps, of the different societies from which they were derived, but being a mere conglomeration of them all. The younger lodges that feel the necessity of liquidating the expenses incident to their getting under way, are more exposed to this evil than others; especially is this the case when they hold their meetings in rooms that are occupied in common with one or another of the societies above alluded to."

And, therefore, looking to this last source of the evil of which he complains, Bro. Dodds very wisely, we think, suggests that "no new lodge should receive a charter until it was provided with a suitable room, properly furnished, to be used *exclusively* for its own meetings.

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SECRECY.—Our Drawer supplies us with the following defence, by an ingenious writer, of our secret system, which has sometimes given such needless offence to "outsiders:"

"Secrets of recognition are of ancient date, ordered of God himself, as a means of protection, absolutely necessary in a frail and vicious world.

"Circumcision was given to ABRAHAM 'to distinguish his household from the rest of mankind.'—Gen. xvii. 10.

"The Sabbath was a sign to *distinguish* between the Jews and the Gentiles.—Exodus xxxi. 13.

"There was a secret mark set upon those who adhered to the law, which shielded them in the slaughter of the wicked.—Ezekiel ix. 4, 6. The passage through the Red Sea was made a *sign* to the Jews.—Exodus xii. The sprinkling of blood upon the lintels of the door was a *secret sign* that shielded the Jews from the destroying angel.—Exodus xii. 13. There was given to CAIN a mark sign that he should not be slain.—Gen. iv. 15. God sets his mark (or secret sign) upon evil doers.—Psalms cxxx. 3; Job x. 14. The lights of Heaven are signs (secret signs) of God.—Gen i. 13. The heathen are *dismayed* at these signs, from a knowledge of which the Jews were not alarmed.—Jeremiah x. 3. The shooting of an arrow was a *secret sign* of friendship.—1st Samuel, xx. The shadow going backward upon the dial of AHEZ, was a sign that HEZEKIAH should go up to the temple.—2 Kings, xx. 8. The rainbow is the sign of the covenant with NOAH.—Gen. ix. 12, 13. Had the Jews kept the secrets delivered to them, it would have prevented the

Crucifixion of the Savior.—1 Corinthians, xi. A secret name, written on a white stone, is to be given to the saints, known only to themselves.—Rev. xi. 17. The prophet was commanded to seal, keep secret his prophecy, that the evil should not escape.—Daniel xii. 4. The law was commanded to be kept *secret* among the disciples.—Isaiah viii. 16. The saints are sealed—set apart from the rest of the world.—Ephesians i. 13. The seal, the secret of the Church, will save the righteous from destruction.—Rev. vii. 3. Those who have not this sign will be destroyed.—Rev. ix. 4. God's future purposes were kept secret under seven seals.—Rev. v. 1."

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THE UTILITY OF MASONRY.—Bro. J. F. SANDFORD, the able chairman of the Committee on Foreign Correspondence of the Grand Lodge of Iowa, pays the following just tribute to the instrumentality of Freemasonry in the working out of the world's progress:

"Masonry is the greatest social combination which the human race has ever formed. Its adaptedness to the increasing intelligence, civilization, and mental power of the race is daily becoming more apparent. The physical sciences and the utilitarian arts are not more instrumental in adding to man's comfort and dominion on the earth, than are the principles of our fraternity in adding to his social and moral well-being and happiness. It is in this, not in any change or corruption of its ancient landmarks, that the progress of Masonry consists. It extends into every ramification of society; bestows upon it the refining power which influences the operations of intellect, and receives from it the benefits which increasing knowledge has stamped upon religion and every moral movement of the age."

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THE LIVING TEMPLE.—We find the lines, which follow, in our Drawer; we know not the author, or, if we ever did, we have just at this time forgotten; but they breathe so much of the true symbolism of Masonry, that we doubt not our readers will like them as well as we do:

Rich was the Temple framed of old,  
Of Hermon's cedars, lined with gold,  
By princely architect of Tyre;  
And bright the flames of Sun and Fire,  
Built many an hundred years ago,  
In Ind or western Mexico.

But fabrics formed by human hand,  
Though they, in noblest grandeur, stand  
On lofty pillars, rich and rare,  
Of burnished gold, can ne'er compare  
With living temples, pure and fine,  
Built by the Architect Divine.

Let us, who live in latter days,  
To God a nobler temple raise,  
With *corner-stone* deep laid in youth.  
While *Knowledge, Temperance, and Truth,*  
In all their fair proportion bind  
That noble temple of the mind.

Let *Fortitude* the basis be,  
 And high *Resolve* the plethory ;  
 The stones shall be of *Reason's* proof,  
*Celestial Love* shall form the roof,  
 And *Prudence* at the threshold stay  
 To drive each vagrant guest away.

Within shall *Seven Pillars* shine,  
 The purest produce of the mine ;  
*Religion, Honor, Gratitude,*  
*Devotion* with Heaven's light endued ;  
*Friendship* and *Purity* sincere,  
 And *Understanding* right and clear.

The Sun, at noon, shall lend his ray  
 To guide the labors of the day ;  
 Nor shall the Moon and Stars by night  
 Withhold their kind and needful light,  
 That your work may be finished here  
 When the *Grand Master* shall appear.

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THE TWO GATES OF HEAVEN.—Perhaps no writer, whether of prose or poetry, in any language, has given a more beautiful image than that supplied in the annexed passage by BERNARDIN ST. PIERRE. It is worthy of the symbolism of Freemasonry:

"God has placed upon the earth two gates which lead to heaven. He has put them at the two extremities of life ; the one at its beginning and the other at its end. The former is the *gate of innocence*, the latter the *gate of repentance*."

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THE ALTAR IN THE TEMPLE.—MALMONIDES, the great Hebrew teacher, wrote a description of King SOLOMON's temple, or a treatise concerning "The Chosen House." The following is a literal translation from the Hebrew of a passage in it relative to the altar:

"There was an established and expressly appointed place for the altar (in the temple), from which it could never be removed, and the undoubted tradition among all persons is, that the place where DAVID built an altar on the threshing floor of ORNAN (the Jebusite), and where the altar was placed in the temple by SOLOMON, was the very spot where ABRAHAM bound ISAAC when he was ready to sacrifice him, where NOAH sacrificed when he came out of the ark, where CAIN and ABEL offered their sacrifices, and where ADAM brought his first offering to God after he was created."

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MASONIC COLLEGES.—Bro. THO. BROWN, Chairman of the Committee of Correspondence of the Grand Lodge of Florida, prudently speaks on the subject of Grand Lodges becoming the patrons and trustees of seminaries of learning. It is a matter of doubt, we think, whether, in the instances of colleges already established by Grand Lodges, the college has done the most harm to the Grand Lodge, or the Grand Lodge effected the least good for the college. But let us hear Bro. BROWN:

"We question if the endowment of colleges and large seminaries of learning, under the auspices and patronage of masonic bodies, be the wisest plan for the ac-

complishment of the great design, or is in accordance with the character and principles of the fraternity. Such institutions savor more of pageantry than utility, and as large funds, amassed for such purposes, must of necessity be placed under the control and management of comparatively a few, it will have a corrupting influence, promote discord, and bring reproach upon the craft. The principles of Masonry do not sympathize with speculations in stock and exchange brokerage. Such, we fear, will be the evils attendant on such institutions, to say nothing of the questionable right and policy of drawing funds from the subordinate lodges, which could be appropriated by their proper officers more judiciously, economically, and faithfully to the accomplishment of the same great and desirable object in the true masonic spirit of charity, which is the bond of peace."

**FREEMASONRY IN TURKEY.**—The London Daily News gave us some time since the following interesting and, we presume, authentic information in respect to the condition of Freemasonry in Turkey. We transfer it to our pages for the sake of preservation:

"Although Freemasonry has for more than thirty years been generally supposed to exist among the Mahometans, and traces of it were found in Turkey by the Russian officers, after the campaign of 1829, yet they were too slight to prove the fact; and it is only within the last few years that it was satisfactorily demonstrated by a German Freemason, chancing to pass through Belgrade, where he discovered a masonic lodge, to which he was invited, and where he received a hospitable reception. It appears now to be proved beyond all doubt, that the Turkish brothers, who exercise their masonic duties under the name of Dervishes, are, to all intents and purposes, the same as our own order of Freemasons, with but very little difference in their customs and ceremonies, and making use of exactly the same signs, words, and grips, to recognize each other. The Turkish Freemasons appear to be in a more elevated state of civilization than is usual among Orientals generally; their views of religion are far higher than those imposed by Islamism; they reject polygamy, contenting themselves with one single wife, and at the masonic banquets the women appear unveiled—a striking proof of the mutual confidence the masonic brethren repose in each other.

"The Belgrade lodge, called *Aikotsch*, is composed of about seventy members. The master, whose name is DJANI ISMAEL MOHAMMED SÆDE, is at the same time Grand Master of all the lodges in European Turkey, and is directly connected with all those of the whole of the Ottoman Empire, Arabia, and Persia, in which latter the Freemasons amount to more than fifty thousand members. In Constantinople there are no less than nine lodges, the most numerous and important of which is that of the dancing dervishes, called *Sirkedeshi Teckar*. The Turkish Freemasons wear, as a symbol, of the brotherhood, besides a small brown shawl, embroidered with mystical figures, a flat, polished, twelve-cornered piece of marble, with reddish brown spots, about two inches in diameter, suspended by a white silken cord around the neck. These spots represent the drops of blood, and are symbolic of the death of ALI, the founder of the Order in Turkey, who was barbarously put to death by the then Sultan for refusing to reveal the secrets. The above-mentioned DJANI ISMAEL, Grand Master of the lodge of Belgrade, a venerable Turk of the old school, is honorary member of "Baldwin under the Lime-tree," at Leipsic, several members of which lodge have received diplomas from the *Aikotsch* at Belgrade."

**CARLILE UPON THE TEMPLE.**—RICHARD CARLILE, an English infidel, who *obliged* the world by what he called a "Manual of Freemasonry," thus teaches his first lesson to masons:

"The great subject of Masonry is SOLOMON'S TEMPLE. Through all the masonic degrees, ancient or modern, the subject continues to be a dark development of the building of the temple. I am about to throw light upon it. My historical researches have taught me that that which has been called SOLOMON'S TEMPLE never existed upon earth; that a nation of people called Israelites never existed upon earth; and that the supposed history of the Israelites and their temple is nothing more than an allegory, relating to the mystery of physics generally and the moral culture of the human mind. Hence the real secret of Masonry." *Ec pede Herculem.* This little specimen of his foot will give us a tolerably correct idea of Mr. CARLILE'S stature. The book, in this country, is rather scarce; it may, however, be sometimes found on book-stalls, and generally sells for five dollars. If any brother happens to meet with the book, and he has the five dollars to spare, our advice to him is, to let the book alone, and keep the money in his pocket.

**A DERIVATION.**—Here is a derivation of the word "Mason," old enough, it is true, but most probably new to most of our readers. Its whimsicality will excuse its insertion. The *Grub Street Journal*, a paper published in London in the beginning and middle of the last century, contains, in its issue for 8th of February, 1733, an article very abusive of Freemasonry, for it must be remembered that we always have our enemies. In that article the writer thus traces, to his own satisfaction at least, the derivation of our name:

"Let us now consider whence the word *Mason*, as applied to this club, may be corrupted. They will scarce thank me for acknowledging that such a strange society may be as old as CHAUCER, in whose days the word *mase* was used to signify a whim or fancy; as says that laborious antiquary, Mr. THOMAS HERNE. What then could be more natural than to distinguish a society by the name of a whim, or, in CHAUCER'S language, a *mase*, which hath so many peculiar, whimsical oddities. *Mason* must therefore be a corruption of this *mase*. In Devonshire they still call a person whom they imagine to be mad, a *mase* or *maze*, man or woman. Some wicked persons, indeed, would derive this name from the Popish mass; but this I disallow, because so many zealous Protestants—nay, even Jews, the constant enemies to transubstantiation—are accepted brethren."

**THE FREE SAWYERS.**—Who are the Free Sawyers? The *Gentleman's Magazine* for 7th January, 1732, will tell us: "An account was given in the papers of a society who call themselves the *Free Sawyers*, and claim priority to the Freemasons, Gormogons, or Ancient Humes, as dating their standing before the Tower of Babel, alleging they cut the stones for those mad builders, the Freemasons. At their meetings they have a silver saw laid on the table with this motto, *Let it work.*"

**THE ABORIGINES.**—In all times Freemasonry has given rise to imitative societies, none of whom, however, lived long enough to make its mark upon history. The Free Sawyers, just described, were of course of these. Our readers may be pleased, or at least amused, with a reminiscence of another, which flourished about the

year 1783, under the name of the "Society of the Aborigines," and of whose ceremony of initiating a member we find the following account in the British Magazine of that date. The presiding officer, who was styled the Original, thus addressed the candidate :

*Original.* Have you faith enough to be made an Original?

*Candidate.* I have.

*Original.* Will you be conformable to all honest rules, which may support steadily the honor, reputation, welfare, and dignity of our ancient undertaking?

*Candidate.* I will.

*Original.* Then, friend, promise me that you will never stray from the paths of Honor, Freedom, Honesty, Sincerity, Prudence, Modesty, Reputation, Sobriety, and True Friendship.

*Candidate.* I do.

Which done, the crier of the court commanded silence, and the new member, being uncovered, and dropping on his right knee, had the following oath administered to him by the servant; the new member laying his right hand on the Cap of Honor, and Nimrod holding a staff over his head:

"You swear by the Cap of Honor, by the Collar of Freedom, by the Coat of Honesty, by the Jacket of Sincerity, by the Shirt of Prudence, by the Breeches of Modesty, by the Garters of Reputation, by the Stockings of Sobriety, and by the Steps of True Friendship, never to depart from these laws."

Then, rising, with the staff resting on his head, he received a copy of the laws from the hands of the Grand Original, with these words—"Enjoy the benefits hereof."

He then delivered the copy of the laws to the care of the servant; after which, the word was given by the Secretary to the new member, viz: *Eden*, signifying the garden where ADAM, the great aboriginal, was formed.

Then the Secretary invested him with the sign, viz: resting his right hand on his left side, signifying the first conjunction of harmony.

Now, if any one of our brethren is about making a new side degree, this formula of the society of Aborigines is heartily at his service.

**MASONIC TITLES.**—A distinguished brother, speaking of masonic titles, which we confess have sometimes afforded matter for scoffing to the uninitiated, places them in this true point of view, which certainly removes from them every thing objectionable on the score of grandiloquence:

"Some of these titles we retain, but they have with us meanings entirely consistent with the spirit of equality which is the foundation and peremptory law of its being, of all Masonry. The *Knight*, with us, is he who devotes his hand, his heart, his brain to the service of Masonry, and professes himself the sworn soldier of truth: the *Prince* is he who aims to be chief, [Principes] first, leader among his equals in virtue and good deeds; the *Sovereign* is he who, one of an Order whose members are all sovereigns, is supreme only, because the law and constitutions are so which he administers, and by which he, like every other brother, is governed. The titles *Puissant*, *Potent*, *Wise*, and *Venerable*, indicate that power of virtue, intelligence, and wisdom which those ought to strive to attain who are placed in high office by the suffrages of their brethren, and all our other titles and designations have an esoteric meaning consistent with modesty and equality, and which those who receive them should fully understand."

These thoughts suggest to us another: The Master of the Lodge is he who, as his Latin name *Magister* imports, more than others, *magis quam ceteris*, should have the care and control of those over whom he has been placed, and who, with more of power, should also be distinguished by more of virtue and more of wisdom than his brethren. "Those," says Festus, "are called Masters, upon whom the chief care of things devolves, and who, more than the others, should exercise diligence and solicitude of the matters over which they preside."

THE OMNIFIC WORD.—Royal Arch Masons will be interested by these extracts, which we take from Basnage (B. iii. c. 13), on the mysteries of the name JEHOVAH:

"The Jod in JEHOVAH is one of those things which eye hath not seen, but which has been concealed from all mankind. Its essence and nature are incomprehensible; it is not lawful so much as to meditate upon it. Man may lawfully revolve his thoughts from one end of the heavens to the other, but he cannot approach that inaccessible light, that primitive existence, contained in the letter Jod. And indeed the Masters call the letter Thought or Idea, and prescribe no bounds to its efficacy. 'Twas this letter which, flowing from the primitive light, gave being to emanations; it wearied itself by the way, but assumed new vigor by the assistance of the letter H [He], which makes the second letter of the Ineffable Name. The other letters have also their mysteries. The last H discovers the unity of a God and Creator; and upon this letter that grand truth is built; but four great rivers issue from this unity; the four majesties of God, which the Jews call Scheckmal. The whole name JEHOVAH includes in it all things in general, and therefore he that pronounces it, puts the whole world into his mouth, and all the creatures that compose it.

"The man that pronounces the name of JEHOVAH moves the heavens and earth in proportion as he moves his lips and tongue. The angels feel the motion of the universe, and are astonished, and ask one another whence comes this concussion of the world. It is answered that the impious N has moved by his lips in pronouncing the Ineffable Name. At the same time an indictment is drawn up against this wretch, all the sins he has committed are numbered, and he rarely escapes condemnation."

While on this subject, we are disposed to record an interesting conversation in relation to the name of the Deity, which took place between Professor GIBBON and Mr. HENRY R. SCHOOLCRAFT, at the meeting of the "American Association for the Advancement of Science," whose session was held at Albany, in August, 1856.

Prof. GIBBON referred to the curious circumstance of the coincidence of form of three of the letters which appear in the name of Deity, or in that word which is expressive of Divinity, in nearly all languages, ancient or modern—namely, I, A, O, being a right line, a circle, and a particular angle. Those three geometrical forms not only appear in the capitals of the English alphabet, but also in the Greek and other primitive alphabets. They are the characteristic vowels of the Hebrew ADONAI, "Lord," of the Greek AIONIOS, "the Eternal," and words of the same import in the Hindoo, Japanese, and other Asiatic tongues. In the old Greek or Phœnician alphabet, they are the first, the middle, and the last letters, (Alpha, Iota, Omega,) and signify the beginning, the middle, and the end. In one of the Indian names of the Great Spirit—MANITO—they also appear. He was curious to learn whether the coincidence holds in the Algonquin and other Indian dialects.

Mr. SCHOOLCRAFT replied, that the "Manito" was perhaps the best example of the kind that could be cited. The Indians have another word, which is employed only on the most solemn occasions. It is *AHEE-AW*, and is never given by any but the priests, who appear to attach to it the same kind of sanctity attributed by the Hebrews to the word which, in our English version of the Bible, is always printed *LORD*, in capital letters, and which is referred to by the Jews as "the ineffable name."

#### APPLES OF GOLD.\*

"A word fitly spoken is like apples of gold in pictures of silver."—*SOLOMON*.

FREEMASONRY is a progressive science, and knowledge is the main-spring which keeps the whole train in beautiful motion.

The true mason must cultivate an enlarged charity for all mankind, however they may differ from him in religious opinions. That difference may probably arise from causes in which he had no share, and from which he can derive no merit.

All lodges are erected to God, and his glorious and ineffable name should be syllabled with the greatest reverence, both within and without the vail of the sanctuary. His holy word is our greatest light, and it teaches us that we should not take his name in vain.

Scrupulous honesty, truth without concealment or prevarication, and a promise never broken, but more binding than any penal bond, should mark the business intercourse of all good masons.—*W. M. PERKINS, G. M. of La.*

We must away with the too prevalent idea that Masonry will make a good man out of a corrupt material. Never admit an unworthy man with the hope that Masonry will make him better.—*G. M. of Mo.*

It was a wholesome rule among the ancients of our Order, in all cases of severe illness in a brother's family, that a master mason should be present in the house, especially at night, to be always ready to give the necessary aid and assistance that the circumstances might require.—*THO. DOUGLAS, P. G. M. of Fla.*

A lodge should be to the Grand Lodge what an individual mason should be to his lodge—not a drone in the hive, but an active, zealous member; not a detriment, but an ornament. A lodge should be as jealous of its reputation and standing as a mason should be of his character and honor.

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

Freemasonry powerfully develops all the social and benevolent affections; it mitigates without, and annihilates within, the virulence of political and theological controversy; and it affords the only natural ground on which all ranks and classes can meet in perfect equality, and associate, without degradation or mortification, whether for purposes of moral instruction or social intercourse.—*Earl of Durham.*

We should select our friends with great caution, for it is they who determine our own character; others look for us in them. It is giving to the public our own portrait and an avowal of what we are.—*Mad. de Lambert.*

\* Where each of these golden apples grew, or from what tree it has been plucked, we are not always able to say. They are the fruit of various reading, and the sentiments will not lose their value because the author's name has sometimes been forgotten.

## TIDINGS FROM THE CRAFT.

**AN INTERESTING GIFT.**—Br. L. V. PIERCE, P. G. M. of Ohio, presented the Grand Lodge of that state, at its last communication, with a setting maul, manufactured from the wood of an olive tree that grew on the Mount of Olives in Jerusalem. Br. PIERCE very neatly alludes to a passage in the Royal Arch ritual, by remarking that "the handle, being of American hickory, denotes the intimate connection existing between American and ancient Jewish Masonry."

**KING OF HANOVER.**—The King of Hanover on being lately initiated as a mason, accepted the title of Protector and Grand Master of all the lodges in his kingdom. At the same time, he is said to have made a modification in the statutes of the order, to the effect that, as the order is exclusively Christian, no person professing the Jewish religion can henceforth be admitted into a Hanoverian lodge. This decision has excited great opposition in most lodges of Germany, and it is said that the Great Orient will shortly make an energetic protest against it.

The designs upon the Trestle-boards of masonic lodges, during the past month or two, have been mostly related to those out-door exhibitions of Masonry, chronically associated with the nativity of St. John the Baptist. For once in the year, the mystic brotherhood appear mainly solicitous on such occasions to exhibit themselves and their craft. Aprons and sashes, be they rich or shabby, are brushed up and aired, and by the good help of wife and daughter, made to look "amaist as well's the new." The grim old Tiler—why are Tilers always old and grim?—burnishes his rusty cutlass;—why are the swords of Tilers always cutlasses?—until his grimness is reflected through its grimyness, and reads up his WEBB—was there ever a Tiler regarded a Manual *later* than WEBB?—to acquire renewed grace in leading the procession. Deacons whiten their rods; fair hands decorate the bible cushion; Treasurers count their deposits, and call anxiously for payments. There is an agonizing cry for masonic orators. Happy now the man who is known to have travelled in a masonic address; happier, whose address has seen the type and press; happiest, whose effusion has reached the sanctum of the *Masonic Truth-teller*, or that unbribable sheet, *The Mystic Out-and-outer*; or, most triumphant of all, *The Landmarkian and Cosmopolitan Spokesman of Freemasonry*, has reached it and received favorable notice at its immaculate editor's hands. Be sure that the demand for that man's labors henceforth will be

largely in advance of the supply, and he may write himself down as one who stands in the gate.

The attention to these public exhibitions of Freemasonry the present year has been more than usually earnest. Some of the most interesting occasions of the kind upon record, are connected with June 24, 1857. At Providence, R. I., St. John's Lodge, No. 2, celebrated its centennial anniversary, with all the eclat due to the age and respectability of that lodge. The Grand Lodge of Rhode Island honored her daughter with a full attendance. That of Massachusetts was represented by its entire corps of Grand officers, while the distant Orient of Kentucky, appeared in the person of its well-known Senior Grand Warden. About twelve hundred masons made the procession. An oration of an historical character was delivered by Bro. RANDALL, P. G. Master of Massachusetts, and an Original Poem on Masonry, of uncommon merit, by Bro. VAN ZANDT, of Newport, R. I., which appears in our present issue.

At Nashua, N. H., the day was honored with all that oratory, festival and music can confer. Rev. Bro. ALGER, of Charlestown, Mass., addressed the large assembly in strains of much eloquence. Many other notices of festivals have reached us, sufficient to show that the present year is not behind any of its predecessors, in attention to those time-honored anniversaries, whose results are the enlightenment of the membership, and the closing in of those fraternal ties that bind the brotherhood universal into one indissoluble society.

Among the "Tidings from the Craft," none, perhaps, will be of more general interest to the reader, than the fact of the completion of the *Universal Masonic Library*, a compilation of Masonic literature in thirty volumes, by R. W. Bro. ROB. MORRIS. The inception of this plan dates back more than ten years, during which period the compiler, with an energy and perseverance altogether his own, has steadily pursued the enterprise, amidst numberless difficulties and discouragements, to its present triumphant conclusion. We congratulate the fraternity in America upon possessing, in compact, uniform and cheap volumes, all the standard works of the institution.

**MARK MASONRY.**—The Mark Degree appears to be becoming very popular in England. Although it has been but lately introduced, there are already four Mark Lodges at work, three of them in London, and one at Bolton, in Lancashire. They derive their warrants from the Supreme Grand Chapter of Scotland, and are all in a very prosperous condition.

PROCEEDINGS OF TEXAS.—Br. A. S. RUTHVEN, the accomplished Grand Secretary of Texas, has undertaken the arduous task of preparing for republication, a complete series of the Proceedings of the Grand Lodge of Texas, from its organization to the present day. This will include a period of twenty years, and will be a work of great service, not only to the masons of Texas, but to all who take an interest in the history of the Order. The price of the work, which will be in two neat and substantial volumes of about 600 pages each, will not exceed five dollars, and may be less, if the amount of subscriptions will warrant the diminution. Early applications should be made to Bro. A. S. RUTHVEN, at Galveston, Texas. We recommend the commencement of a similar task by the other Grand Secretaries of the Union. A mass of masonic history would thus be accumulated, of incalculable value to the Craft. And we may add, by way of suggestion, that the value of these documents would be greatly increased by copious indexes.

WASHINGTON.—Fredericksburg Lodge, No. 4, in Virginia, having some time since made the initiative in obtaining subscriptions for a masonic monument to WASHINGTON, in the form of a statue of our great brother, in masonic clothing, and the task having been intrusted to HIRAM POWERS, the lodge has lately received a letter from the distinguished sculptor, in which he states that the model has been prepared and the marble is now ready. He promises to forward a photograph of the statue, copies of which are to be sent to the various lodges and Grand Lodges throughout the United States which have subscribed to this noble undertaking.

INITIATION OF A MOHAMMEDAN.—His Highness MEER ALI MORAD KHAN, Ameer of Scinde, a native of Beloochistan, was initiated at London, in Royal Arch Lodge of Perseverance, No. 7, on the 18th of March. MEER FRANZ MOHAMMED KHAN TALPOT, a son of the venerable chief, was also initiated two days after, in the same Lodge.

GRAND LODGE OF VERMONT.—The Annual Communication was holden at Burlington, on the 14th January. Officers elected: PHILIP C. TUCKER, *G. M.*; BARZILLAI DAVENPORT, *D. G. M.*; GAMALIEL WASHBURN, *S. G. W.*; JOHN S. WEBSTER, *J. G. W.*; WILLIAM G. SHAW, *G. T.*; JOHN B. HOLLENBECK, *G. S.*

VIRGINIA.—GRAND ENCAMPMENT met in December, 1856, and elected the following Officers: EDWARD H. GILL, *G. M.*; JNO. R. McDANIEL, *D. G. M.*; WM. B. ISAACS, *G. G.*; L. C. P. COWPER, *G. C. G.*; JAMES EVANS, *G. T.*; JOHN DOVE, *G. R.*

GRAND LODGE OF TEXAS.—The Annual Communication was holden at Palestine, on the 19th January. Officers elected: WM. STEDMAN, *G. M.*; JOHN E. CRAVENS, *D. G. M.*; HENRY SAMPSON, *S. G. W.*; JOHN J. MCBRIDE, *J. G. W.*; H. R. CANTRELL, *G. T.*; A. S. RUTHVEN, *G. S.*

GRAND LODGE OF FLORIDA.—The Annual Communication was holden at Tallahassee, on the 12th January. Officers elected: T. Y. HENRY, *G. M.*; JAMES M. BAKER, *D. G. M.*; D. W. McCRAVENS, *S. G. W.*; G. M. HOUSTON, *J. G. W.*; THOMAS HAYWARD, *G. T.*; JOHN B. TAYLOR, *M. D.*, *G. S.*

GRAND CHAPTER OF SOUTH CAROLINA.—The Annual Convocation was holden at Charleston on the 3d February. Officers elected: ALBERT G. MACKET, *M. D.*, *G. H. P.*; V. D. V. JAMISON, *D. G. H. P.*; R. DENTON, *G. K.*; F. MELCHERS, *G. S.*; J. S. GIBSON, *G. Chap.*; Z. B. OAKES, *G. T.*; EBENEZER THAYER, *G. Sec.*

LOUISIANA.—GRAND LODGE.—The Annual Communication was held at New Orleans, on the 12th February. Officers elected: WM. M. PERKINS, *G. M.*; AMOS ADAMS, *D. G. M.*; A. S. WASHBURN, *S. G. W.*; S. O. SCRUGGS, *J. G. W.*; S. C. MITCHELL, *G. T.*; SAMUEL G. RISK, *G. S.*

GRAND CHAPTER.—R. F. MCGUIRE, *G. H. P.*; J. Q. A. FELLOWS, *D. G. H. P.*; GEO. D. SHADBURN, *G. K.*; S. M. TODD, *G. S.*; H. R. SWASEY, *G. T.*; S. G. RISK, *G. S.*

GRAND COUNCIL.—JOHN H. HOLLAND, *G. M.*; S. M. TODD, *D. G. M.*; S. F. PENNINGTON, *I. G. M.*; J. Q. A. FELLOWS, *G. P. C. W.*; H. R. SWASEY, *G. T.*; S. G. RISK, *G. S.*

MISSISSIPPI.—GRAND CHAPTER.—The Annual Communication was holden at Jackson on the 12th of January. Officers elected: J. M. HOWRY, *G. H. P.*; B. SPRINGER, *D. G. H. P.*; THOS. HARDEMAN, *G. K.*; D. MITCHELL, *G. S.*; L. V. DIXON, *G. T.*; R. W. T. DANIEL, *G. S.*

GRAND LODGE.—The Annual Communication was held in Vicksburg, January 19. Officers elected: WILLIAM R. CANNON, *G. M.*; D. S. BROWN, *D. G. M.*; WM. A. CHAMPLAIN, *S. G. W.*; WM. R. LACKEY, *J. G. W.*; B. S. TAPPAN, *G. T.*; R. W. T. DANIEL, *G. S.*

IOWA.—The Grand Lodge of Iowa held its Annual Meeting at Iowa City, in June. Officers elected: J. F. SANFORD, *G. M.*; L. B. FLEAK, *D. G. M.*; J. J. ADAMS, *S. G. W.*; JOHN CRAIG, *J. G. W.*; W. T. SMITH, *G. T.*; T. S. PARVIN, *G. S.*

GRAND CHAPTER.—Officers elected: E. W. EASTMAN, *G. H. P.*; G. W. TEAS, *D. G. H. P.*; L. W. BERRY, *G. K.*; A. MANSON, *G. S.*; J. J. ADAMS, *G. T.*; D. S. WARREN, *G. S.*

CONNECTICUT.—The annual meetings of the Grand Lodge, Grand Chapter, Grand Council, and Grand Encampment of Connecticut, were held in May last, in the city of New Haven, when the following officers were elected in the bodies respectively:

GRAND LODGE—WILLIAM L. BREWER, *G. M.*; GEORGE F. DASKAM, *D. G. M.*; JOHN C. BLACKMAN, *S. G. W.*; HOWARD B. ENSIGN, *J. G. W.*; HORACE GOODWIN, *G. T.*; ELIPHALET G. STORER, *G. S.*

GRAND CHAPTER—DAVID CLARK, *G. H. P.*; SAMUEL TRIPP, *D. G. H. P.*; ALEXANDER HAMILTON, *G. K.*; FREDERICK J. CALHOUN, *G. S.*; HORACE GOODWIN, *G. T.*; ELIPHALET G. STORER, *G. S.*

GRAND COUNCIL—WM. L. BREWER, *G. P.*; GEO. F. DASKAM, *D. P. G.*; HIRAM WILLEY, *G. T. J.*; JAMES E. BIDWELL, *G. P. C.*; HORACE GOODWIN, *G. T.*; E. G. STORER, *G. R.*

GRAND ENCAMPMENT—CYRUS GOODSELL, *G. M.*; JOHN A. MCLEAN, *D. G. M.*; GEO. F. DASKAM, *G. G.*; WILLIAM HYDE, *G. C. G.*; ASA SMITH, *G. P.*; HOWARD B. ENSIGN, *G. S. W.*; DAVID CLARK, *G. J. W.*; BENJAMIN BEECHER, JR., *G. T.*; ELIPHALET G. STORER, *G. R.*; WILLIAM S. BREWER, *G. S. B.*; WILLIAM R. HIGBY, *G. S. B.*; FREDERICK J. CALHOUN, *G. W.*; ISAAC TUTTLE, *G. S.*

NEW YORK.—The Grand Chapter held its annual meeting in Albany, in February. Grand Officers elected: PETER P. MURPHY, *G. H. P.*; JAMES M. AUSTIN, *D. G. H. P.*; S. GILBERT, *G. K.*; AUG. WILLARD, *G. S.*; WM. SEYMOUR, *G. T.*; JOHN O. COLE, *G. S.*

The Grand Commandery held its Annual Conclave in the same city, and at the same time. The following Grand Officers were elected: LE ROY FARNHAM, *G. C.*; J. B. Y. SOMMERS, *D. G. C.*; CHAS. G. JUDD, *G. G.*; THOS. C. EDWARDS, *G. C. G.*; SALEM TOWN, *G. P.*; WM. H. DREW, *G. S. W.*; CARLTON DUTTON, *G. J. W.*; JOHN S. PERRY, *G. T.*; ROBT. MACOY, *G. R.*

GRAND LODGE.—The Annual Meeting commenced in the city of New York, June 2d. The following Officers were elected: JOHN L. LEWIS, JR., *G. M.*; ROBT. MACOY, *D. G. M.*; FINLAY M. KING, *S. G. W.*; BENJ. H. AUSTIN, *J. G. W.*; CHAS. L. CHURCH, *G. T.*; JAMES M. AUSTIN, *G. S.*

GRAND COUNCIL OF ROYAL AND SELECT MASTERS.—Held in the city of New York, on the 3d of June. The following officers were elected:

JOHN J. TINDALE, *G. M.*; THOS. C. EDWARDS, *D. G. M.*; N. O. BENJAMIN, *G. I. M.*; AUGUSTUS WIL-LARD, *G. P. C. W.*; JOHN W. SIMONS, *G. T.*; JOSIAH SHOVE, *G. R.*

WISCONSIN.—The Grand Lodge met in June, at Milwaukee. Officers elected: H. S. BAIRD, *G. M.*; G. F. HUNTINGTON, *D. G. M.*; L. M. TRACY, *S. G. W.*; L. M. STRONG, *J. G. W.*; WM. CHAPPELL, *G. T.*; W. R. SMITH, *G. S.*

NEW HAMPSHIRE.—The Annual Communication of the Grand Lodge of this state was held in June, at Concord. Officers elected, GEO. H. HUBBARD, *G. M.*; MOSES PAUL, *D. G. M.*; AARON P. HUGHES, *S. G. W.*; JACOB C. HANSON, *J. G. W.*; JOHN KNOWLTON, *G. T.*; HORACE CHASE, *G. S.*

GRAND CHAPTER.—Officers elected, T. T. ABBOT, *G. H. P.*; MOSES PAUL, *D. G. H. P.*; J. F. DANIEL, *G. K.*; GEO. H. HUBBARD, *G. S.*; H. FESSENDEN, *G. T.*; HORACE CHASE, *G. S.*

IRELAND.—SUPREME GRAND COUNCIL OF RIGHTS.—The DUKE OF LEINSTER, *G. P.*; JOHN F. TOWNSEND, *V. P.*; Sir J. WM. HOYT, Bart., *G. C. S.*; *G. W.*; EARL OF DONOUGHMORE, *G. A. J. G. W.*; J. J. PARR, *G. M. C.*; WM. T. LOYD, *G. G. A. and G. T.*

GRAND LODGE.—His Grace, AUGUSTUS FREDERICK, Duke of Leinster, *G. M.*; JOHN F. TOWNSEND, *D. G. M.*; EARL OF DONOUGHMORE, *S. G. W.*; Sir J. S. ROBINSON, Bart., *J. G. W.*; THOMAS J. QUINTON, *G. T.*; JOHN E. HYNDMAN, *G. S.*

GRAND ENCAMPMENT.—His Grace AUGUSTUS FREDERICK, *M. E. S. G. M.*; JOHN F. TOWNSEND, *D. G. M.*; ROBERT W. SHEKLETON, *G. C. G.*; THOS. JONES, *G. M.*; T. J. QUINTON, *G. T.*; LUCIUS H. DEERING, *G. R.*

PRUSSIA.—GRAND LODGE.—His Royal Highness, the PRINCE OF PRUSSIA, Protector of all Masonic Lodges in the Prussian Monarchy; R. W. F. AMELANG, *G. M.*; SCHMACKENBURGH, *A. G. M.*; C. T. G. BUTZE, *S. G. W.*; KEMPF, *J. G. W.*; the CHEVALIER BIER, *G. S.*

HOLLAND.—GRAND LODGE.—WM. FREDERIK KAREL, Prins der Nederlanden, *G. M.*; JAN SCHOUTEN, JULIUS CONSTANTIAN RISK, W. P. BARNAART VAN BERGEN, CARL HULTMAN, PHILIP DE KATZER, CHRISTOFFEL JOSEPH BRAND, *D. G. M.*; G. W. VERNEL MEJAN, *F. G. W.*; J. VAN LENNEP, *S. G. W.*; E. W. VAN DAM VAN ISSELT, *G. O.*; F. A. VAN RAPPAARD, *G. S.*; W. P. BARNAART VAN BERGEN, *G. T.*

MAINE.—The Annual Meetings of the several Grand Bodies were held in May, in Portland. The following Grand Officers were elected:

GRAND LODGE—R. P. DUNLAP, *G. M.*; HIRAM CHASE, *D. G. M.*; WILLIAM ALLEN, *S. G. W.*; JOHN WILLIAMS, *J. G. W.*; MOSES DODGE, *G. T.*; IRA BERRY, *G. S.*

GRAND CHAPTER—JOSEPH C. STEVENS, *G. H. P.*; ALONZO ANDREWS, *D. G. H. P.*; D. B. EMERSON, *G. K.*; MOSES DODGE, *G. S.*; OLIVER GERRISH, *G. T.*; IRA BERRY, *G. S.*

GRAND COMMANDERY—JOSEPH C. STEVENS, *G. C.*; F. BRADFORD, *D. G. C.*; JOHN WILLIAMS, *G. G.*; A. B. THOMPSON, *G. C. G.*; CYRUS CUMMINGS, *G. P.*; JABEZ TRUE, *G. S. W.*; F. H. WYMOUTH, *G. J. W.*; CHAS. FORBES, *G. T.*; IRA BERRY, *G. R.*

**SUPREME GRAND CHAPTER OF SCOTLAND.**—At the Convocation on the 23d March, DR. GEORGE ARNOTT WALKER ARNOTT was elected G. P. Z. At the subsequent banquet, the G. P. Z., in his address, noticed the prosperous condition at which the Supreme Chapter had now arrived, and said that he thought it might reasonably be anticipated, from present indications, that the body would find itself in a position of strength and importance, which it had not hitherto been its fortune to possess.

**PENNSYLVANIA.**—GRAND LODGE.—Annual meeting, December 27th, 1856. Officers elected: PETER WILLIAMSON, *G. M.*; JOHN K. MITCHELL, *D. G. M.*; HENRY M. PHILLIPS, *S. G. W.*; JOHN THOMPSON, *J. G. W.*; JAMES SHIELDS, *G. T.*; WM. H. ADAMS, *G. S.*

**ENGLAND.**—GRAND LODGE.—Right Hon. EARL OF ZETLAND, *G. M.*; EARL OF YARBOROUGH, *D. G. M.*; LORD VISCOUNT GODERICH, *S. G. W.*; THOMAS TOOKE, JR., *J. G. W.*; SAMUEL TOMPKINS, *G. T.*; WM. H. WHITE, *G. S.*

**MISSOURI.**—The Grand Lodge held its Annual Meeting at St. Louis, in May. Officers elected: S. H. SAUNDERS, *G. M.*; P. DRAPER, *D. G. M.*; M. BOYD, *G. S. W.*; J. F. HOUSTON, *J. G. W.*; JOHN D. DAGGETT, *G. T.*; A. O'SULLIVAN, *G. S.*

**GRAND CHAPTER.**—Officers elected: D. DE HAVEN, *G. H. P.*; P. DRAPER, *D. G. H. P.*; MARCUS BOYD, *G. K.*; JOHN F. HOUSTON, *G. S.*; JOHN G. DAGGETT, *G. T.*; A. O'SULLIVAN, *G. S.*

**INDIANA.**—The Grand Lodge held its Annual Communication at Indianapolis, in June. Officers elected: S. D. BAYLESS, *G. M.*; FRANK EMERSON, *D. G. M.*; M. D. MANSON, *S. G. W.*; W. G. TERRELL, *J. G. W.*; CHAS. FISHER, *G. T.*; FRANCIS KING, *G. S.*

**GRAND CHAPTER.**—Officers elected: WM. HACKER, *G. H. P.*; D. K. HAYS, *D. G. H. P.*; G. W. PORTER, *G. K.*; H. HANNA, *G. S.*; P. G. C. HUNT, *G. T.*; F. KING, *G. S.*

**GRAND COUNCIL.**—Officers elected: WM. HACKER, *G. P.*; W. PELAN, *D. G. P.*; J. R. MENDENHALL, *G. T. I.*; D. W. MAPLES, *G. P. C. W.*; P. G. C. HUNT, *G. T.*; F. KING, *G. R.*

**GRAND ENCAMPMENT.**—Annual Conclave held in Dec., 1856, at Greensburg. Officers elected: H. C. LAWRENCE, *G. M.*; ISRAEL T. GIBSON, *D. G. M.*; GEO. W. PORTER, *G. G.*; SAMUEL EDSALL, *G. C. G.*; P. G. C. HUNT, *G. T.*; FRANCIS KING, *G. R.*

**HAMBURG.**—GRAND LODGE.—HENRY W. BUCK, *G. M.*; REV. C. A. H. GRAPENGEISSER, *D. G. M.*; CHAS. EDWARD BUCK, *S. G. W.*; REV. VALENTINE A. ROODT, *J. G. W.*; G. PRATZEL, *G. D.*; J. H. SHAFER, *G. T.*; R. L. TIETZCK, *G. S.*

**FRANCE.**—GRAND ORIENT.—PRINCE LUCIEN MURAT, 33d, *G. M.*; T. R. T. HEULLANT, 33d, T. R. F. RAZY, 33d, *G. G. M. As.*; F. CLAUDE, 33d, *C. S. G.*

**THE RUINS OF BABEL.**—The *Journal de Constantinople* publishes a letter relative to archaeological discoveries made in Western Asia by M. PLACE, French Consul at Mossul. The passages which refer to the ruins of the Tower of Babel are interesting. These ruins are still most imposing, and can be discovered at a distance of twenty leagues. Six of the eight stories of the tower have crumbled away. Its base forms a square of 194 metres. The bricks of which it is formed are of the purest clay, and almost white. Before being baked they were covered with inscriptions, written in a clear and regular hand. Some persons in modern days have inquired where all the bitumen came from which was employed in the construction of the tower, as recorded in the 11th chapter of Genesis. It happens that a stream of bitumen still exists in the the neighborhood of the tower, and flows in such abundance as at times to form a bona fide river. The inhabitants then set fire to it, and calmly wait until the flames die away from want of fuel. Several interesting photographic views have been taken by M. PLACE, of the ruins, as well as of various parts of Nineveh. Amongst these ruins he discovered a quantity of small jewels; engraved stones, and a profusion of coins. Some of the engraved stones are remarkable; one is of a cylindrical shape, and pierced in the direction of its axis, in order to be suspended around the neck, if necessary. On this piece of transparent quartz the sculptor has engraved a figure with fine curling hair, dressed in a long narrow tunic, bordered with fringe. It is upright, and extends one hand toward an altar. Amongst other discoveries are inscriptions on bands of gold, silver and copper, and a species of unknown substance similar to ivory.

**NEW ETHNOLOGICAL WORK.**—Messrs. Nott and GLIDDON, the authors of the "Types of Mankind," have issued proposals for a valuable work, to be entitled "Indigenous Races of the Earth; or, New Chapters of Ethnological Enquiry," &c. Such a subject, treated by such men, with the assistance of the savans who are to be their collaborators, will present many interesting topics, german to the studies of the Masonic Antiquary. More particularly, in this respect may we anticipate valuable information from the 5th chapter, by Mr. GLIDDON, which he promises us, (and he is not apt to fail) will "comprise the latest discoveries in Archaeology." Subscribers may send their names to J. B. LIPPINCOTT and Co., the publishers, at Philadelphia. Price \$5 00, payable on delivery of the volume.

# AMERICAN QUARTERLY REVIEW

OF

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[No. 2.

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THE LODGE

AS A

SYMBOL OF THE WORLD.

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BY ALBERT G. MACKEY, M. D.

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In the last number of the REVIEW, I treated of that symbolism of the Masonic system which makes the Temple of Jerusalem the archetype of a lodge, and in which, in consequence, all the symbols are referred to the connection of a speculative science with an operative art. I propose in the present article to discourse of a higher and abstruser mode of symbolism; and it may be observed that in coming to this topic, we arrive, for the first time, at that chain of resemblances which unites Freemasonry with the ancient systems of religion, and which has given rise, among masonic writers to the names of pure and spurious Freemasonry—the pure Freemasonry being that system of philosophical religion which, coming through the line of the Patriarchs, was eventually modified by influences exerted at the building of King Solomon's Temple, and the spurious being the same system as it was altered and corrupted by the polytheism of the nations of heathendom.\*

As this abstruser mode of symbolism, if less peculiar to the masonic system, is, however, far more interesting than the one which

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\* Dr. OLIVER, in the first, or preliminary lecture of his "Historical Landmarks," very accurately describes the difference between the pure, or primitive Freemasonry of the Noachites, and the spurious Freemasonry of the heathens.

was treated in the former article—because it is more philosophical—I propose to give an extended investigation of its character. And, in the first place, there is what may be called an elementary view of this abstruser symbolism, which seems almost to be a corollary from what has already been described in the preceding article.

As each individual mason has been supposed to be the symbol of a spiritual temple—"a temple not made with hands, eternal in the heavens"—the lodge or collected assemblage of these masons is adopted as a symbol of the world.

It is in the first degree of Masonry, more particularly, that this species of symbolism is developed. In its details it derives the characteristics of resemblance upon which it is founded, from the form, the supports, the ornaments, and general construction and internal organization of a lodge, in all of which the symbolic reference to the world is beautifully and consistently sustained.

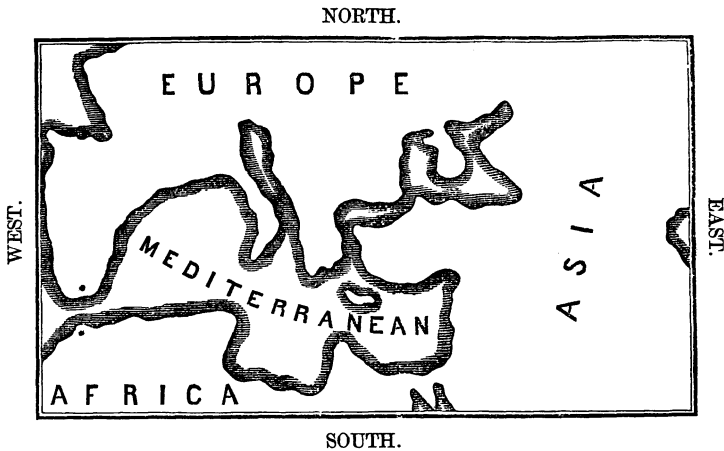
The form of a Masonic lodge is said to be a parallelogram or oblong square—its greatest length being from east to west—its breadth from north to south. A square, a circle, a triangle, or any other form but that of an *oblong square*, would be eminently incorrect and unmasonic, because such a figure would not be an expression of the symbolic idea which is intended to be conveyed.

Now, as the world is a globe, or, to speak more accurately, an oblate spheroid, the attempt to make an oblong square its symbol would seem, at first view, to present insuperable difficulties. But the system of Masonic symbolism has stood the test of too long an experience to be easily found at fault, and, therefore, this very symbol furnishes a striking evidence of the antiquity of the order. At the Solomonic era—the era of the building of the Temple at Jerusalem—the world, it must be remembered, was supposed to have that very oblong form,\* which has been here symbolized. If, for instance, on a map of the world, we should inscribe an oblong figure whose boundary lines would circumscribe and include just that portion which was known and inhabited in the days of Solomon, these lines running a short distance north and south of the Mediterranean sea, and extending from Spain in the west to Asia Minor in the east, would form an oblong square, including the southern shore of Europe, the northern shore of Africa, and the western district of Asia, the length of the parallelogram being about sixty degrees from east to west, and its breadth being about twenty degrees from north to south. This oblong square, thus inclosing the whole of what was then supposed to be the habitable globe†, would precisely

\* "The idea," says DUDLEY, "that the earth is a level surface, and of a square form, is so likely to have been entertained by persons of little experience and limited observation, that it may be justly supposed to have prevailed generally in the early ages of the world."—*Natology*, p. 7.

† The quadrangular form of the earth is preserved in almost all the Scriptural allusions that are made to it. Thus ISAAH (xi. 12), says "the LORD shall gather together the dispersed of Judah from the four corners of the earth;" and we find in the APOCALYPSE (xx. 6), the prophetic version of "four angels standing on the four corners of the earth."

represent what is symbolically said to be *the form of the lodge*, while the Pillars of Hercules in the west, on each side of the straits of Gades or Gibraltar, might appropriately be referred to the two pillars that stood at the porch of the Temple.



A masonic lodge is, therefore, a symbol of the world.

This symbol is sometimes, by a very usual figure of speech, extended, in its application, and the world and the universe are made synonymous, when the lodge becomes, of course, a symbol of the universe. But in this case the definition of the symbol is extended, and to the ideas of length and breadth are added those of height and depth, and the lodge is said to assume the form of a double cube.\* The solid contents of the earth below and the expanse of the heavens above will then give the outlines of the cube, and the whole created universe † be included within the symbolic limits of a mason's lodge.

By always remembering that the lodge is the symbol, in its form and extent, of the world, we are enabled, readily and rationally, to explain many other symbols, attached principally to the first degree, and we are enabled to collate and compare them with similar symbols of other kindred institutions of antiquity, for it should be observed that this symbolism of the world, represented by a place of initiation, widely pervaded all the ancient rites and mysteries.

\* "The form of the lodge ought to be a double cube, as an expressive emblem of the powers of darkness and light in the creation."—OLIVER, *Landmarks*, i. p. 135, note 37.

† Not that whole visible universe, in its modern signification, as including solar systems upon solar systems, rolling in illimitable space, but in the more contracted view of the ancients, where the earth formed the floor, and the sky the ceiling. "To the vulgar and untaught eye," says DUDLEY, "the heaven or sky above the earth appears to be co-extensive with the earth, and to take the same form, inclosing a cubical space, of which the earth was the base, the heaven or sky the upper surface."—*Naology*, 7. And it is to this notion of the universe that the masonic symbol of the lodge refers.

It will, no doubt, be interesting to extend our investigations on this subject, with a particular view to the method in which this symbolism of the world or the universe was developed, in some of its most prominent details; and for this purpose I shall select the mystical explanation of the *officers* of a lodge, its *covering*, and a portion of its *ornaments*.

The THREE PRINCIPAL OFFICERS of a lodge are, it is needless to say, situated in the east, the west and the south. Now, bearing in mind that the lodge is a symbol of the world or the universe, the reference of these three officers to the sun at its rising, its setting and its meridian height, must at once suggest itself.

This is the first development of the symbol, and a very brief inquiry will furnish ample evidence of its antiquity and its universality.

In the Brahminical initiations of Hindostan, which are among the earliest that have been transmitted to us, and may almost be considered as the cradle of all the others of subsequent ages and various countries, the ceremonies were performed in vast caverns, the remains of some of which at Salsette, Elephanta and a few other places, will give the spectator but a very inadequate idea of the extent and splendor of these ancient Indian lodges.\* More imperfect remains than these are still to be found in great numbers throughout Hindostan and Cashmere. Their form was sometimes that of a cross, emblematic of the four elements of which the earth is composed—fire, water, air and earth—but more generally an oval, as a representation of the mundane egg, which, in the ancient systems, was a symbol of the world.†

The interior of the cavern of initiation was lighted by innumerable lamps, and there sat in the east, the west and the south, the principal Hierophants or explainers of the mysteries, as the representatives of Brahma, Vishnu and Siva. Now Brahma was the Supreme Deity of the Hindus, borrowed or derived from the Sun-god of their Sabeian ancestors, and Vishnu and Siva were but manifestations of his attributes. We learn from the Indian Pantheon, that "When the

\* "These rocky shrines, the formation of which Mr. GROSE supposes to have been a labor equal to that of erecting the pyramids of Egypt, are of various height, extent and depth. They are partitioned out, by the labor of the hammer and the chisel, into many separate chambers, and the roof which in the pagoda of Elephanta is flat, but in that of Salsette is arched, is supported by rows of pillars of great thickness, and arranged with much regularity. The walls are crowded with gigantic figures of men and women, engaged in various actions, and portrayed in various whimsical attitudes; and they are adorned with several evident symbols of the religion now prevailing in India. Above, as in a sky, once probably adorned with gold and azure, in the same manner as Mr. SAVARY lately observed in the ruinous remains of some ancient Egyptian temples, are seen floating the children of imagination, genii and dewtahs, in multitudes, and along the cornice, in high relief, are the figures of elephants, horses and lions, executed with great accuracy. Two of the principal figures at Salsette are twenty-seven feet in height, and of proportionate magnitude; the very bust only of the triple-headed deity in the grand pagoda of Elephanta, measures fifteen feet from the base to the top of the cap, while the face of another, if Mr. GROSE, who measured it, may be credited, is above five feet in length, and of corresponding breadth."—MATRICE, *Ind. Ant.* Vol. ii. p. 135.

† According to Faber, the egg was a symbol of the world or megacosm, and also of the ark or microcosm; as the lunette or crescent was a symbol of the GREAT FATHER, the egg and lunette, which was the hieroglyphic of the God Lunus, at Heliopolis, was a symbol of the world proceeding from the GREAT FATHER.—*Pagan Idolatry*, vol. i., b. i., ch. iv.

sun rises in the east, he is Brahma; when he gains his meridian in the south, he is Siva; and when he sets in the west, he is Vishnu."

Again, in the Zoroasteric mysteries of Persia, the temple of initiation was circular, being made so to represent the universe, and the Sun in the east, with the surrounding zodiac, formed an indispensable part of the ceremony of reception.\*

In the Egyptian mysteries of OSIRIS, the same reference to the Sun is contained, and Herodotus, who was himself an initiate, intimates that the ceremonies consisted in the representation of a Sun-god, who had been incarnate, that is, had appeared upon earth or rose, and who was at length put to death by Typhon, the symbol of darkness, typical of the Sun's setting.

In the great mysteries of Eleusis,† which were celebrated at Athens, we learn from Chrysostom, as well as other authorities, that the temple of initiation was symbolic of the universe, and we know that one of the officers represented the Sun.‡

In the Celtic mysteries of the Druids, the Temple of Initiation was either oval, to represent the mundane egg, a symbol, as has already been said, of the world, or circular, because the circle was a symbol of the universe, or cruciform, in allusion to the four elements or constituents of the universe. In the island of Lewis, in Scotland, there is one, combining the cruciform and circular form. There is a circle consisting of twelve stones, while three more are placed in the east, and as many in the west and south, and thirty-eight, in two parallel lines, in the north, forming an avenue to the circular temple. In the centre of the circle is the image of the god. In the initiations into these rites, the solar deity performed an important part, and the celebrations commenced at day-break, when the Sun was hailed on his appearance above the horizon as "the God of Victory; the king who rises in light, and ascends the sky."

But I need not multiply these instances of Sun worship. Every country and religion of the ancient world would afford one.§ Sufficient has been cited to show the complete coincidence, in reference to the Sun, between the symbolism of Freemasonry and that of the

\* ZOROASTER taught that the sun was the most perfect fire of God, the throne of his glory, and the residence of his divine presence, and he therefore instructed his disciples "to direct all their worship to God first toward the Sun, (which they called Mithras), and next toward their sacred fires, as being the things in which God chiefly dwelt, and their ordinary way of worship was to do so toward both. For when they came before these fires to worship they always approached them on the west side, that having their faces toward them, and also toward the rising Sun at the same time, they might direct their worship to both. And in this posture they always performed every act of their worship."—PRIDEAUX, *Connection*, i. 216.

† "The mysteries of Ceres, [or Eleusis] are principally distinguished from all others, as having been the depositories of certain traditions coeval with the world."—OUVAROFF, *Essay on the Mysteries of Eleusis*, p. 6.

‡ The Dadouchus or Torch-bearer carried a symbol of the Sun.

§ "Indeed, the most ancient superstition of all nations," says MAURICE, "has been the worship of the Sun, as the lord of heaven and the governor of the world, and in particular, it prevailed in Phenecia, Chaldæa, Egypt, and from later information we may add, Peru and Mexico, represented in a variety of ways, and concealed under a multitude of fanciful names. Through all the revolutions of time the great luminary of heaven hath exacted from the generations of men the tribute of devotion."—*Indian Antiquities*, vol. ii. p. 91.

ancient rites and mysteries, and to suggest for them a common origin, the Sun being always in the former system, from the earliest times of the primitive or patriarchal Masonry, considered simply as a manifestation of the Wisdom, Strength and Beauty of the Divine Architect, visibly represented by the position of the three principal officers of a lodge, while by the latter, in their degeneration from, and corruption of the true Noachic faith, it was adopted as the special object of adoration.

THE POINT WITHIN A CIRCLE is another symbol of great importance in Freemasonry, and commands peculiar attention in this connection with the ancient symbolism of the universe and the solar orb. Every body who has read a masonic "Monitor," is well acquainted with the usual explanation of this symbol. We are told that the point represents an individual brother, the circle, the boundry line of his duty to God and man, and the two perpendicular parallel lines, the patron saints of the order—St. JOHN the Baptist and St. JOHN the Evangelist.

Now, this explanation, trite and meagre as it is, may do very well for the exoteric teaching of the order, but the question at this time is, not how it has been explained by modern lecturers and masonic system-makers, but what was the ancient interpretation of the symbol, and how should it be read as a sacred hieroglyphic in reference to the true philosophic system which constitutes the real essence and character of Freemasonry?

Perfectly to understand this symbol, I must refer, as a preliminary matter, to the worship of the *Phallus*, a peculiar modification of Sun worship which prevailed to a great extent among the nations of antiquity.

The Phallus was a sculptured representation of the *membrum virile*, or male organ of generation, and the worship of it is said to have originated in Egypt, where, after the murder of OSIRIS by TYPHON, which is symbolically to be explained as the destruction or deprivation of the Sun's light by night, ISIS, his wife, or the symbol of nature, in the search for his mutilated body, is said to have found all the parts except the organs of generation, which myth is simply symbolic of the fact, that the Sun having set, its fecundating and invigorating power had ceased. The Phallus, therefore, as the symbol of the male generative principle, was very universally venerated among the ancients,\* and that too as a religious rite, without the

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\*The exhibition of these images in a colossal form, before the gates of ancient temples, was common. LUCIAN tells us of two colossal Phalli, each one hundred and eighty feet high, which stood in the forecourt of the temple at Hieropolis. MULLER, in his "Ancient Art and its Remains," mentions, on the authority of LEAKE, the fact that a colossal Phallus, which once stood on the top of the tomb of the Lydian king HALYATTES, is now lying near the same spot; it is not an entire Phallus, but only the head of one; it is twelve feet in diameter below and nine feet over the glands. The Phallus has even been found, so universal was this worship, among the savages of America. Dr. ARTHAULT, discovered, in the year 1790, a marble Phallic image in a cave of the island of St. Domingo.—CLAVEZ, *Hist. Pittoresq. des Religions*, p. 9.

slightest reference to any impure or lascivious application.\* He is supposed by some commentators to be the god mentioned under the name of Baal-peor, in the Book of NUMBERS,† as having been worshipped by the idolatrous Moabites. Among the eastern nations of India the same symbol was prevalent, under the name of "Lingam." But the Phallus or Lingam was a representation of the male principle only. To perfect the circle of generation it is necessary to advance one step further. Accordingly, we find in the *cteis* of the Greeks, and the *yoni* of the Indians, a symbol of the female generative principle, of co-extensive prevalence with the Phallus.

The union of the Phallus and Cteis, or the Lingam and Yoni in one compound figure, as an object of adoration, was the most usual mode of representation. This was in strict accordance with the whole system of ancient mythology, which was founded upon a worship of the prolific powers of nature. All the deities of pagan antiquity, however numerous they may be, can always be reduced to the two different forms of the generative principle—the active, or male, and the passive, or female. Hence the gods were always arranged in pairs, as JUPITER and JUNO, BACCHUS and VENUS, OSIRIS and ISIS. But the ancients went further. Believing that the procreative and productive powers of nature might be conceived to exist in the same individual, they made the older of their deities hermaphrodite, and used the term ἀρρενοθήλυς, or *man-virgin*, to denote the union of the two sexes in the same divine person.‡

Thus, in one of the Orphic Hymns, we find this line:

"Ζεὺς ἄρσεν γένητο, Ζεὺς ἀμβροτὸς ἐπλετο νυμφή."

"Jove was created a male and an unspotted virgin."

And PLUTARCH, in his tract "on ISIS and OSIRIS," says: "God, who is a male and female intelligence, being both life and light, brought forth another intelligence, the Creator of the World."

Now, this hermaphroditism of the Supreme Divinity was again supposed to be represented by the Sun, which was the male generative energy, and by nature, or the universe, which was the female pro-

\* SONNERAT observes, that the professors of this worship were of the purest principles and most unblemished conduct, and however offensive the idea may prove to Europeans, happily educated under different impressions, it seems never to have entered into the heads of the Indian legislator and people, that any thing natural could be grossly obscene.—*Voyage aux Indes Orient.* i. p. 118. From the earliest periods the women of Asia, Greece and Italy wore this symbol as a jewel, and CLAVEL tells us that a similar usage prevails at this day among the women in some of the villages of Brittany. SEELY tells us that the Lingam, or Indian Phallus, is an emblem as frequently met with in Hindostan as the Cross is in Catholic countries.—*Wonders of Elora*, p. 278.

† NUMB. XXV. 1, 2, 3. See also PSALM, cvi. 28: "They joined themselves also unto Baal-peor, and ate the sacrifices of the dead." This last expression, according to RUSSEL, has a distinct reference to the physical qualities of matter and to the time when death, by the winter absence of the solar heat, gets, as it were, possession of the earth. Baal-peor, was, he says, the sun exercising his powers of fecundity.—*Connection of Sacred and Profane History*.

‡ Is there not a seeming reference to this thought of divine hermaphroditism, in the well-known passage of GENESIS? "So God created man in his own image, in the image of God created he him: male and female created he them." And so being created "male and female," they were "in the image of God."

lific principle.\* And this union was symbolized in different ways, but principally by *the point within the circle*, the point indicating the Sun, and the circle the universe, invigorated and fertilized by his generative rays. And in some of the Indian cave-temples, this allusion was made more manifest by the inscription of the signs of the zodiac on the circle.

So far, then, we arrive at the true interpretation of the masonic symbolism of the point within the circle. It is the same thing, but under a different form, as the Master and Wardens of a lodge. The Master and wardens are symbols of the Sun, the lodge of the universe or world, just as the point is the symbol of the same Sun, and the surrounding circle of the universe.

But the two perpendicular parallel lines remain to be explained. Every one is familiar with the very recent interpretation, that they represent the two Saints JOHN, the Baptist and the Evangelist. But this modern exposition must be abandoned, if we desire to obtain the true ancient signification.

In the first place, we must call to mind the fact that, at two particular points of his course, the Sun is found in the zodiacal signs of Cancer and Capricorn. These points are astronomically distinguished as the summer and winter solstice. When the Sun is in these points, he has reached his greatest northern and southern declination, and produces the most evident effects on the temperature of the seasons, and on the length of the days and nights. These points, if we suppose the circle to represent the Sun's apparent course, will be indicated by the points where the parallel lines touch the circle, or, in other words, the parallels will indicate the limits of the Sun's extreme northern and southern declination, when he arrives at the solstitial points of Cancer and Capricorn.

But the days when the Sun reaches these points are, respectively, the 21st of June and the 22d of December, and this will account for their subsequent application to the two Saints JOHN, whose anniversaries have been placed by the church near those days.

THE COVERING OF THE LODGE is another, and must be our last reference to this symbolism of the world or the universe. The mere mention of the fact that this covering is figuratively supposed to be "a clouded canopy," or the firmament, on which the host of stars is represented, will be enough to indicate the continued allusion to the symbolism of the world. The lodge, as a representative of the world, is of course supposed to have no other roof than the heavens,†

\* The world being animated by man, says CREUZER, (in his learned work on Symbolism received from him the two sexes, represented by heaven and the earth. Heaven, as the fecundating principle, was male, and the source of fire; the earth, as the fecundated, was female, and the source of humidity. All things issued from the alliance of these two principles. The vivifying powers of the heavens are concentrated in the sun, and the earth, eternally fixed in the place which it occupies, receives the emanations from the sun, through the medium of the moon, which sheds upon the earth the germs which the sun had deposited in its fertile bosom. The Lingam is at once the symbol and the mystery of this religious idea.

† Such was the opinion of some of the ancient Sun worshippers, whose adorations were always per-

and it would scarcely be necessary to enter into any discussion on the subject, were it not that another symbol—the THEOLOGICAL LADDER—is so intimately connected with it, that the one naturally suggests the other. Now, this mystic ladder, which connects the ground-floor of the lodge with its roof or covering, is another important and interesting link which binds, with one common chain, the symbolism and ceremonies of Freemasonry, and the symbolism and rites of the ancient initiations.

This mystical ladder, which in Masonry is referred to “the theological ladder which Jacob in his vision saw, reaching from earth to heaven,” was widely dispersed among the religions of antiquity, where it was always supposed to consist of seven rounds or steps.

For instance, in the mysteries of Mithras in Persia, where there were seven stages or degrees of initiation, there was erected in the temples, or rather caves—for it was in them that the initiation was conducted—a high ladder of seven steps or gates, each of which was dedicated to one of the planets, which was typified by one of the metals, the topmost step representing the Sun, so that, beginning at the bottom, we have *Saturn* represented by lead, *Venus* by tin, *Jupiter* by brass, *Mercury* by iron, *Mars* by a mixed metal, the *Moon* by silver, and the *Sun* by gold—the whole being a symbol of the sidereal progress of the solar orb through the universe.

In the mysteries of BRAHMA we find the same reference to the ladder of seven steps, but here the names were different, although there was the same allusion to the symbol of the universe. The seven steps were emblematical of the seven worlds which constituted the Indian universe. The lowest was the *Earth*; the second, the *World of Re-existence*; the third, *Heaven*; the fourth, the *Middle World*, or intermediate region between the lower and upper worlds; the fifth, the *World of Births*, in which souls are again born; the sixth, the *Mansion of the Blessed*; and the seventh, or topmost round, the *Sphere of Truth*, the abode of BRAHMA—he himself being but a symbol of the Sun, and hence we arrive once more at the masonic symbolism of the universe and the solar orb.

DR. OLIVER thinks that in the Scandinavian mysteries he has found the mystic ladder in the sacred tree, *Ydrasil*,\* but here the reference to the septenary division is so imperfect, or at least abstruse, that I am unwilling to press it into our catalogue of coincidences, although there is no doubt that we will find in this sacred tree the same allusion as in the ladder of JACOB, to an ascent from earth, where its

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formed in the open air, because they thought no temple was spacious enough to contain the sun; and hence the saying “Mundus universus, est templum Solis.”—the universe is the temple of the Sun. Like our ancient brethren, they worshipped only on the *highest hills*. Another analogy.

\* *Asgard*, the abode of the gods, is shaded by the ash-tree, *Ydrasil*, where the gods assemble every day to do justice. The branches of this tree extend themselves over the whole world, and reach above the heavens. It hath three roots, extremely distant from each other; the one of them is among the gods, the other is among the giants, where the abyss formerly was; the third covers *Niflheim*, or hell, and under this root is the fountain *Vergelmer*, whence flow the infernal rivers.—*EDDA*, *Fab. 8*.

roots were planted, to heaven, where its branches expanded, which ascent being but a change from mortality to immortality, from time to eternity, was the doctrine taught in all the initiations. The ascent of the ladder or of the tree was the ascent from life here to life hereafter—from earth to heaven.

It is unnecessary to carry these parallelisms any further. Any one can, however, see in them an undoubted reference to that septenary division which so universally prevailed throughout the ancient world, and the influence of which is still felt even in the common day life and observances of our time. Seven was among the Hebrews their perfect number, and hence we see it continually recurring in all their sacred rites. The creation was perfected in seven days—seven priests with seven trumpets encompassed the walls of Jericho for seven days—NOAH received seven days' notice of the commencement of the deluge, and seven persons accompanied him into the ark, which rested on Mount Ararat on the seventh month; SOLOMON was seven years in building the temple; and there are hundreds of other instances of the prominence of this talismanic number, if there were either time or necessity to cite them.

Among the Gentiles the same number was equally sacred. PYTHAGORAS called it a "venerable number." The septenary division of time into weeks of seven days, although not universal, as has been generally supposed, was sufficiently so to indicate the influence of the number. And it is remarkable, as perhaps in some way referring to the seven-stepped ladder which we have been considering, that in the ancient mysteries, as APULEIUS informs us, the candidate was seven times washed in the consecrated waters of ablution.

There is, then, an anomaly in giving to the mystical ladder of Masonry only *three* rounds. It is an anomaly, however, with which Masonry has had nothing to do. The error arose from the ignorance of those inventors who first engraved the masonic symbols for our monitors. The ladder of Masonry, like the equipollent ladders of its kindred institutions, always had seven steps, although in modern times the three principal or upper ones are alone alluded to. These rounds, beginning at the lowest, are *Temperance, Fortitude, Prudence, Justice, Faith, Hope, and Charity*. Charity, therefore, takes the same place in the ladder of masonic virtues as the Sun does in the ladder of planets. In the ladder of metals we find gold, and in that of colors, yellow occupying the same elevated position. Now, ST. PAUL explains Charity as signifying, not alms-giving, which is the modern popular meaning, but love—that love which "suffereth long and is kind," and when in our lectures on this subject, we speak of it as the greatest of virtues, because when Faith is lost and Hope has ceased, it extends "beyond the grave to realms of endless bliss," we there refer it to the Divine Love of our Creator. But PORTAL, in his *Essay on Symbolic Colors*, informs us that the

Sun represents Divine Love, and gold indicates the goodness of God.

So that if Charity is equivalent to Divine Love, and Divine Love is represented by the Sun, and lastly, if Charity be the topmost round of the masonic ladder, then again we arrive, as the result of our researches, at the symbol so often already repeated of the solar orb. The natural Sun or the spiritual Sun—the Sun, either as the vivifying principle of animated nature, and therefore the special object of adoration, or as the most prominent instrument of the Creator's benevolence, was ever a leading idea in the symbolism of antiquity.

Its prevalence, therefore, in the masonic institution, is a pregnant evidence of the close analogy existing between it and all these systems. How that analogy was first introduced, and how it is to be explained, without detriment to the purity and truthfulness of our own religious character, would involve a long inquiry into the origin of Freemasonry, and the history of its connection with the ancient systems.

These researches might have been extended still further; enough, however, has been said to establish the following leading principles:

1. That Freemasonry is, strictly speaking, a science of symbolism.
2. That in this symbolism it bears a striking analogy to the same science, as seen in the mystic rites of the ancient religions.
3. That as in these ancient religions the universe was symbolized to the candidate, and the Sun, as its vivifying principle, made the object of his adoration, or at least of his veneration, so in Masonry, the lodge is made the representative of the world or the universe, and the Sun is presented as its most prominent symbol.
4. That this identity of symbolism proves an identity of origin, which identity of origin can be shown to be strictly compatible with the true religious sentiment of Masonry.
5. And fifthly and lastly, that the whole symbolism of Freemasonry has an exclusive reference to what the Kabalists have called the ALGABIL—the *Master Builder*—him, whom Freemasons have designated as the Grand Architect of the Universe.

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**IDLENESS.**—Idleness is the burial of a living man. For an idle person is so useless to any purposes of God and man, that he is like one that is dead, unconcerned in the changes and necessities of the world; and he only lives to spend his time and eat the fruits of the earth. Like a vermin or a wolf, when his time comes, he dies and perishes, and in the mean time does no good. He neither ploughs nor carries burdens; all that he does is either unprofitable or mischievous.

# GNOSTICISM, THE KABBALA AND THE MYSTERIES,

AS CONNECTED WITH AND ILLUSTRATING MASONRY.

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BY ALBERT PIKE.

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## No. 2.

THE primitive men met in no temples made with human hands. "God," said Stephen, the first martyr, "dwelleth not in temples made with hands." In the open air, under the overarching mysterious sky, in the great World-Temple, they uttered their vows and thanksgivings, and adored the God of Light—of that Light that was to them the type of Good, as darkness was the type of Evil.

All antiquity solved the enigma of the existence of Evil, by supposing the existence of a Principle of Evil, of Demons, fallen Angels, an Ahriman, a Typhon, a Siva, a Lok, or a Satan, that, first falling themselves, and plunged in misery and darkness, tempted man to his fall, and brought sin into the world. All believe in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome, and the Supreme Deity reconciled to his creatures. The belief was general, that he was to be born of a virgin, and suffer a painful death. The Indians called him Chrishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhouvanai; the Egyptians, Horus; Plato, Love; and the Scandinavians, Balder.

Chrishna, the Hindoo Redeemer, was cradled and educated among shepherds. A tyrant, at the time of his birth, ordered all the male children to be slain. He performed miracles, say his legends, even raising the dead. He washed the feet of the Brahmins, and was meek and lowly of spirit. He was born of a virgin; descended to hell, rose again, ascended to heaven, charged his disciples to teach his doctrines, and gave them the gift of miracles.

The first masonic legislator whose memory is preserved to us by history, was BOUDDHA, who, about a thousand years before the Christian era, reformed the religion of Manous. He called to the Priesthood all men, without distinction of caste, who felt themselves inspired by God to instruct men. Those who so associated themselves formed a Society of Prophets, under the name of Samaneans. They recognized the existence of a single uncreated God, in whose bosom every thing grows, is developed and transformed. The worship of this God reposed upon the obedience of all the beings he created. His feasts were those of the solstices. The doctrines of Bouddha pervaded India, China, and Japan. The Priests of Brahma, professing a dark and bloody creed, brutalized by superstition,

united together against Bouddhism, and, with the aid of despotism, exterminated its followers. But their blood fertilized the new doctrine, which produced a new society, under the name of Gymnosophists: and a large number, fleeing to Ireland, planted their doctrines there, and there erected the round towers, which were their temples, and some of which still stand, solid and unshaken as at first, visible monuments of the remotest ages.

The Phœnician Cosmogony, like all others in Asia, was the Word of God, written in astral characters, by the planetary divinities, and communicated by the demi-gods, as a profound mystery, to the brighter intelligences of humanity, to be propagated by them among men. Their doctrines resembled the ancient Sabeism, and being the faith of HIRAM the King, and his namesake the artist, are of interest to all masons. With them, the First Principle was half material, half spiritual, a dark air, animated and impregnated by the spirit; and a disordered chaos, covered with thick darkness. From this came the Word, and thence creation and generation; and thence a race of men, children of light, who adored heaven and its stars as the Supreme Being; and whose different gods were but incarnations of the sun, the moon, the stars and the ether. *Chrysor* was the great igneous power of Nature, and *Baal* and *Melkarth* representations of the sun.

Man had fallen, but not by the tempting of the serpent; for, with the Phœnicians, the serpent was deemed to partake of the Divine Nature, and was sacred, as he was in Egypt. He was deemed to be immortal, unless slain by violence, becoming young again in his old age, by entering into and consuming himself. Hence the serpent in a circle, holding his tail in his mouth, was an emblem of Eternity. With the head of a hawk, he was of a divine nature, and a symbol of the Sun. Hence one sect of the Gnostics took him for their good genius, and hence the brazen serpent reared by Moses in the desert, on which the Israelites looked and lived.

"Before the chaos, that preceded the birth of Heaven and Earth," said the Chinese LAO-TSEU, a single Being existed, immense and silent, immutable and always acting; the mother of the Universe. I know not the name of that Being, but I designate it by the word Reason. Man has his model in the Earth, the Earth in Heaven, Heaven in Reason, and Reason in itself."

"I am," says Isis, "Nature; parent of all things, the sovereign of the Elements, the Primitive progeny of Time, the most exalted of the Deities, the first of the Heavenly Gods and Goddesses, the Queen of the Shades, the uniform countenance; who dispose with my rod the numerous lights of heaven, the salubrious breezes of the sea, and the mournful silence of the dead; whose single Divinity the whole world venerates in many forms, with various rites and by many names. The Egyptians, skilled in ancient lore, worship me

with proper ceremonies, and call me by my true name, Isis the Queen."

The Hindu Vedas thus define the Deity:

"He who surpasses speech, and through whose power speech is expressed, know thou that He is Brahma; and not these perishable things that man adores.

"He whom Intelligence cannot comprehend, and He alone, say the sages, through whose power the nature of Intelligence can be understood, know thou that He is Brahma; and not these perishable things that man adores.

"He who cannot be seen by the organ of sight, and through whose power the organ of seeing sees, know thou that He is Brahma; and not these perishable things that man adores.

"He who cannot be heard by the organ of hearing, and through whose power the organ of hearing hears, know thou that he is Brahma; and not these perishable things that man adores.

"He who cannot be perceived by the organ of smelling, and through whose power the organ of smelling smells, know thou that He is Brahma; and not these perishable things that man adores."

"When God resolved to create the human race," said ARIUS, "He made a Being that He called The Word, The Son, *Wisdom*, to the end that this Being might give existence to men." This Word is the *Ormuzd* of ZOROASTER, the *Ensoph* of the Kabbala, the *Noûς* of PLATO and PHILO, the *Wisdom* or *Demiourgos* of the Gnostics.

That is the True Word, the knowledge of which our ancient brethren sought, as the priceless reward of their labors on the Holy Temple: the Word of Life, the Divine Reason, in whom was Life, and that Life the Light of men; which long shone in darkness, and the darkness comprehended it not; the Infinite Reason that is the Soul of Nature, immortal, of which the Word reminds us; and to believe wherein and revere it is the peculiar duty of every mason.

"In the beginning," says the extract from some older work, with which JOHN commences his Gospel, "was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without him was not any thing made that was made. In Him was Life, and the life was the Light of man; and the light shineth in darkness, and the darkness did not contain it."

It is an old tradition that this passage was from an older work. And PHILOSTORGIUS and NICEPHORUS state, that when the Emperor JULIAN undertook to rebuild the Temple, a stone was taken up, that covered the mouth of a deep square cave, into which one of the laborers being let down by a rope, he found in the centre of the floor a cubical pillar, on which lay a roll or book, wrapped in a fine linen cloth, in which, in capital letters, was the foregoing passage.

However this may have been, it is plain that JOHN's Gospel is a polemic against the Gnostics; and, stating at the outset the current

doctrine in regard to the creation by the Word, he then addresses himself to show and urge that this Word was JESUS CHRIST.

And the first sentence, fully rendered into our language, would read thus: When the process of emanation, of creation or evolution of existences inferior to the Supreme God began, the Word came into existence and was: and this Word was [τὸς τοῦ Θεοῦ], *near to God*—i. e., the immediate or first emanation from God: and it was God Himself, developed or manifested in that particular mode, and in action. And by that Word every thing that is was created. And thus, TERTULLIAN says, that God made the world out of nothing, by means of His Word, Wisdom, or Power.

To PHILO the Jew, as to the Gnostics, the Supreme Being was the *Primitive Light*, or *Archetype of Light*, *Source* whence the rays emanate that illuminate souls. He is the Soul of the World, and as such acts every where. He Himself fills and bounds his whole existence, and his forces fill and penetrate every thing. His Image is the WORD [Logos], a form more brilliant than fire, which is not pure light. This Word dwells in God; for it is within His Intelligence that the Supreme Being frames for Himself the Types of Ideas of all that is to assume reality in the Universe. The WORD is the vehicle by which God acts on the Universe, the World of Ideas, by means whereof God has created visible things, the more Ancient God, as compared with the Material World, Chief and General Representative of all Intelligences, the Archangel, type and representative of all spirits, even those of Mortals, the type of Man, the primitive man himself. These ideas are borrowed from PLATO. And this WORD is not only the Creator, [*by Him was every thing made that was made,*] but acts in the place of God; and through him act all the Powers and Attributes of God. And also, as first representative of the human race, he is the protector of men and their shepherd.

The actual condition of man is not his primitive condition, that in which he was the image of the Word. His unruly passions have caused him to fall from his original lofty estate. But he may rise again, by following the teachings of Heavenly Wisdom, and the Angels whom God commissions to aid him in escaping from the entanglements of the body, and by fighting bravely against Evil, the existence of which God has allowed solely to furnish him with the means of exercising his free will.

The Supreme Being of the Egyptians was *Amun*, a secret and concealed God, the Unknown Father of the Gnostics, the Source of Divine Life, and of all force, the Plenitude of all, comprehending all things in Himself, the original Light. He *creates* nothing; but every thing *emanates* from Him; and all other gods are but His Manifestations. From Him, by the utterance of a Word, emanated *Neith*, the Divine Mother of all things, the Primitive Thought, the Force that puts every thing in movement, the SPIRIT every where extended, *the Deity of Light*, and *Mother of the Sun*.

Of this Supreme Being, OSIRIS was the image, Source of all good in the moral and physical world, and constant foe of Typhon, the Genius of Evil, the Satan of Gnosticism, brute matter, deemed to be always at feud with the spirit that flowed from the Deity; and over whom HORUS, the Redeemer, Son of ISIS and OSIRIS, is finally to prevail.

In the Zend-Avesta of the Persians, the Supreme Being is *Time without limit*, ZERUANE AKHERENE. No origin could be assigned to Him; for he was enveloped in His own Glory, and His Nature and Attributes were so inaccessible to human Intelligence, that He was but the object of a silent veneration. The commencement of Creation was by emanation from Him. The first emanation was the Primitive Light, and from this Light emerged ORMUZD, the *King of Light*, who, by the WORD, created the world in its purity, is its Preserver and Judge, a Holy and Sacred Being, Intelligence and Knowledge, Himself Time without limit, and wielding all the powers of the Supreme Being.

In this Persian faith as taught, many centuries before our era, and embodied in the Zend-Avesta, there was in man a pure Principle, proceeding from the Supreme Being, produced by the Will and Word of ORMUZD. To that was united an impure principle, proceeding from a foreign influence, that of Ahriman, the Dragon, or principle of Evil. Tempted by Ahriman, the first man and woman had fallen; and for twelve thousand years there was to be war between Ormuzd and the Good Spirits created by him, and Ahriman and the Evil ones whom he had called into existence.

But pure souls are assisted by the Good Spirits, the triumph of the good principle is determined upon in the decrees of the Supreme Being, and the period of that triumph will infallibly arrive. At the moment when the earth shall be most afflicted with the evils brought upon it by the Spirits of Perdition, three Prophets will appear to bring assistance to mortals. SOSIOSCH, chief of the three, will regenerate the world, and restore to it its primitive Beauty, Strength and Purity. He will judge the good and the wicked. After the universal resurrection of the good, the pure Spirits will conduct them to an abode of eternal happiness. AHRIMAN, his evil Demons, and all the world, will be purified in a torrent of liquid burning metal. The Law of Ormuzd will rule every where: all men will be happy: all, enjoying an unalterable bliss, will unite with Sosiosch in singing the praises of the Supreme Being.

These doctrines, with some modifications, were adopted by the Kabbalists and afterward by the Gnostics.

APOLLONIUS of Tyana, says: "We shall render the most appropriate worship to the Deity, when to that God whom we call the First, who is One, and separate from all, and after whom we recognize the others, we present no offerings whatever, kindle to Him no

fire, dedicate to Him no sensible thing; for he needs nothing, even of all that natures more exalted than ours could give. The earth produces no plant, the air nourishes no animal, there is, in short, nothing which would not be impure in His sight. In addressing ourselves to Him, we must use only the higher word—that, I mean, which is not expressed by the mouth—the silent, inner word of the spirit. . . . From the most glorious of all Beings, we must seek for blessings, by that which is most glorious in ourselves; and that is the spirit which needs no organ.”

STRABO says: “This one Supreme Essence is that which embraces us all, the water and the land—that which we call the Heavens, the World, the Nature of things. This Highest Being should be worshipped, without any visible image, in sacred groves. In such retreats the devout should lay themselves down to sleep, and expect signs from God in dreams.”

ARISTOTLE says: “It has been handed down in a mythical form, from the earliest times to posterity, that there are gods, and that the Divine compasses entire nature. All besides this has been added, after the mythical style, for the purpose of persuading the multitude, and for the interest of the laws and the advantage of the state. Thus men have given to the gods human forms, and have even represented them under the figure of other beings, in the train of which fictions followed many more of the same sort. But if, from all this, we separate the original principle, and consider it alone—namely, that the first essences are gods—we shall find that this has been divinely said; and since it is probable that philosophy and the arts have been several times, as far as that is possible, found and lost, such doctrines may have been preserved to our times as the remains of ancient wisdom.”

PORPHYRY says: “By images addressed to sense, the ancients represented God and his powers: by the visible they typified the invisible for those who had learned to read, in these types, as in a book, a treatise on the gods. We need not wonder if the ignorant consider the images to be nothing more than wood or stone; for just so, they who are ignorant of writing see nothing in monuments but stone, nothing in tablets but wood, and in books but a tissue of papyrus.”

APOLLONIUS of Tyana held, that birth and death are only in appearance: that which separates itself from the *one* substance, (the *one* Divine essence,) and is caught up by matter, seems to be born; that, again, which releases itself from the bonds of matter, and is reunited with the one Divine Essence, seems to die. There is, at most, an alteration between becoming visible and becoming invisible. In all there is, properly speaking, but the one essence, which alone acts and suffers, by becoming all things to all; the Eternal God, whom men wrong when they deprive Him of what properly can be attributed to Him only, and transfer it to other names and persons.

The New Platonists substituted the idea of the Absolute, for the Supreme Essence itself;—as the first, simplest principle, anterior to all existence; of which nothing determinate can be predicated; to which no consciousness, no self-contemplation can be ascribed; inasmuch as to do so, would immediately imply a quality, a distinction of subject and object. This Supreme Entity can be known only by an intellectual intuition of the Spirit, transcending itself, and emanating itself from its own limits.

This mere logical tendency, by means of which men thought to arrive at the conception of such an absolute, the *ὄν*, was united with a certain mysticism, which, by a transcendent state of feeling, communicated, as it were, to this abstraction what the mind would receive as a reality. The absorption of the Spirit into that super-existence (τὸ ἐπέκεινα τῆς οὐσίας), so as to be entirely identified with it, or such a revelation of the latter to the spirit raised above itself, was regarded as the highest end which the spiritual life could reach.

The New Platonists' idea of God, was that of One Simple Original Essence, exalted above all plurality and all becoming: the only true Being; unchangeable, eternal [*Εἷς ὢν ἐνὶ τῷ νῦν τὸ ἀεὶ πεπληρώκει καὶ μόνον ἔστι τὸ κατὰ τοῦτον ὄντως ὢν*]; from whom all Existence in its several gradations has emanated—the world of gods, as nearest akin to Himself, being first, and at the head, of all. In these gods, that perfection, which in the Supreme Essence was inclosed and unevolved, is expanded and becomes knowable. They serve to exhibit in different forms the image of that Supreme Essence, to which no soul can rise, except by the loftiest flight of contemplation; and after it has rid itself from all that pertains to sense—from all manifoldness. They are the mediators between man (amazed and stupefied by manifoldness) and the Supreme Unity.

PHILO says; "He who disbelieves the miraculous, simply as the miraculous, neither knows God, nor has he ever sought after Him; for otherwise he would have understood, by looking at that truly great and awe-inspiring sight, the miracle of the universe, that these miracles (in God's providential guidance of his people) are but child's play for the Divine Power. But the truly miraculous has become despised through familiarity. The universal, on the contrary, although in itself insignificant, yet, through our love of novelty, transports us with amazement."

In opposition to the anthropopathism of the Jewish Scriptures, the Alexandrian Jews endeavored to purify the idea of God from all admixture of the Human. By the exclusion of every human passion, the idea of God was sublimated to a something devoid of all attributes, and wholly transcendental; and the mere Being [*ὄν*], the Good, in and by itself, the Absolute of Platonism, was substituted for the personal Deity [*יהוה*] of the Old Testament. By soaring upward, beyond all created existence, the mind, disengaging itself

from the Sensible, attains to the intellectual intuition of this Absolute Being; of whom, however, it can predict nothing but existence, and sets aside all other determinations, as not answering to the exalted nature of the Supreme Essence.

Thus PHILO makes a distinction between those who are in the proper sense Sons of God, having by means of contemplation raised themselves to the highest Being, or attained to a knowledge of Him, in His immediate self-manifestation, and those who know God only in his mediate revelation through his operation—such as He declares Himself in creation—in the revelation still veiled in the letter of Scripture—those, in short, who attach themselves simply to the Logos, and consider this to be the Supreme God; who are the sons of the Logos, rather than of the True Being (ὁν).

"God," says Pythagoras, "is neither the object of sense, nor subject to passion, but invisible, only intelligible, and supremely intelligent. In his body He is like the *light*, and in his soul He resembles truth. He is the universal *spirit* that pervades and diffuses itself over all nature. All beings receive their *life* from him. There is but one only God, who is not, as some are apt to imagine, seated above the world, beyond the orb of the universe; but being himself all in all, he sees all the beings that fill his immensity; the only Principle, the *Light* of Heaven, the Father of all. He *produces every thing*; He orders and disposes every thing; He is the REASON, the LIFE, and the MOTION of all being."

"I am the LIGHT of the world; he that followeth me shall not walk in DARKNESS, but shall have the LIGHT of LIFE." So said the Founder of the Christian Religion, as his words are reported by JOHN the Apostle.

God, say the sacred writings of the Jews, appeared to MOSES in a FLAME of FIRE, in the midst of a bush, which was not consumed. He descended upon Mount Sinai, as the smoke of a *furnace*: He went before the children of Israel, by day, in a pillar of cloud, and by night, in a pillar of *fire*, to give them *light*. "Call *you* on the name of *your* gods," said ELIJAH the Prophet to the Priests of Baal, "and I will call upon the name of ADONAI; and the god that answereth *by fire*, let him be God."

According to the Kabbala, as according to the doctrines of ZOROASTER, every thing that exists has emanated from a source of infinite light. Before all things, existed the *Primitive Being*, THE ANCIENT OF DAYS, the *Ancient King of Light*; a title the more remarkable, because it is frequently given to the Creator in the Zend-Avesta, and in the Code of the Sabeans, and occurs in the Jewish Scriptures. To this idea the Kabbala united the pantheism of India. The *King of Light*, THE ANCIENT, is every thing that is. He is not only the real cause of existence: He is infinite [*Ensoph*]. He is HIMSELF: [I AM THAT WHICH I AM]: there is nothing in Him that can be called *Thou*. He cannot

be known. He is a closed eye: *the unknown FATHER*. And his different names represent his attributes. The Kabbalists termed his *wisdom*, JEH; his *providence*, JEHOVAH; his *magnificence*, EL; his *severity*, ELOHIM; his *victory and glory*, ZABAOTH; and his *dominion*, ADONAI; and another of his attributes was LIGHT, [OUR], from the Hebrew word אור. The world was His Revelation, God revealed, and subsisted only in Him. His attributes were there reproduced with various modifications and in different degrees; so that the universe was his Holy Splendor, his Mantle. He was to be adored in silence; and perfection consisted in a nearer approach to Him.

Before the creation of worlds, the PRIMITIVE LIGHT filled all space, so that there was no void. When the Supreme Being, existing in this Light, resolved to display his perfections, or manifest them in worlds, he withdrew within Himself, formed around him a void space, and shot forth his first emanation, a ray of light; the cause and principle of every thing that exists, uniting both the generative and conceptive power, which penetrates every thing, and without which nothing could subsist for an instant. Represented by the two first letters of the word I. H. U. H., from it emanated the first-born of God, the Archetype of the Persians and Platonists, the universal form from which all existences are evolved; the Creative Agent, Preserver and Animating Principle of the world; the Light of Light; possessed of the three Primitive Forces of Divinity, Light, Spirit and Life; the Φῶς, Πνεῦμα and Ζωή of the Gnostics.

Man fell, seduced by the Evil Spirits most remote from the Great King of Light, those of the fourth world of spirits, ASIAH, whose chief was BELIAL. They wage incessant war against the pure Intelligences of the other worlds, who, like the Amshaspands, Izeds, and Ferouers of the Persians, are the tutelary guardians of man. In the beginning, all was unison and harmony; full of the same divine light and perfect purity. The seven Kings of Evil fell, and the Universe was troubled. Then the Creator took from the seven Kings the principles of Good and of Light, and divided them among the four worlds of Spirits, giving to the three first the Pure Intelligences, united in love and harmony, while to the fourth were vouchsafed only some feeble glimmerings of light.

When the strife between these and the good angels shall have continued the appointed time, and these Spirits enveloped in darkness shall long and in vain have endeavored to absorb the Divine light and life, then will the Eternal Himself come to correct them. He will deliver them from the gross envelopes of matter that hold them captive, will re-animate and strengthen the ray of light or spiritual nature which they have preserved, and re-establish throughout the Universe that primitive Harmony which was its bliss.

Marcion, the Gnostic, said: "The Soul of the True Christian,

adopted as a child by the Supreme Being, to whom it has long been a stranger, receives from Him the Spirit and Divine Life. It is led and confirmed, by this gift, in a pure and holy life, like that of God; and if it so completes its earthly career, in charity, chastity, and sanctity, it will one day be disengaged from its material envelope, as the ripe grain is detached from the straw, and as the young bird escapes from its shell. Like the angels, it will share in the bliss of the Good and Perfect Father, re-clothed in an aerial body or organ, and made like unto the Angels in Heaven."

Hence we see what is the meaning of Masonic Light. We see why the East of the Lodge, where the initial letter of the Name of the Deity overhangs the Master, is the place of Light. Light, as contra-distinguished from darkness, is Good, as contra-distinguished from Evil: and it is that Light, the true knowledge of Deity, the Eternal Good, for which Masons in all ages have sought. Still Masonry marches steadily onward towards that Light that shines in the great distance, the Light of that day when Evil, overcome and vanquished, shall fade away and disappear for ever, and Life and Light be the one law of the Universe, and its eternal Harmony.

The most ancient Trinitarian doctrine on record is that of the Brahmins. The Eternal Supreme Essence, called PARABRAHMA, BREHM, PARATMA, produced the Universe by self-reflection, and first revealed himself as BRAHMA, the *Creating* Power; then as VISHNU, the *Preserving* Power; and lastly as SIVA, the *Destroying* and *Renovating* power; the three Modes in which the Supreme Essence reveals himself in the material Universe, but which soon came to be regarded as three distinct Deities. These three Deities they styled the TRIMURTI, or TRIAD.

The Persians received from the Indians the doctrine of the three principles, and changed it to that of a principle of Life, which was individualized by the sun, and a principle of Death, which was symbolized by cold and darkness, parallel of the moral world, and in which the continual and alternating struggle between light and darkness, life and death, seemed but a phase of the great struggle between the good and evil principles, embodied in the legend of ORMUZD and AHRIMAN. MITHRAS, a Median reformer, was deified after his death, and invested with the attributes of the Sun; the different astronomical phenomena being figuratively detailed as actual incidents of his life, in the same manner as the history of BUDDHA was invented among the Hindus.

The Trinity of the Hindus became among the Ethiopians and Abyssinians NEPH-AMON, PHTHA, and NEITH—the God CREATOR, whose emblem was a ram—MATTER, or the primitive mud, symbolized by a globe or an egg, and THOUGHT, or the LIGHT which contains the germ of every thing; triple manifestation of one and the same God, (ATHOM), considered in three aspects, as the *creative power*, *goodness*, and *wisdom*. Other Deities were speedily invented; and among

them OSIRIS, represented by the Sun; ISIS, his wife, by the Moon or Earth; TYPHON, his Brother, the Principle of Evil and Darkness, and HORUS, son of Osiris and Isis. And this Trinity, of OSIRIS, ISIS and HORUS became subsequently the Chief Gods and objects of worship of the Egyptians.

The ancient Etruscans, a race that from the city of Resen on the Tigris, are supposed to have emigrated to Egypt, and to have been known there as the Hyksos, or Shepherd Kings; and who, driven thence, sailed from the shores of Libya to Umbria in Italy; acknowledged only one Supreme God; but they had images for his different attributes, and temples to these images. Each town had one National Temple, dedicated to the three great attributes of God, STRENGTH, RICHES and WISDOM, or *Tina*, *Talna* and *Minerva*. The National Deity was always a Triad under one roof; and it was the same in Egypt, where one Supreme God alone was acknowledged, but was worshiped as a Triad, with different names in each different home. Each city in Etruria might have as many gods and gates and temples as it pleased; but three sacred gates, and one Temple to three Divine Attributes were obligatory, wherever the laws of Tages (or Taut or Thoth) were received. The only gate that remains in Italy, of the olden time, undestroyed, is the Porta del Circo at Volterra; and it has upon it the three heads of the three National Divinities, one upon the key-stone of its magnificent arch, and one above each side-pillar.

The Buddhists hold that the God SAKYA of the Hindus, called in Ceylon, GAUTAMA, in India, beyond the Ganges, SOMONAKODOM, and in China, CHY-KIA, or Fo, constituted a Trinity [TRIRATNA], of BOUDDHA, DHARMA and SANGA—*Intelligence, Law, and Union or Harmony*.

The Chinese Sabeans represented the Supreme Deity as composed of CHANG-TI, the *Supreme Sovereign*, TIEN, the *Heavens*, and TAO, the *Universal Supreme Reason and Principle of Faith*; and that from Chaos, an immense silence, an immeasurable void, without perceptible forms, alone, infinite, immutable, moving in a circle in illimitable space, without change or alteration, when vivified by the Principle of Truth, issued all Beings, under the influence of Tao, Principle of Faith, who produced one, one produced two, two produced three, and three produced all that is.

The Slavono-Vendes typified the Trinity by the three heads of the God TRIGLAV; and the Pruczi or Prussians by the Tri-une God, PERKOUN, PIKOLLOS and POTRIMPOS, the Deities of *Light* and *Thunder*, of *Hell* and the *Earth*, its fruits and animals; and the Scandinavians by ODIN, FREA and THOR.

According to Philo of Alexandria, the Supreme Being, Primitive Light or Archetype of Light, uniting with WISDOM [*Σοφία*], the mother of Creation, forms in Himself the types of all things, and acts upon the Universe through the WORD, [*Λογος*], who dwells in

God, and in whom all His powers and attribute develop themselves, a doctrine borrowed by him from Plato; while the Kabbalists represented the First-born of IHUH, (the universal Form, containing in Himself all beings,) the Creative agent, preserver and animating principle of the world, as containing within himself the three primitive Forces of the Deity—LIGHT, SPIRIT, and LIFE [ $\Phi\omega\varsigma$ ,  $\Pi\nu\epsilon\upsilon\mu\alpha$  and  $\mathcal{Z}\omega\eta$ ]. And as further revealed in the ten Emanations or SEPHIROTH, which are but attributes of God; SUPREMACY, WISDOM [the  $\text{N}\acute{o}\upsilon\varsigma$  or  $\text{Λ}\omicron\gamma\omicron\varsigma$ ]; PRUDENCE [the  $\Phi\rho\omicron\nu\eta\sigma\iota\varsigma$  of the Gnostics, or the  $\Sigma\upsilon\nu\eta\sigma\iota\varsigma$  of the Platonists]; MAGNIFICENCE, SEVERITY, BEAUTY, VICTORY, GLORY, ESTABLISHMENT and DOMINION: designating *Wisdom*, *Prudence*, *Magnificence*, *Severity*, *Victory* and *Glory*, and *Dominion*, by six of the most sacred names of Deity in the Hebrew: JEH . . IHUH . . EL . . ELOHIM . . ZEBAOTH and ADONAI.

Simon Magnus and his disciples taught that the Supreme Being or Centre of Light produced, first of all, three couples of united Existences, of both sexes, [ $\Sigma\upsilon\zeta\upsilon\gamma\iota\alpha\varsigma$ ], which were the origin of all things: REASON and INVENTIVENESS; SPEECH and THOUGHT; CALCULATION and REFLECTION: [ $\text{N}\acute{o}\upsilon\varsigma$  and  $\text{Ε}\pi\iota\nu\omicron\iota\alpha$ ,  $\Phi\omega\eta\acute{\eta}$  and  $\text{Ε}\nu\nu\omicron\iota\alpha$ ,  $\text{Λ}\omicron\gamma\iota\sigma\mu\omicron\varsigma$  and  $\text{Ε}\nu\theta\upsilon\mu\eta\sigma\iota\varsigma$ ]; of which ENNOIA or WISDOM was the first produced, and Mother of all that exists.

Other disciples of Simon, and with them most of the Gnostics, adopting and modifying the doctrine, taught that the  $\Pi\lambda\eta\rho\omega\mu\alpha$ , or PLENTITUDE of Superior Intelligences, having the Supreme Being at their head, was composed of eight Eons [ $\text{Α}\iota\omega\nu\eta\varsigma$ ], of different sexes; . . . PROFUNDITY and SILENCE; SPIRIT and TRUTH; the WORD and LIFE; MAN and the CHURCH: [ $\text{B}\upsilon\theta\omicron\varsigma$  and  $\Sigma\iota\gamma\eta$ ;  $\Pi\nu\epsilon\upsilon\mu\alpha$  and  $\text{Α}\lambda\eta\theta\epsilon\iota\alpha$ ;  $\text{Λ}\omicron\gamma\omicron\varsigma$  and  $\mathcal{Z}\omega\eta$ ;  $\text{Α}\nu\theta\rho\omega\pi\omicron\varsigma$  and  $\text{Ε}\kappa\kappa\lambda\eta\sigma\iota\alpha$ ].

Bardesanes, whose doctrines the Syrian Christians long embraced, taught that the unknown Father, happy in the Plentitude of His Life and Perfections, first produced a Companion for Himself [ $\Sigma\upsilon\zeta\upsilon\gamma\omicron\varsigma$ ], whom He placed in the Celestial Paradise, and who became, by Him, the Mother of CHRISTOS, son of the Living God: *i. e.* (laying aside the allegory), that the Eternal conceived, in the silence of his decrees, the Thought of revealing Himself by a Being who should be His image or His Son, that to the Son succeeded his Sister and Spouse, the Holy Spirit, and they produced four spirits of the elements, male and female, Maio and Jabseho, Nouro and Rucho; then seven Mystic Couples of spirits, and Heaven and Earth, and all that is; then seven spirits governing the planets, twelve governing the Constellations of the Zodiac, and thirty-six Starry intelligences whom he called Deacons: while the Holy Spirit [*Sophia-Achamoth*], being both the Holy Intelligence and the Soul of the physical world, went from the Pleroma into that material world, and there mourned her degradation, until CHRISTOS, her former spouse, coming to her with his Divine Light and Love, guided her in the way to purification, and she again united herself with him as his primitive companion.

Basilides, the Christian Gnostic, taught that there were seven emanations from the Supreme Being: The First-born, Thought, the Word, Reflection, Wisdom, Power and Righteousness [Πρωτογονος, Νους, Λογος, Φρονησις, Σοφια, Δυναμις and Δικαιοσυνη, from whom emanated other Intelligences in succession, to the number, in all, of three hundred and sixty-five; which were God manifested, and composed the Plenitude of the Divine Emanations, or the God Abraxas; of which the Thought [or Intellect, Νους] united itself, by baptism in the river Jordan, with the man Jesus, servant [διακονος] of the human race; but did not suffer with him; and the disciples of Basilides taught that the Νους put on the appearance only of humanity, and that Simon of Cyrene was crucified in his stead, and ascended into Heaven.

Basilides held that out of the unrevealed God, who is at the head of the world of emanations, and exalted above all conception or designation [‘Ο ἀκατονόμαστος, ἄρρητος], were evolved seven living, self-subsistent, ever-active hypostatized powers:

FIRST: THE INTELLECTUAL POWER.

- 1st. Νους . . . . Νους . . . . The Mind.
- 2d. Λογος . . . Λογος . . . The Reason.
- 3d. Φρονησις . Φρονησις . . The Thinking Power.
- 4th. Σοφια . . . Σοφια . . . Wisdom.

SECOND: THE ACTIVE OR OPERATIVE POWER.

- 5th. Δυναμις . . Δυναμις . . . Might, accomplishing the purposes of Wisdom.

THIRD: THE MORAL ATTRIBUTES.

- 6th. Δικαιοσυνη . Δικαιοσυνη . . Holiness or Moral Perfection.
- 7th. Ειρηνη . . . Ειρηνη . . . Inward Tranquillity.

These Seven Powers (Δυναμεις), with the Primal Ground out of which they were evolved, constituted in his scheme the Πρωτη Ογδοας, or First Octave, the root of all Existence. From this point, the spiritual life proceeded to evolve out of itself continually many gradations of existence, each lower one being still the impression, the *antetype*, of the immediate higher one. He supposed there were 365 of these regions or gradations, expressed by the mystical word Αβραξας [Abraxas].

The Αβραξας is thus interpreted, by the usual method of reckoning Greek letters numerically . . . α, 1 . . β, 2 . . ρ, 100 . . ξ, 60 . . α, 1 . . ς, 20 = 365: which is the whole Emanation-World, as the development of the Supreme Being.

In the system of Basilides, Light, Life, Soul and Good were opposed to Darkness, Death, Matter and Evil, throughout the whole course of the universe.

According to the Gnostic view, God was represented as the immanent, incomprehensible and original source of all perfection: the Unfathomable Abyss, (*βύθος* . . . *buthos*), according to Valentinus, exalted above all possibility of designation; of whom, properly speaking, nothing can be predicated; the *ἀκατονόμαστος* of Basilides, the *ζών* of Philo. From this incomprehensible Essence of God, an *immediate* transition to finite things is inconceivable. *Self-limitation* is the first beginning of a communication of life on the part of God—the first passing of the hidden Deity into manifestation; and from this proceeds all further self-developing manifestation of the Divine Essence. From this primal link in the chain of life there are evolved, in the first place, the manifold powers or attributes inherent in the Divine Essence, which, until that first self-comprehension, were all hidden in the Abyss of His Essence. Each of these attributes presents the whole Divine Essence under one particular aspect; and to each, therefore, in this respect, the title of God may appropriately be applied. These Divine Powers, evolving themselves to self-subsistence, become thereupon the germs and principles of all further developments of life. The life contained in them unfolds and individualizes itself more and more, but in such a way that the successive grades of this evolution of life continually sink lower and lower; the spirits become feebler, the further they are removed from the first link in the series.

The first manifestation, they termed *πρώτη κατάληψις ἑαυτοῦ* or *πρωτον καταληπτὸν τοῦ θεοῦ*; which was hypostatically represented in a *νοῦς* or *λόγος*.

In the Alexandrian Gnosis, the Platonic notion of the *εἶλη*, predominates. This is the dead, the unsubstantial—the boundary that limits from without the evolution of life in its gradually advancing progression, whereby the perfect is ever evolving itself into the less perfect. This *εἶλη*, again, is represented under various images;—at one time as the darkness that exists alongside of the light; at another, as the void [*κενῶμα*, *κενόν*], in opposition to the fullness, [*Πληρωμα*], of the divine life; or as the shadow that accompanies the light; or as the chaos or the sluggish, stagnant, dark water. This matter, dead in itself, possesses by its own nature no inherent tendency; as life of every sort is foreign to it, itself makes no encroachment on the divine. As, however, the evolutions of the divine life (the essences developing themselves out of the progressive emanation) become feebler the further they are removed from the first link in the series, and as their connection with the first becomes looser at each successive step, there arises, at the last step of the evolution, an imperfect, defective product, which, unable to retain its connection with the chain of divine life, sinks from the world of Eons in the natural chaos; or, according to the same notion, somewhat differently expressed, [according to the Ophites and to

Bardesanes,] a drop from the fullness of the divine life bubbles over into the bordering void. Hereupon the dead matter, by commixture with the living principle, which it wanted, first of all receives animation. But, at the same time, also, the divine, the living, becomes corrupted by mingling with the chaotic mass. Existence now multiplies itself. There arises a subordinate, defective life; there is ground for a new world; a creation starts into being, beyond the confines of the world of emanation. But, on the other hand, since the chaotic principle of matter has acquired vitality, there now arises a more distinct and more active opposition to the god-like—a barely negative, blind, ungodly nature-power—which obstinately resists all influence of the divine: hence, as products of the spirit of the ὕλη, (of the πνεῦμα ὕλικον,) as Satan, malignant spirits, wicked men, in none of whom is there any reasonable or moral principle, or any principle of a rational will, but blind passions alone have the ascendancy. In them there is the same conflict, as the scheme of Platonism supposes, between the soul under the guidance of Divine reason, [the νοῦς,] and the soul blindly resisting reason—between the προνοία and the ἀναγῆ, the Divine principle and the natural.

The Syrian Gnosis assumed the existence of an active, turbulent kingdom of evil, or of darkness, which, by its encroachments on the kingdom of light, brought about a commixture of the light with the darkness—of the godlike with the ungodlike.

Even among the Platonists, some thought that along with an organized, inert matter, the substratum of the corporeal world, there existed from the beginning a blind, lawless motive power, an ungod-like soul, as its original motive and active principle. As the inorganic matter was organized into a corporeal world, by the plastic power of the Deity, so by the same power, law and reason were communicated to that turbulent, irrational soul. Thus the chaos of the ὕλη was transformed into an organized world, and that blind soul into a rational principle, a mundane soul, animating the Universe. As from the latter proceeds all rational, spiritual life in humanity, so from the former proceeds all that is irrational, all that is under the blind sway of passion and appetite; and all malignant spirits are its progeny.

In one respect *all* the Gnostics agreed: they *all* held, that there was a world purely emanating out of the vital development of God, a creation evolved directly out of the Divine Essence, far exalted above any outward creation produced by God's plastic power, and conditioned by a pre-existing matter. They agreed in holding that the framer of *this lower world* was not the Father of *that higher world* of emanation; but the Demiurge [Δημιουργός], a being of a kindred nature with the universe framed and governed by him, and far inferior to that higher system and the Father of it.

But some, setting out from ideas which had long prevailed among certain Jews of Alexandria, supposed that the Supreme God created and governed the world by His ministering spirits—by the angels. At the head of these angels stood one who had the direction and control of all; therefore called the Artificer and Governor of the world. This Demiurge they compared with the plastic, animating, mundane spirit of Plato and the Platonists [the δεύτερος θεός the θεός γεννητός], who moreover, according to the Timæus of Plato, strives to represent the *Idea* of the Divine Reason, in that which is *becoming*, (as contra-distinguished from that which *is*,) and temporal. This angel is a representative of the Supreme God, on the lower stage of existence: he does not act independently, but merely according to the ideas inspired in him by the Supreme God; just as the plastic, mundane soul of the Platonists creates all things after the pattern of the ideas communicated by the Supreme Reason [Νους the ὁ ὅστις ζῶν the παραδειγμα of the Divine Reason hypostatized]. But these ideas transcend his limited essence; he cannot understand them; he is merely their unconscious organ; and therefore is unable himself to comprehend the whole scope and meaning of the work which he performs. As an organ, under the guidance of a higher inspiration, he reveals higher truths than he himself can comprehend. The mass of the Jews, they held, recognized not the angel, by whom, in all the Theophaneans of the Old Testament, God *revealed* himself; they knew not the Demiurge in his true relation to the hidden Supreme God, *who never reveals himself* in the sensible world. They confounded the type and the archetype—the symbol and the idea. They rose no higher than the Demiurge; they took him to be the Supreme God himself. But the spiritual men among them, on the contrary, clearly perceived, or at least *divined*, the ideas veiled under Judaism: they rose beyond the Demiurge, to a knowledge of the Supreme God; and are, therefore, properly his worshipers [ἑραπεύνται].

Other Gnostics, who had not been followers of the Mosaic religion, but who had, at an earlier period, framed to themselves an oriental Gnosis, regarded the Demiurge as a being absolutely *hostile* to the Supreme God. He and his angels, notwithstanding their finite nature, were to establish their independence; they will tolerate no foreign rule within their realm. Whatever of a higher nature descends into their kingdom, they seek to hold imprisoned there, lest it should raise itself above their narrow precincts. Probably, in this system, the kingdom of the Demiurgic Angels corresponded, for the most part, with that of the deceitful Star-Spirits, who seek to rob man of his freedom; to beguile him by various arts of deception, and who exercise a tyrannical sway over the things of this world. Accordingly, in the system of these Sabæans, the seven Planet-Spirits, and the twelve Star-Spirits of the zodiac, who sprang from an irregular connection between the cheated Fetahil and the Spirit of Dark-

ness, play an important part in every thing that is bad. The Demiurge is a limited and limiting being, proud, jealous and revengeful; and this, his character, betrays itself in the Old Testament, which, the Gnostics held, came from him. They transferred to the Demiurge himself whatever, in the idea of God, as presented by the Old Testament, appeared to them defective. Against his will and rule, the *ὄλη* was continually rebelling, revolting without control against the dominion which he, the fashioner, would exercise over it; casting off the yoke imposed on it, and destroying the work he had begun. The same jealous being, limited in his power, ruling with despotic sway, they imagined they saw in nature. He strives to check the germination of the divine seeds of life, which the Supreme God of Holiness and Love, who has no connection whatever with the sensible world, has scattered among men. That perfect God was at most known and worshiped in mysteries by a few spiritual men.

The Gospel of St. John is, in great measure, a polemic against the Gnostics, whose different sects, to solve the great problems, the creation of a material world by an immaterial Being, the fall of man, the incarnation, the redemption and restoration of the spirits called men, admitted a long series of intelligences, intervening in a series of spiritual operations; and which they designated by the names, *The Beginning, the Word, the Only Begotten, Life, Light and Spirit* [Ghost]: in Greek, *Ἀρχή, Λόγος, Μονογενής, Ζωή, Φως* and *Πνεῦμα*. St. John, at the beginning of his Gospel, avers that it was Jesus Christ who existed in the Beginning; that He was the Word of God by which every thing was made: that He was the Only Begotten, the Life and the Light, and that he diffuses among men the Holy Spirit [or Ghost], the Divine Life and Light.

So the Pleroma [*Πληρωμα*], Plenitude or Fullness, was a favorite term with the Gnostics, and Truth and Grace were the Gnostic Eons: and the Simonians, Doketes and other Gnostics, held that the Eon Christ Jesus was never really, but only apparently, clothed with a human body: but St. John replies that the Word did really become Flesh, and dwelt among us; and that in Him were the Pleroma and Truth and Grace.

The Gospel of St. John commences with these words; as translated in our version: "In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God." This, a statement of the doctrine of the Gnostics, against whom the author of the book was writing, expanded into its full meaning, is as follows: "When the work of Emanation and Creation commenced, and the Supreme God, until then existing alone, in the profundity of his own nature, unmanifested, began to manifest Himself, the Word, His first Emanation, was, commenced to exist. The word was (*pros ton Theon*) near to, an *immediate* and *primary* emanation from God; and was God Himself manifested in

one aspect or mode of development." And then it is declared that by this Word, first and immediate emanation from God, every thing was made that was made: all subsequent emanations proceeded from Him: and out of Him came life and the light given unto men. And then the author proceeds to prove that this Word was Jesus Christ.

In the doctrine of Valentinus, reared a Christian at Alexandria, God was a Perfect Being, an Abyss, [Βυθος], which no intelligence could sound, because no eye could reach the invisible and ineffable heights on which he dwelt, and, no mind could comprehend the duration of his existence; He has always been; He is the Primitive Father and Beginning [the Προπατωρ and Προαρχη]: He will be always, and does not grow old. The development of His Perfections produced the intellectual world. After having passed infinite ages in repose and silence, He manifested Himself by His Thought, source of all His manifestations, and which received from Him the germ of His creations. Being of His Being, His Thought [Εννοια] is also termed Χαρις, Grace or Joy, and Σιγη or Αρητηον, Silence or the Ineffable. Its first manifestation was Νοϋς, the Intelligence, first of the Eons, commencement of all things, first revelation of the Divinity, the Μονογενης, or Only Begotten: next, Truth [Αληθεια], his companion. Their manifestations were the Word [Λογος] and Life [Ζωη]: and theirs, Man and the Church [Ανθρωπος and Εκκλησια]: and from these, other twelve, six of whom were Hope, Faith, Charity, Intelligence, Happiness and Wisdom; or, in the Hebrew, *Kesten, Kina, Amphe, Ouananim, Thaedes, and Oubina*. The harmony of the Eons, struggling to know and be united to the Primitive God, was disturbed, and to redeem and restore them, the Intelligence [Νοϋς] produced Christ and the Holy Spirit his companion, who restored them to their first estate of happiness and harmony; and thereupon they formed the Eon Jesus, born of a virgin, to whom the Christos united himself in baptism, and who, with his Companion, Sophia-Achmoth, saved and redeemed the world.

The Marcosians taught that the Supreme Deity produced by his words the Λογος or Plentitude of Eons: His first utterance was a syllable of four letters, each of which became a being; his second of four, his third of ten, and his fourth of twelve; thirty in all, which constituted the Πληρωμα.

The Valentinians and others of the Gnostics, distinguished three orders of existence:—1st. The divine germs of life, exalted by their nature above matter, and akin to the Σοφια to the mundane soul and to the Pleroma:—the spiritual natures, φύσεις πνευματικαί: 2d. The natures originating in the life, divided from the former by the mixture of the ὕλη,—the physical natures, φύσεις ψυχικαί; with which begins a perfectly new order of existence, an image of that higher mind and system, in a subordinate grade; and finally, 3d. The Ungodlike or Hylic Nature, which resists all amelioration, and whose tendency is only to destroy—the nature of blind lust and passion.

The nature of the *πνευματικόν*, the spiritual, is essential relationship with God (the *ἰμοσύσιον τῷ θεῷ*); hence the life of Unity, the undivided, the absolutely simple (*σύσῃα ἐνική, μονοειδής*).

The essence of the *Ψυχικοί* is disruption into multiplicity, manifoldness; which, however, is subordinate to a higher unity, by which it allows itself to be guided, first unconsciously, then consciously.

The essence of the *ῥυλικοί* (of whom Satan is the head), is the direct opposite to all unity; disruption and disunion in itself, without the least sympathy, without any point of coalescence whatever for unity; together with an effort to destroy all unity, to extend its own inherent disunion to every thing, and to rend every thing asunder. This principle has no power to posit any thing; but only to negative: it is unable to create, to produce, to form, but only to destroy, to decompose.

By Marcus, the disciple of Valentinus, the idea of a *Λόγος του ὄντος* of a Word, manifesting the hidden Divine Essence, in the Creation, was spun out into the most subtle details—the entire creation being, in his view, continuous *utterance* of the Ineffable. The way in which the germs of divine life [the *σπέρματα πνευματικά*], which lie shut up in the Eons, continually unfold and individualize themselves more and more, is represented as a spontaneous analysis of the several *names* of the Ineffable, into their several *sounds*. An *echo* of the Pleroma falls down into the *ῥλη* [Hyle], and becomes the forming principle of a new, but lower creation.

One formula of the pneumatological baptism among the Gnostics ran thus: "In the NAME which is hidden from all the divinities and powers," [of the Demiurge], "The Name of Truth" the [*Ἀληθεία*, self manifestation of the Buthos], which Jesus of Nazareth has put on in the light-zones of Christ, the living Christ, through the Holy Ghost, for the redemption of the angels—the Name by which all things attain to perfection. The candidate then said: "I am established and redeemed; I am redeemed in my soul from this world, and from all that belongs to it, by the name of יהוה, who has redeemed the Soul of Jesus by the living Christ." The assembly then said: "Peace (or Salvation) to all on whom this name rests!"

The boy Dionusos, torn in pieces, according to the Bacchic Mysteries, by the Titans, was considered by the Manicheans as simply representing the soul, swallowed up by the powers of darkness—the divine life rent into fragments by matter—that part of the luminous essence of the primitive man [the *πρωτος ανθρωπος* of Mani, the *πρωτον ανθρωπος* of the Valentinians, the Adam Kadmon; and the Kaiomorts of the Zendavesta], swallowed up by the powers of darkness; the Mundane Soul, mixed with matter—the seed of divine life, which had fallen into matter, and had thence to undergo a process of purification and development.

The *Γνωσις* of Carpocrates and his son Epiphanes, consisted in

the knowledge of one Supreme Original Being, the highest unity, from whom all existence has emanated, and to whom it strives to return. The finite spirits that rule over the several portions of the earth, seek to counteract this universal tendency to unity; and from their influence, their laws and arrangements, proceeds all that checks, disturbs or limits the original communion, which is the basis of nature, as the outward manifestation of that highest Unity. These spirits, moreover, seek to retain under their dominion the souls which, emanating from the highest Unity, and still partaking of its nature, have lapsed into the corporeal world, and have there been imprisoned in bodies, in order, under their dominion, to be kept within the cycle of migration. From these finite spirits, the popular religions of different nations derive their origin. But the souls, which from a reminiscence of their former condition, soar upwards to the contemplation of that higher Unity, reach to such perfect freedom and repose, as nothing afterward can disturb or limit, and rise superior to the popular deities and religions. As examples of this sort, they named Pythagoras, Plato, Aristotle and Christ. They made no distinction between the latter and the wise and good men of every nation. They taught that any other soul which could soar to the same height of contemplation, might be regarded as equal with him.

The Ophites commenced their system with a Supreme Being, long unknown to the human race, and still so to the greater number of men; the [Βυθος] or Profundity, Source of Light, and of Adam-Kadmon, the primitive man, made by the Demiourgos, but perfected by the Supreme God by the communication to him of the Spirit [Πνευμα]. The first emanation was the Thought of the Supreme Deity [the Ενωια], the conception of the Universe in the Thought of God. This Thought, called also Silence (Σιγη), produced the Spirit [Πνευμα], Mother of the Living, and Wisdom of God. Together with this Primitive Existence, Matter existed also, (the Waters, Darkness, Abyss and Chaos), eternal like the Spiritual Principle. Bythos and His Thought, uniting with Wisdom, made her fruitful by the Divine Light, and she produced a perfect and an imperfect being, *Christos*, and a second and inferior wisdom, *Sophia-Achamoth*, who, falling into chaos, remained entangled there, became enfeebled, and lost all knowledge of the Superior Wisdom that gave her birth. Communicating movement to Chaos, she produced Ialdabaoth the Demiourgos, Agent of Material Creation, and then ascended toward her first place in the scale of creation. Ialdabaoth produced an angel that was his image, and this a second, and so on in succession to the sixth after the Demiourgos: the seven being *reflections* one of the other, yet different, and inhabiting seven distinct regions. The names of the six thus produced were IAO, SABAOth, ADONAI, ELOI, ORAI and ASTAPHAI. Ialdabaoth, to become independent of his

mother, and to pass for the Supreme Being, made the world, and man, in his own image; and his mother caused the Spiritual principle to pass from him into man so made; and henceforward the contest between the Demiourgos and his mother, between light and darkness, good and evil, was concentrated in man; and the image of Ialdabaoth, reflected upon matter, became the Serpent-Spirit, Satan, the Evil Intelligence. Eve, created by Ialdabaoth, had by his sons children that were angels like themselves. The Spiritual light was withdrawn from man by Sophia, and the world surrendered to the influence of evil; until the Spirit, urged by the entreaties of Wisdom, induced the Supreme Being to send Christos to redeem it. Compelled, despite himself, by his Mother, Ialdabaoth caused the man Jesus to be born of a virgin, and the Celestial Savior, uniting with his sister, Wisdom, descended through the regions of the seven angels, appeared in each under the form of its chief, concealed his own, and entered with his sister into the man Jesus at the baptism in Jordan. Ialdabaoth, finding that Jesus was destroying his empire and abolishing his worship, caused the Jews to hate and crucify him; before which happened, Christos and Wisdom had ascended to the celestial regions. They restored Jesus to life, and gave him an ethereal body, in which he remained eighteen months on earth, and receiving from Wisdom the perfect knowledge [*Γνωσις*], communicated it to a small number of his apostles, and then arose to the intermediate region inhabited by Ialdabaoth, where, unknown to him, he sits at his right hand, taking from him the Souls of Light purified by Christos. When nothing of the spiritual world shall remain subject to Ialdabaoth, the redemption will be accomplished, and the end of the world, the completion of the return of Light into the Plenitude, will occur.

Tatian adopted the theory of Emanation, of Eons, of the existence of a God too sublime to allow Himself to be known, but displaying Himself by Intelligences emanating from his bosom. The first of these was his Spirit [*Πνευμα*], God Himself, God thinking, God conceiving the universe. The second was the word [*Λογος*], no longer merely the Thought or Conception, but the Creative Utterance, manifestation of the Divinity, but emanating from the Thought or Spirit; the First-Begotten, author of the visible creation. This was the Trinity, composed of the Father, Spirit and Word.

The Elxaites adopted the seven Spirits of the Gnostics; but named them Heaven, Water, Spirit, the Holy Angels of Prayer, Oil, Salt, and the Earth.

The opinion of the Doketes, as to the human nature of Jesus Christ, was that most generally received among the Gnostics. They deemed the intelligences of the superior World too pure and too much the antagonists of matter, to be willing to unite with it: and held that Christ, an Intelligence of the first rank, in appearing upon the earth, did not become confounded with matter, but took upon himself only

the *appearance* of a body, or, at the most, used it only as an envelope. Noëtus termed the Son the first Utterance of the Father; the Word, not by Himself, as an Intelligence, and, unconnected with the flesh, a real Son; but a Word, and a perfect only Begotten; light emanated from the Light; water flowing from its spring; a ray emanated from the sun.

Paul of Samosata taught that Jesus Christ was the son of Joseph and Mary; but that the Word, Wisdom, or Intelligence of God, the *Novos* of the Gnostics, had united itself with him, so that he might be said to be at once the son of God, and God Himself.

Arius called the Savior the first of creatures, non-emanated from God, but really created, by the direct will of God, before time and the ages. According to the church, Christ was of the same nature as God; according to some dissenters, of the same nature as man. Arius adopted the theory of a nature analogous to both. When God resolved to create the human race, He made a Being which he

lled THE WORD, THE SON, WISDOM [*Λογος, Υιος, Σοφια*], to the end that He might give existence to men. This WORD is the Ormuzd of Zoroaster, the Ensoph of the Kabbala, the *Novos* of Platonism and Philonism, and the *Σοφια* or *Δεμιουργος* of the Gnostics. He distinguished the Inferior Wisdom, or the daughter, from the Superior Wisdom; the latter being *in* God, inherent in His nature, and incapable of communication to any creature; the second, by which the son was made, communicated itself to Him, and therefore He Himself was entitled to be called the Word and the Son.

Manes, founder of the sect of the Manicheans, who had lived and been distinguished among the Persian Magi, profited by the doctrines of Scythianus, a Kabbalist or Judaizing Gnostic of the times of the Apostles; and knowing those of Bardesanes and Harmonius, derived his doctrines from Zoroasterism, Christianity and Gnosticism. He claimed to be the *Παρακλητος* or Comforter, in the sense of a Teacher, organ of the Deity, but not in that of the Holy Spirit or Holy Ghost; and commenced his *Epistola Fundamenti* in these words, "Manes, Apostle of Jesus Christ, elect of God the Father; Behold the Words of Salvation, emanating from the living and eternal fountain." The dominant idea of his doctrine was Pantheism, derived by him from its source in the regions of India and on the confines of China: that the cause of all that exists is in God; and at last, God is all in all. All souls are equal—God is in all—in men, animals, and plants. There are two Gods, one of Good and the other of Evil, each independent, eternal, chief of a distinct Empire; necessarily, and of their very natures, hostile to one another. The Evil God, Satan, is the Genius of matter alone. The God of Good is infinitely his Superior, the True God; while the other is but the chief of all that is the Enemy of God, and must, in the end, succumb to His Power. The Empire of Light alone is eternal and true; and this empire is.

a great chain of Emanations, all connected with the Supreme Being, which they make manifest; all HIM, under different forms, chosen for one end, the Triumph of the Good. In each of His members lie hidden thousands of ineffable treasures. Excellent in His Glory, incomprehensible in His Greatness, the Father has joined to Himself those fortunate and glorious Eons [Αἰώνης], whose Power and Number it is impossible to determine. This is Spinoza's Infinity of Infinite Attributes of God. Twelve Chief Eons, at the head of all, were the Genii of the twelve Constellations of the Zodiac, and called by Manes, Olamin. Satan, also, Lord of the Empire of Darkness, had an Army of Eons or Demons, emanating from his Essence, and reflecting more or less his image, but divided and inharmonious among themselves. A war among them brought them to the confines of the Realm of Light. Delighted, they sought to conquer it. But the Chief of the Celestial Empire created a Power which he placed on the frontiers of Heaven, to protect his Eons, and destroy the Empire of Evil. This was the Mother of Life, the Soul of the World, an Emanation from the Supreme Being, too pure to come in immediate contact with matter. It remained in the highest region; but produced a son, the first man [the *Kaiomorts*, Adam-Kadmon, Πρωτος Ανθρωπος, and Hivil-Zivah; of the Zend-Avesta, the Kabbala, the Gnosis and Sabeism]; who commenced the contest with the Powers of Evil; but, losing part of his panoply, of his Light, his Son, and many souls born of the Light, who were devoured by the darkness, God sent to his assistance the living Spirit, or the son of the First Man [Υἱος Ανθρώπου], or Jesus Christ. The Mother of Life, general Principle of Divine Life, and the first Man, Primitive Being that reveals the Divine Life, are too sublime to be connected with the Empire of Darkness. The Son of Man, or Soul of the World, enters into the Darkness, becomes its captive, to end by tempering and softening its savage nature. The Divine Spirit, after having brought back the Primitive Man to the Empire of Light, raises above the world that part of the Celestial Soul that remained unaffected by being mingled with the Empire of Darkness. Placed in the region of the Sun and Moon, this pure soul, the Son of Man, the Redeemer of Christ, labors to deliver and attract to Himself that part of the Light, or of the Soul of the First Man, diffused through matter; which done, the world will cease to exist. To retain the rays of Light still remaining among his Eons, and ever tending to escape and return, by concentrating them, the Prince of Darkness, with their consent, made Adam, whose soul was of the Divine Light, contributed by the Eons, and his body of matter, so that he belonged to both Empires, that of Light and that of Darkness. To prevent the light from escaping at once, the Demons forbade Adam to eat the fruit of "knowledge of good and evil," by which he would have known the Empire of Light and that of Dark-

ness. He obeyed; an Angel of Light induced him to transgress, and gave him the means of victory; but the Demons created Eve, who seduced him into an act of Sensualism, that enfeebled him, and bound him anew in the bonds of matter. This is repeated in the case of every man that lives.

To deliver the soul, captive in darkness, the Principle of Light, or Genius of the Sun, charged to redeem the Intellectual World, of which he is the type, came to manifest Himself among men. Light appeared in the darkness, but the darkness comprehended it not, according to the words of St. John. The Light could not unite with the darkness. It but put on the *appearance* of a human body, and took the name of Christ in the Messiah, only to accommodate itself to the language of the Jews. The Light did its work, turning the Jews from the adoration of the Evil Principle, and the Pagans from the worship of Demons. But the Chief of the Empire of Darkness caused him to be crucified by the Jews. Still he suffered in appearance only, and his death gave to all souls the symbol of their enfranchisement.

The person of Jesus having disappeared, there was seen in his place a cross of Light, over which a celestial voice pronounced these words: "The cross of Light is called The Word, Christ, The Gate, Joy, The Bread, The Sun, The Resurrection, Jesus, The Father, The Spirit, Life, Truth and Grace."

With the Priscillianists there were two principles, one the Divinity, the other Primitive Matter and Darkness; each eternal. Satan is the son and lord of matter; and the secondary angels and demons, children of matter. Satan created and governs the visible world. But the soul of man emanated from God, and is of the same substance with God. Seduced by the evil spirits, it passes through various bodies, until, purified and reformed, it rises to God, and is strengthened by His light. These powers of evil hold mankind in pledge; and to redeem this pledge, the Savior, Christ the Redeemer, came and died upon the cross of expiation, thus discharging the written obligation. He, like all souls, was of the same substance with God, a manifestation of the Divinity, not forming a second person; unborn, like the Divinity, and nothing else than the Divinity under another form.

It is useless to trace these vagaries further; and we stop at the frontiers of the realm of the three hundred and sixty-five thousand emanations of the Mandaites from the Primitive Light, Fira or Ferho and Yavar; and return contentedly to the simple and sublime creed of Masonry.

Such were some of the ancient notions concerning the Deity. From the beginning until now, those who have undertaken to solve the great mystery of the creation of a material universe by

an Immaterial Deity, have interposed between the two, and between God and man, divers manifestations of, or emanations from, or personified attributes or agents of, the Great Supreme God, who is co-existent with Time and coëxtensive with Space.

The universal belief of the Orient was, that the Supreme Being did not Himself create either the earth or man. The fragment which commences the Book of Genesis, consisting of the first chapter and the three first verses of the second, assigns the creation, or rather the *formation* or *modelling*, of the world, from matter already existing in confusion, not to IHUH, but to the ELOHIM, well known as Subordinate Deities, Forces or Manifestations, among the Phœnicians. The second fragment imputes it to IHUH-ELOHIM [*Lord of the Elohim*]; and St. John assigns the creation to the Λόγος or WORD; and asserts that CHRIST was that WORD, as well as LIGHT and LIFE, other emanations from the Great Primeval Deity, to which other faiths had assigned the work of creation.

An absolute existence, wholly immaterial, in no way within the reach of our senses; a cause, but not an effect, that never was not, but existed during an infinity of eternities, before there was any thing else except Time and Space, is wholly beyond the reach of our conceptions. The mind of man has wearied itself in speculations as to His nature, His essence, His attributes; and ended in being no wiser than it began. In the impossibility of conceiving of immateriality, we feel at sea, and lost whenever we go beyond the domain of matter. And yet we know that there *are* Powers, Forces, Causes, that are themselves *not* matter. We give them names, but *what* they really are, and what their essence, we are wholly ignorant.

But, fortunately, it does not follow that we may not *believe*, or even *know*, that which we cannot *explain* to ourselves, or that which is beyond the reach of our comprehension. If we believed only that which our intellect can grasp, measure, comprehend, and have distinct and clear ideas of, we should believe scarce any thing. The senses are not the witnesses that bear testimony to us of the loftiest truths.

Our greatest difficulty is, that language is not adequate to express our ideas; because our words refer to *things*, and are images of what is substantial and material. If we use the word "*emanation*," our mind involuntarily recurs to something material, *issuing out* of some other thing that is material; and if we *reject* this idea of materiality nothing is left of the emanation but an unreality. The word "*thing*," itself, suggests to us that which is material and within the cognizance and jurisdiction of the senses. If we cut away from it the idea of materiality, it presents itself to us as *no* thing, but an intangible unreality, which the mind vainly endeavors to grasp. *Existence* and *Being* are terms that have the same color of material-

ity; and when we speak of a *Power* or *Force*, the mind immediately images to itself one physical and material thing acting upon another. Eliminate that idea, and the Power or Force, devoid of physical characteristics, seems as unreal as the shadow that dances on a wall, itself a mere *absence* of light; as spirit is, to us, merely that which is *not matter*.

Infinite space and infinite time, are the two primary ideas. We formulize them thus: add body to body and sphere to sphere, until the imagination wearies; and still there will remain beyond a void, empty, unoccupied SPACE, limitless, because it *is* void. Add event to event in continuous succession, for ever and for ever, and there will still remain, before and after, a TIME in which there was, and will be, no event; and also endless, because it, too, *is* void.

Thus, these two ideas of the boundlessness of space, and the endlessness of time, seem to *involve* the ideas that matter and events are limited and finite. We cannot conceive of an *infinity* of worlds or of events; but only of an *indefinite* number of each; for, as we struggle to conceive of their *infinity*, the thought ever occurs—in despite of all our efforts—there must be *space* in which there are *no* worlds; there must have been *time*, when there were no events.

We cannot conceive how, if this earth moves millions of millions of miles a million times repeated, it is still *in the centre of space*; nor how, if we lived millions of millions of ages and centuries, we should still be in the centre of eternity—with still as much *space* on one side as on the other; with still as much *time* before us as behind; for that seems to say, that the world has not moved, nor we lived at all.

Nor can we comprehend how an infinite series of worlds, added together, is no larger than an infinite series of atoms; or an infinite series of centuries no longer than an infinite series of seconds—both being alike infinite, and therefore one series containing no more or fewer units than the other.

Nor have we the capacity to form in ourselves any idea of that which is *immaterial*. We use the word, but it conveys to us only the idea of the absence and negation of materiality; which vanishing, Space and Time alone, infinite and boundless, seem to us to be left.

We cannot form any conception of an effect without a cause. We cannot but believe—indeed, we know—that, how far soever we may have to run back along the chain of effects and causes, it cannot be *infinite*; but we must come, at last, to *something* which is not an effect, but the first cause: and yet, the fact is literally beyond our comprehension. The mind refuses to grasp the idea of *self-existence*, of existence without a beginning. As well expect the hair that grows upon our head to understand the nature and immortality of the soul.

It does not need to go so far in search of mysteries; nor have we

any right to disbelieve or doubt the existence of a Great First Cause, itself no effect, because we cannot comprehend it—because the words we use do not even express it to us adequately.

We rub a needle for a little while on a dark, inert mass of iron ore, that had lain idle in the earth for many centuries. Something is thereby communicated to the steel—we term it a *virtue*, a *power*, or a *quality*—and then we balance it upon a pivot; and, lo! drawn by some invisible, mysterious Power, one pole of the needle turns to the North, and there the same power keeps the same pole for days and years; will keep it there, perhaps, as long as the world lasts, carry the needle where you will, and no matter what seas or mountains intervene between it and the North Pole of the world. And this power, thus acting, and indicating to the mariner his course over the trackless ocean, when the stars shine not for many days, saves vessels from shipwreck, families from distress, and those from sudden death, on whose lives the fate of nations and the peace of the world depend. But for it, Napoleon might never have reached the ports of France on his return from Egypt, nor Nelson lived to fight and win at Trafalgar. Men call this Power *Magnetism*, and then complacently think that they have explained it all; and yet they have but given a new *name* to an unknown thing, to *hide* their ignorance. What is this wonderful Power? It is a real, actual, *active* Power: that we know and see. But what its *essence* is, or how it acts, we do not know, any more than we know the essence or the mode of action of the Creative Thought and Word of God.

And again, what *is* that which we term *galvanism* and *electricity*—which, evolved by the action of a little acid on two metals, aided by a magnet, circles the earth in a second, sending from land to land the *Thoughts* that govern the transactions of individuals and nations? The mind has formed no notion of matter that will include *it*; and no name that we can give it helps us to understand its essence and its being. It *is* a Power, like Thought and the Will. We know no more.

What is this power of *gravitation* that makes every thing upon the earth tend to the centre? How does it reach out its invisible hands toward the erratic meteor-stones, arrest them in their swift course, and draw them down to the earth's bosom? It *is* a *power*. We know no more.

What is that *heat* which plays so wonderful a part in the world's economy?—that *caloric*, latent every where, within us and without us, produced by combustion, by intense pressure, and by swift motion—is it substance, matter, spirit, or immaterial, a mere Force or State of Matter?

And what is *light*? A *substance*, say the books—*matter*, that travels to us from the sun and stars, each ray separable into seven, by the prism, of distinct colors, and with distinct peculiar qualities

and action. And, *if* a substance, what is its essence, and what power is inherent in it, by which it journeys incalculable myriads of miles, and reaches us ten thousand years, or more, after it leaves the stars?

All power is equally a mystery. Apply intense cold to a drop of water in the centre of a globe of iron, and the globe is shattered as the water freezes. Confine a little of the same liquid element in a cylinder which Enceladus or Typhon could not have riven asunder, and apply to it intense heat; and the vast power that couched latent in the water shivers the cylinder to atoms. A little shoot from a minute seed—a shoot so soft and tender, that the least bruise would kill it—forces its way downward into the hard earth, to the depth of many feet, with an energy wholly incomprehensible. What are these mighty forces, locked up in the small seed and the drop of water?

Nay, what is LIFE itself, with all its wondrous, mighty energies—that power which maintains the heat within us, and prevents our bodies, that decay so soon without it, from resolution into their original elements?—Life, that constant miracle, the nature and essence whereof have eluded all the philosophers; and all their learned dissertations on it are a mere jargon of words?

No wonder the ancient Persians thought that Light and Life were one—both emanations from the Supreme Deity, the archetype of light. No wonder that, in their ignorance, they worshiped the Sun. God breathed into man the spirit of life—not matter, but an emanation from Himself; not a creature *made* by Him, nor a distinct existence, but a *Power*, like His own Thought: and light, to those great-souled ancients, also seemed no creature, and no gross material substance, but a pure emanation from the Deity, immortal and indestructible, like Himself.

What, indeed, is REALITY? Our dreams are as real, while they last, as the occurrences of the day-time. We see, hear, feel, act, experience pleasure and suffer pain, as vividly and actually, in a dream, as when awake. The occurrences and transactions of a year are crowded into the limits of a second; and the dream remembered is as real as the past occurrences of life.

The philosophers tell us that we have no cognizance of *substance* itself: but only of its *attributes*: that when we see that which we call a block of marble, our perceptions give us information only of something extended, solid, colored, heavy, and the like; but not of the very *thing* itself, to which these attributes belong. And yet the attributes do not exist without the substance. They are not substantives, but adjectives. There is no such *thing* or *existence* as hardness, weight or color, by itself, detached from any subject, moving first here, then there, and attaching itself to this and to the other subject. And yet, they say, the attributes are not the subject.

So Thought, Volition and Perception are not the soul, but its

*attributes*; and we have no cognizance of the soul *itself*, but only of *them*, its manifestations. Nor of God; but only of His Wisdom, Power, Magnificence, Truth, and other attributes.

And yet we know that there *is* matter, a soul within our body, a God that lives in the universe.

Take, then, the attributes of the soul. I am conscious that I exist, and am the same identical person that I was twenty years ago. I am conscious that my body is not I—that if my arms were lopped away, this *person* that I call ME, would still remain, complete, entire, identical as before. But I cannot ascertain, by the most intense and long-continued reflection, what I am, nor where within my body I reside, nor whether I am a point, or an expanded substance. I have no power to examine and inspect. I exist, will, think, perceive. *That* I know, and nothing more. I think a noble and sublime Thought. What is that Thought? It is not Matter, nor Spirit. It is not a Thing; but a *Power* and *Force*. I make upon a paper certain conventional marks, that *represent* that Thought. There is no Power or Virtue in the *marks* I write, but only in the Thought which they tell to others. I die, but the Thought still lives. It is a Power. It acts on men, excites them to enthusiasm, inspires patriotism, governs their conduct, controls their destinies, disposes of life and death. The words I speak, are but a certain succession of particular sounds, that, by conventional arrangement, communicate to others the Immaterial, Intangible, Eternal Thought. The fact that Thought continues to exist an instant, after it makes its appearance in the soul, proves it immortal: for there is nothing conceivable that can destroy it. The spoken words, being mere sounds, may vanish into thin air, and the written ones, mere marks, be burned, erased, destroyed; but the THOUGHT itself lives still, and must live on for ever.

A Human Thought, then, is an actual EXISTENCE, and a FORCE and POWER, capable of acting upon and controlling matter as well as mind. Is not the existence of a God, who is the immaterial soul of the Universe, and whose THOUGHT, embodied or not embodied in his WORD, is an Infinite Power, of Creation and production, destruction and preservation, quite as comprehensible as the existence of a Soul, of a Thought separated from the Soul, of the Power of that Thought to mould the fate and influence the Destinies of Humanity?

And yet we know not whence that Thought comes, nor what it is. It is not WE. We do not mould it, shape it, fashion it. It is neither our mechanism nor our invention. It appears spontaneously, flashing, as it were, into the soul, making that soul the involuntary instrument of its utterance to the world. It comes to us, and seems a stranger to us, seeking a home.

As little can we explain the mighty power of the human WILL. Volition, like Thought, seems spontaneous—an effect without a cause.

Circumstances *provoke* it, and serve as its *occasion*, but do not *produce* it. It springs up in the soul, like Thought, as the waters gush upward in a spring. Is it the manifestation of the soul, merely making apparent what passes *within* the soul, or an emanation from it, going abroad and acting outwardly, itself a real Existence, as it is an admitted Power? We can but own our ignorance. It is certain that it acts on other souls—controls, directs them, shapes their action, legislates for men and nations: and yet it is not material nor visible; and the laws it writes merely inform one soul of what has passed within another.

God, therefore, is a mystery, only as every thing that surrounds us, and as we ourselves are a mystery. We know that there is and must be a FIRST CAUSE. His attributes, severed from Himself, are unrealities. As color and extension, weight and hardness, do not exist apart from matter, as separate existences and substantives, spiritual or immaterial; so the Goodness, Wisdom, Justice, Mercy, and Benevolence of God are not independent existences, personify them as men may, but *attributes* of the Deity, the *adjectives* of One Great Substantive. But we know that He must be Good, True, Wise, Just, Benevolent, Merciful: and in all these, and all His other attributes, Perfect and Infinite; because we are conscious that these are laws imposed on us by the very nature of things, necessary, and without which the Universe would be confusion, and the existence of a God incredible.

He is the Living, Thinking, Intelligent SOUL of the Universe, the PERMANENT, the STATIONARY [Εστως] of Simon Magus, the ONE that always is [Τὸ Ὀν] of Plato, as contra-distinguished from the perpetual flux and reflux, or *Genesis*, of things.

And, as the Thought of the Soul, emanating *from* the Soul, becomes audible and visible in Words, so did THE THOUGHT of God, springing up within Himself, immortal *as* Himself, when once conceived—immortal *before*, because *in* Himself, utter Itself in THE WORD, its manifestation and mode of communication, and thus create the Material, Mental, Spiritual Universe.

This is the *real* idea of the Ancient Nations: GOD, the Almighty Father, and Source of All: His THOUGHT, *conceiving* the whole Universe, and *willing* its creation: His WORD, *uttering* that THOUGHT, and thus becoming the Creator or Demiourgos, in whom was Life and Light, and that Light the Life of the Universe.

Nor did that Word *cease* at the single act of Creation; and having set going the great machine, and enacted the laws of its motion and progression, of birth and life, and change and death, cease to exist, or remain thereafter in inert idleness.

FOR THE THOUGHT OF GOD LIVES AND IS IMMORTAL. Embodied in the WORD, is not only *created*, but it *preserves*. It conducts and controls the Universe—all spheres, all worlds, all actions of mankind, and of

every animate and inanimate creature. It speaks in the soul of every man that lives. The Stars, the Earth, the Trees, the Winds, the universal voice of Nature, tempest and avalanche, the Sea's roar and the grave voice of the waterfall, the hoarse thunder and the low whisper of the brook, the song of birds, the voice of love, the speech of men, all are the alphabet in which it communicates itself to men, and informs them of the will and law of God, the Soul of the Universe. And thus most truly did "the Word become flesh, and dwell among men."

God, the unknown FATHER [Πατηρ Ἀγνώστος], known to us only by His Attributes; the ABSOLUTE I AM: . . . The THOUGHT of God [Εννοια]; and the WORD [Λόγος], Manifestation and Expression of the Thought; . . . Behold THE TRUE MASONIC TRINITY: the UNIVERSAL SOUL, the THOUGHT in the Soul, the WORD, or Thought expressed, the THREE IN ONE, of a Trinitarian Ecossais.

Here Masonry pauses, and leaves its initiates to carry out and develop these great Truths in such manner as to each may seem most accordant with reason, philosophy, truth, and his religious faith. It declines to act as Arbiter between them. It looks calmly on, while each multiplies the intermediates between the Deity and Matter, and the personifications of God's manifestations and attributes, to whatever extent his reason, his conviction, or his fancy dictates.

While the Indian tells us that PARABRAHMA, BREHM, and PARATMA were the first Triune God, revealing Himself as BRAHMA, VISHNU, and SIVA, *Creator, Preserver, and Destroyer*: . . .

The Egyptian, of AMUN-RE, NEITH, and PHTHA, *Creator, Matter, and Thought or Light*; the Persian, of *his* Trinity of Three Powers in ORMUZD, Sources of *Light, Fire, and Water*; the Bouddhists, of the God SAKYA, a Trinity composed of BOUDDHA, DAHRMA, and SANGA—*Intelligence, Law, and Union or Harmony*: the Chinese Sabeans, of *their* Trinity of *Chang-ti*, the Supreme Sovereign; *Tien*, the Heavens; and *Tao*, the Universal Supreme Reason and Principle of all things; who produced the Unit; that, two; two, three; and three, all that is: . . .

While the Slavono-Vend typifies *his* Trinity by the three heads of the God *Triglav*; the Ancient Prussian points to *his* Triune God, *Perkoun, Pikollos, and Potrimpos*, Deities of Light and Thunder, of Hell and of the Earth; the Ancient Scandinavian to *Odin, Frea* and *Thor*; and the old Etruscans to TINA, TALNA, and MINERVA—*Strength, Abundance, and Wisdom*: . . .

While Plato tells us of the *Supreme Good*, the *Reason or Intellect*, and the *Soul or Spirit*; and Philo, of the *Archetype of Light, Wisdom* [Σοφία], and the *Word* [Λόγος]; the Kabbalists, of the Primitive Forces, *Light, Spirit, and Life* [Φως, Πνευμα and Ζωη]: . . .

While the disciples of Simon Magus, and the many sects of the

Gnostics, confuse us with their *Eons, Emanations, Powers, Wisdom Superior and Inferior, Ialdabaoth, Adam-Kadmon*, even to the three hundred and sixty-five thousand emanations of the *Maldaites*: . . .

And while the pious Christian believes that the *Word* dwelt in the *Mortal Body* of Jesus of Nazareth, and suffered upon the Cross; and that the *Holy Ghost* was poured out upon the Apostles, and now inspires every truly Christian Soul: . . .

While all these faiths assert their claims to the exclusive possession of the Truth, Masonry inculcates its old doctrine, and no more: . . That God is *ONE*; that his Thought, uttered in His *Word*, created the Universe, and preserves it by those *Eternal Laws*, which are the expression of that Thought: that the Soul of Man, breathed into him by God, is immortal as His Thoughts are; that he is free to do evil or to choose good, responsible for his acts and punishable for his sins: that all evil, and wrong, and suffering, are but temporary, the discords of one great Harmony: and that, in His good time, they will lead, by infinite modulations, to the great, harmonic, final chord and cadence, of Truth, Love, Peace, and Happiness, that will ring for ever and ever under the Arches of Heaven, among all the Stars and Worlds, and in all souls of men and Angels.

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### THE BUILDER'S GRAVE.

O *WEEP* not, mourn not o'er this bier!  
On such death none should look with fear;  
He died as dies a brave, true man;  
And with his death, true life began.

Coffin and grave we deck with care;  
His body reverently we bear;  
It is not dead; but rests in God;  
Softly to sleep beneath the sod.

God breathed into this house of clay  
The spirit that hath passed away;  
He gave the true courageous mind,  
The noble heart—strong, calm, and kind.

Our brave Grand Master, who preferred  
Death to the utterance of a word,  
Shall to the Mason ever be  
The type of true fidelity.

THE DUTY OF THE MASTER  
IN  
THE GOVERNMENT OF A MASONIC LODGE.  
A LECTURE.

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BY JOHN FITZHENRY TOWNSEND, LL.D.,  
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It has often occurred to me that the nature of the engagements, both expressed and implied, which are entered into by the Master of a lodge, is, in general, but indifferently understood or appreciated. It is reasonable to presume that any man, of ordinary understanding, who has gone through the subordinate offices, will, by the time he reaches the chair, be able to perform his part in the ceremonies of the lodge with accuracy and propriety. If not, he must be a cipher —“if he can *do* nothing, but *say* nothing, he shall *be* nothing here.” But we have a right to expect more than the getting by rote a few phrases. The Master should possess, and should be able to impart, some knowledge of the meaning and origin of our ceremonies, which, unless explained, may seem frivolous or tedious formalities. They are, it is true, calculated to awaken rational curiosity, and are fraught with meaning: Masonry, still bearing the impress of its Asiatic origin, teaches its moral precepts by symbolical actions. But explanation is needed to convey that meaning, and “THE MASTER” is not only supposed to be a master of *men*, but a master of *work*. The vulgar and illiterate may stand amazed at what they cannot comprehend; but Masonry is not confined to the vulgar and illiterate: men of high intellectual acquirements are daily joining our society, anxious not merely to share in its benefits, but to be instructed in the boasted philosophy which is “veiled in its allegories, and illustrated by its symbols.” Why, then, should we tolerate that ignorance which is the result of mere apathy? Surely it is worth while to know somewhat of a subject which engages the attention of so many estimable and intelligent persons. And the means of that knowledge are in our reach. Masonry has now broken through the restraint which the timid jealousy of our predecessors had imposed upon it. We have shared in the irresistible progress of the age, and we now have masonic treatises, magazines and journals, all devoted to the explanation of masonic history, antiquities, and principles. We attract more attention than heretofore, as appears not only by the multiplicity of our authorized publications, but by the host of spurious and despicable rituals and pretended exposures which feed the credulity of the vulgar.

To become Master of his lodge, is the legitimate object of every young brother who takes any interest in our society. The very questionable policy of our present regulations seems to be, to open to each, in succession, the way to the Mastership—almost, if not altogether, as a matter of course. Now, my younger brethren may rest assured, that although, in deference to a usage, which it is, perhaps, too late to abolish, we may place a careless or ignorant mason in the chair, invest him with the badge of authority, and address him with the external forms of respect, we cannot command for him the deference and consideration which will be sure to follow the enlightened and expert. He will be like the figure-head of a ship—placed foremost and gaudily decorated; but, after all, it is a mere effigy, not contributing in the least to the management of the vessel. In small, as in great things, *knowledge* is power—*intellectual superiority* is real pre-eminence.

An ignorant Master may, however, find some charitable friend to prompt him—some expert craftsmen, to explain for him what he could not explain for himself. All that is but little creditable to the Master's ability, and cannot, one would think, be gratifying to his good opinion of himself, yet it is not necessarily injurious to the order. But what shall we say of those who regard the office of Master of a lodge as no more and no less than the presidency of a convivial club, which is to have no other effect upon our conduct in life, than as it may enable us to pass a pleasant evening occasionally in sociable company? This is not so uncommon a case. The prevalence of this notion of Masonry (especially among the higher classes of society) has paralyzed its powers of doing good, consigned the institution to ridicule and contempt in the eyes of many whose good opinion we would justly prize—and made it, at best, the faint and empty image of what it ought to be, and might be, if well understood and thoroughly practiced. We are often taunted with making too much of Masonry; but the truth is, we greatly underrate both its objects and capabilities, and are, therefore, too ready to admit men among us whom we can hardly expect to bestow a single thought upon either. The avowed enemies of Masonry have striven hard, but in vain, to injure it. Our worst foes have been those of our own household, who have tarnished the brightness of masonic purity, and lowered the standard of masonic excellence. Let us hope, however, that juster notions are beginning to prevail; as they do, the office of Master will cease to be a mere name, and will resume its ancient utility and importance.

The Master's rights do not take effect until his installation. Once installed, his authority becomes absolute in his own lodge, although due checks are provided by the constitution of the order against the arbitrary exercise of it. It is presumed that his brethren have elected one in whom they may confide, and that his conduct

will be neither capricious nor tyrannical; therefore, by the immemorial masonic law, obedience is his right, and he must be obeyed accordingly. By electing him, his brethren have given him, so far as they are concerned, an indefeasible right to preside in the lodge during his term of office; therefore, they cannot remove, suspend or censure him, nor vote him from the chair, nor prevent him from taking it. They cannot compel him to open, close, or adjourn the lodge. He does all this at his own pleasure, as our ancient forms at opening and closing sufficiently prove; and here, let me remark, how practically useful are those ancient forms, which we frequently hear hurried over as too familiar. Every Master should insist on their being strictly observed and accurately repeated in his lodge, without abridgment or alteration. They remind each officer of his duty, and all of the due subordination which so peculiarly distinguishes the society.

There are certain matters which the Master must decide on his own responsibility, and on which he should not put any question to the lodge—namely, all points of order, ceremonial, masonic law and discipline, in which I include the arrangement of lodge business. These he must determine according to his own conscientious notions of what is right, no matter how urgently he may be pressed to the contrary: if he does not, he is unworthy of his place. And his decision on such questions should be at once and cheerfully submitted to. There must be no altercation, protesting, disputing or remonstrating between the Master and the craftsmen. Even the ordinary marks of approbation or disapprobation are unmasonic and irregular. As, in a court of justice, the opinion of the judge, though not always assented to as correct, is invariably treated with deference, and presumed to be right until it has been set right by superior authority, so it should be with the decisions of a Master in his lodge. And it is for the common benefit of us all to uphold this authority unimpaired; because the temporary inconvenience which may result from an error of the Master's judgment, or even from an occasional abuse of his powers, is of far less moment than the preservation of the harmony and order, which it is one of our chief ends to attain—which our lectures illustrate when they point to the glories of the firmament; to the amazing structure of sun and planet, system and cluster, sweeping along in deep and solemn silence, without speech or language; where neither obstacle, nor cessation, nor failure of design, occurs in all the astounding plan.

But the Master is always amenable to the Grand Lodge, and any well-grounded complaint against him may be preferred there. Then, indeed, it becomes *his* duty to submit, with ready and cordial acquiescence, to the ultimate decision of the supreme masonic power.

Some inexperienced brethren may think that no difficulty can ever

arise in the decision of any masonic questions, because they have never seen any such difficulty in our society. It is true, that mutual forbearance is so much inculcated, and good feeling so widely prevails among us, that, in the hands of a judicious ruler, all goes on with easy and undeviating regularity. But I can assure them that, in a well-regulated lodge, there is a very ample scope for the exercise of intellect; and that the Master will soon find that he requires even more than a knowledge of masonic laws and usages, to acquit himself creditably of his responsibility. He should know his own limits, so as not to encroach upon the rights of his brethren, of which, I candidly warn every young Master, he will find us not a little jealous. If he falls short of his own bounds, or oversteps them, he will find clear heads and keen tongues to remind him—respectfully, but unmistakably—of the fact. The lodge will soon feel what sort of hand holds the helm; and, as they are bound to acquiesce in his opinion, as their Master, he must show equal deference to theirs, when the question is one to be settled by their votes. He may speak, and he may vote in the deliberations of the lodge, but he must not let his conduct become liable to the imputation of partiality; for he is still intrusted with the duty of taking the result of a division, or of a ballot; and though a division, or ballot, often takes place on questions of no great moment, yet we know it sometimes happens that the credit and character of individuals are vitally affected by the determination of a lodge. Also, the peace and harmony, as well as the dignity, of his lodge, are, to a great extent, in his keeping. Words may be spoken in the heat of debate, which may provoke angry recrimination, even in the very temple of Concord and Peace, and create jealousy and temporary disunion, even between close and sincere friends. The Master should be ever ready to heal dissension, and prevent the spread of disunion; and (which is no less important) he must be ever on the watch to check debate before it becomes strife, and to preserve, even in argument, the tone of deliberation; which he can always do, provided he never, for a moment, loses sight of his own position, or forgets the calmness of temper essential to command. It may be tried, occasionally; for there will be sometimes silly, and meddling, and impracticable people, in a lodge, as in every other society: men like to display themselves, even in a narrow sphere, and to take a lead, even in the wrong direction; still, even petulance and folly, in a member of the lodge, will not justify arbitrary conduct or insolence in the Master, whose real power consists only in the support of his brethren—support which he may be sure of obtaining, while his motives are honorable, and his demeanor dignified and proper. Firmness and decision are perfectly compatible with good temper and courtesy.

One of the ancient privileges of the Masters of lodges, which, in modern times, has nearly been transferred from them to the secre-

taries, is the right to summon "meetings of emergency." I think we have fallen too much into the habit of holding these special meetings for trifling occasions, or merely to suit the convenience of an individual. Those who regularly attend them, are usually the best and most conscientious of the order: the "dining masons" are seldom found at a lodge of emergency. It is unfair to call men from their occupations and pursuits without good reason; and the goodness of the reason must be left to the Master's decision; certainly the secretary has no right to convoke the lodge, on emergency, at his own pleasure. But as the Master, as well as all the members, is bound by the by-laws, which always provide for the regular meetings, the secretary need not obtain his permission to issue summonses for them. And I think that, if the Master were to die, or be expelled, the wardens might convoke the lodge, since there would then be no Master, and they, as well as he, are intrusted with the government of it.

This three-fold system of government, which, probably, is coeval with the order itself, is one of the proofs relied on, by some learned men, as establishing its great antiquity. I suppose it is known to all here that, among the ancient nations of the world, there were certain "mysteries;" that is, rites and doctrines connected with their religious worship, which, being kept secret from the mass of the community, and communicated only to a chosen few, were regarded with great veneration. Any profanation or disclosure of them was visited with universal abhorrence, and with the severest punishment. Dr. Oliver, the great expositor of masonic antiquities, informs us of the singular fact that, in the mysteries of Persia, India, and Greece—as, likewise, in those of the Celtic tribes of Britain—there were *three* principal officers, one of whom was of supreme authority, and personated the rising sun. The rites were generally of a funereal character, in which the violent death, and subsequent restoration to life, of some celebrated personage, were represented; but the ceremonies were as various as the deities in whose honor they were celebrated. The mysteries were probably intended, originally, to teach the great doctrine of the unity of God,\* and to commemorate some traditions handed down from patriarchal times†—traditions frequently connected with the deluge and the original peopling of the earth;‡ but, whatever was their original intention, they became overlaid with gross and sensual idolatry, and rather fostered than overthrew the vulgar paganism they were, it is thought, intended to expose. The early Christian writers speak of the mysteries in terms of great abhorrence. These impurities were

\* Bishop WARBURTON'S "Divine Legation," &c., book ii. chap. 4; Dr. OLIVER'S "Star in the East," &c.

† LELAND'S "Advantage and Necessity of the Christian Revelation," vol. i. part i. chap. 9; REES'S Cyclop., art. "Mystery."

‡ See Dr. OLIVER'S curious work on "Initiation."

at length banished from the Roman world by the glorious light of the Gospel of Christ. They gradually fell into disrepute, and were prostituted for money to the lowest rabble. They were prohibited, with all the other rites of pagan superstition, by an edict—his last—of the Emperor Theodosius, A. D. 390,\* which was enforced by his successors with great severity, and inflicted, says Gibbon, a deadly wound on all the superstitions of the pagans, although it was some time before they were totally suppressed.

The traces of resemblance between the mysteries and modern Freemasonry could not fail to attract the attention of masons. Dr. Oliver, and those who adopt his views, contend that a secret system of Masonry—that is, of the knowledge and worship of the true God, united to the practice of strict and pure morality—was known in the earliest ages of the world, and was the original institution from which all the mysteries were derived,† diversified only by local and political circumstances. But a scarcely less eminent masonic authority, Dr. Albert G. Mackey, of Charleston, U. S., whose “Lexicon of Freemasonry” is so valuable an acquisition to masonic literature, while he admits that the instruction conveyed in the mysteries was an impure emanation from patriarchal theology, thinks that the connection between them and Freemasonry, as we now understand the term, commenced at the building of the temple. The Dionysiac artificers, an association connected with the Dionysian mysteries, which prevailed in Greece, Asia Minor and Syria, had devoted themselves to architectural pursuits, and were established as a community of temple-builders about one thousand years before the Christian era. They had their peculiar signs and tokens, used masonic implements in their ceremonies, and were bound to relieve each other's wants.‡ Dr. Mackey thinks that Hiram, the builder, who was sent by the King of Tyre to Solomon, to aid in the works of the temple, was initiated by them, and that Hiram imparted the secrets and privileges of the society to the Jews, who, after the completion of the temple, perpetuated the associations formed by him through the sects of the Kassideans and Essenes.

Without pretending to decide this question, I cannot help thinking, with reference to Dr. Oliver's theory, that all the terms and legends of Masonry point plainly to a *Jewish* origin, and have reference to the favorite object of that people—the construction or the restoration of the temple. With the most unfeigned respect for any opinion of Dr. Mackey, it seems difficult to suppose that a system so pure as Masonry should come of a stock so vile as the abominable and polluted Syrian mysteries. Moreover, the language of modern Masonry is manifestly derived (as are its oldest constitutions) from

\* GIBBON'S “Decline and Fall,” chap. xxviii.; LAWRIE'S “History of Masonry,” p. 23.

† OLIVER'S “Signs and Symbols,” lect. i.

‡ LAWRIE'S Hist., p. 29, where many authorities are quoted.

some association of actual, operative builders, which, so far as I can discover, the Essenes do not clearly appear to have been, though Scaliger contends, as Dr. Mackey and Lawrie tell us, that they sprung from the Kassideans, a pious fraternity, who devoted themselves particularly to repairing the temple. The Essenes were a sect which, for many centuries, existed in Judea. The account given us of them, by Josephus and Philo of Alexandria—both Jewish writers—presents many features resembling those of our own society. They did not admit women to their community. They did not concern themselves with religious disputes or political factions. They consisted of two classes, one of which devoted themselves to a life of contemplation, the other to some handicraft, but they were all, theoretically, on a level, and had their goods in common. They were distinguished by a peculiar white garment, given them on their adoption into the society, to which none were admitted but after taking two probationary steps, and being solemnly sworn not to reveal the secrets of the sect. Taylor, the editor of Calmet's Dictionary of the Bible, gives many reasons for thinking that John the Baptist belonged to the Essenian sect; and it is supposed that the early Christians borrowed from them many of their opinions and customs. It is by no means improbable that the doctrinal part of Masonry was derived from them in the early ages of Christianity; but still I think it a matter of mere conjecture, although masonic writers of great eminence treat it as indubitable. Practically, the inquiry may not be worth pursuing; but it is certainly highly interesting to trace thus, in our modern forms and legends, relics of ancient associations of a similar nature to our own, as the geologist finds in the rock the imbedded fragments, tokens there preserved of prior formations and existences, long since and for ever passed away. Thus, after the lapse of ages, some remains of primeval rites are found in our ceremonies: still, as of old, the Master sits enthroned in the East, typifying the Light of Truth irradiating the darkness of ignorance and superstition: still, his commands are formally re-echoed by his Wardens, and still his duties and privileges are proclaimed at each meeting of our assemblies, in the hearing of all his brethren.

As it is not only the Master's privilege, but also his duty, to rule the lodge, none are permitted to enter it as visitors but by his permission, since he is responsible for the conduct of the assembly. At the very last communication of the United Grand Lodge of England, this subject was discussed, and the resolution unanimously passed, was—"That it is the opinion of this Grand Lodge, that it is in the power of the W. M. and Wardens of any private lodge to refuse admission to any visitor of known bad character."\* But,

\* "Freemason's Magazine," January, 1857.

irrespectively of character, whoever claims to be present at a masonic meeting, must, if a mason, be perfectly well aware that he is bound to satisfy the Master and brethren as to his qualifications. The investigation into them cannot be too strict, and it should never be intrusted but to a sagacious, as well as competent, examiner. The Master has a right to demand *all* the evidences of a visitor's right to admission—the production of his certificate—the proof of his being what he asserts himself to be, and any other test that he can devise. I can speak confidently on this head, as the decision of our own Grand Lodge has recently settled the question, that the admission of a visitor is not a matter of right. It is, of course, disagreeable to reject any one professing to be a brother; but it is better (as Dr. Mackey well observes) that many true masons should go away disappointed from our doors, than that one unauthorized person should gain admittance there.

It is hardly necessary, I hope, to remind any one, however inexperienced, that the Master is as much Master during the entertainments of the lodge as at any other time; and is bound, accordingly, to check any irregularity and to prevent any abuse. For this reason, I think, it is advisable that our entertainments should take place "in lodge," as it is called; for the Master can thus exercise a salutary restraint over the meeting; and the closing of the lodge (which should always take place at an early hour) is a signal for the members to retire. One of the charges, to the observance of which each Master solemnly pledges himself at his installation, is, to guard against all manner of intemperance and excess. Now, of all the charges brought against Masonry by its opponents, none is more frequently made than that of its leading to intemperance. That the charge has been too often made justly, I do not pretend to deny: I am not here to flatter, but to teach; I do not attempt to excuse what it would be my grave duty to reprove and reform. Yet, in justice to my brethren, I must say, that I have no reason to think our lodges in this city are degraded by that vice. I certainly have not seen, during my experience as Deputy Grand Master, any instance of such misconduct. Yet, I know that some cases have occurred, where individuals have brought discredit on the masonic order, by indulging, at our social meetings, propensities which they certainly never acquired from our precepts, nor from the example of those we most look up to and respect. The world will not, however, draw these nice exculpatory distinctions: it will judge of us, not by the conduct of the many, who retire from the lodge festival, as from a private party, early, and after temperate and harmless enjoyment, but by that of the few, who, in defiance of our principles and in spite of our example, will remain at table after the lodge has closed, and the meeting lost its masonic character. This is an evil, and one which we cannot always prevent. We cannot turn men's

hearts; we may advise, and we may act upon our own principles; but advice is not like medicine, which will produce an effect whether taken voluntarily or forced down a man's throat. We may point to the Sacred Law, that Great Light which should be the guide of the mason's path in life, and remind our brethren of its precepts; but, surely, we cannot expect that Masonry will effect what Christianity has not been able yet to accomplish. People say, why do you suffer such persons to disgrace your society? why do you not rather expel them? Simply because we cannot set up an inquisition to punish men because they want common sense or common prudence, or because we cannot get them to adopt our views of propriety. If masons will insist on introducing among us persons who see no good in our society but its occasions for eating and drinking, and if they go on thus to make our lodges, instead of schools of temperance and prudence, mere congregations of sots, and if they thus pervert Masonry to an evil and mischievous end—of course every man of sense will laugh in their faces at their cant of fraternity, benevolence, and morality, and will answer their vindications with the unassailable facts of neglected families, ruined business, shattered health, and impaired reputation. If we could convict any lodge of being such a hot-bed of vice and dissipation, our first duty would be to withdraw its warrant and renounce all intercourse with its members; and all who are conversant with the business of the Grand Lodge must likewise know, that any well-founded complaint of individual misconduct is invariably punished with the only penalties in our power to inflict—suspension from the benefits of the society, or even total expulsion from it. But though the world often unjustly imputes to Masonry the faults of individual masons, for that very reason let each Master, each mason be vigilant. Let each sweep before his own door, the street will soon be clean. Excess, in even allowable things, is transgression. "Moderation," says the excellent Bishop Hall, "is the silken thread running through the pearl chain of all virtues."

We have seen that the brethren must, in all lawful things, obey their Master. He, on his part, should have no object but the advantage, welfare, and comfort of his brethren. We may teach him our forms, explain to him their meaning, stimulate his ambition to discharge his duties creditably; but, after all, we must leave him to look within his own heart for instruction, and to be guided by his own good sense and good feeling in his general conduct. But although particular rules will not avail to supply the want of good sense and discretion, yet there are two general maxims of which the Master should never lose sight—First, to be *serious*; secondly, to be *strict* in observing what are called the landmarks of the craft.

I am happy to be able to bear testimony that in this metropolis our ceremonies are uniformly conducted with propriety, and that the

example spread throughout the land by our P. G. Masters and P. G. Lodges has put an end to the levity and rudeness too often tolerated in some country places. Every man who intrusts himself into our hands, does so confiding in our honor and our professions, and this alone should render him sacred from all disrespect and insult. And, moreover, we should never forget with what solemnity our lodges are opened: even in the name at which the adoring hosts of Heaven bow down in reverential awe. There is no real distinction between open profanity and the mockery of first making a solemn appeal and prayer to our Creator, and then degenerating into levity, or (what is more usual, though scarcely less reprehensible) indifference and inattention. This we must reform altogether.

Next, we must be careful to preserve uniformity, and to hand down unaltered to our successors what we have ourselves received. Masonry is universal—it knows no limit of country, or language, or time; therefore, its essential points must be strictly observed; if not, it will lose its universality, and, to the same extent, its utility. Ceremonies must indeed change from time to time, and from country to country, but the essentials of the order—its universal language and reciprocal obligations—must be carefully preserved from all addition or diminution: we must adhere to the form in which we have learned them: we have no right to change even their antiquated phraseology to please the fastidiousness of modern taste. It was well said, “You may polish an old coin, to make it more legible; but if you go on polishing, it will soon be a coin no longer.” And the Master should take care that every newly-admitted or newly-raised brother shall be fully instructed in all the essentials of the degree he has received—that he shall know to whom and to what he is bound. He has come to seek the light of knowledge, and it is his right to receive it, full and pure, from him whose duty it is to impart it—the Master in the chair.

I also strongly recommend to each Master to give or have given, when opportunity permits, an explanation of the masonic rites. I have seen some leave our assemblies with feelings not merely of disappointment, but of some degree of indignation, as if we had been merely jesting at their expense, at their first coming among us. Such feelings would naturally lead a man of sense and spirit to despise the ceremony and the institution which sanctioned it; but I never saw any thing of the sort when the ceremony was explained as it ought to be, beginning with the first lesson which teaches the aspirant to leave without the masonic temple the tokens of worldly wealth and distinction, and the soil and stain of earthly feelings, and to seek, humbly as a brother of the earth, subject to like wants and weakness with ourselves, admission to a society in which personal merit alone confers a claim to distinction. At each step of the masonic rite some grave moral truth is to be impressed—some interest-

ing historical association elucidated: the explanation will at once enlighten those who hear and him who gives it. But, it may be said, few have capacity for lecturing on these matters. It is not so; a man who understands his subject will never want words to explain it; no set form is requisite nor even recommendable for that purpose.

But it is not by learned researches—by groping in the darkness of the past—that we can best serve the order, and do good in our own generation. It matters little to us whether the rites of Masonry can be traced to patriarchal times; to the exploded mysteries of heathenism; to the Jewish temple-builders; or, as some suppose, merely to the artificers whose labors covered Europe during the Middle Ages with such wonderful monuments of skill and perseverance. It is with the *morality* of the Order, not with its history—it is with the *utility* of the order, not with its literary curiosities, that we have essentially to do. It professes to be founded on the two simple and sublime precepts, “Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself.” Masonry may be older or newer—we know not, and shall probably never know to a certainty when it originated, or how: but these were the laws prescribed by the All-wise and All-merciful for the rational creatures of His hand, before the foundations of the world were laid. These were announced as THE TWO GREAT COMMANDMENTS by the Divine lips of Him who spake as never man spake. Throughout all the globe we inhabit—throughout the vast immensity of creation, obedience to these commands, universal as the presence of Him who has ordained them, constitutes the moral happiness of rational beings. Mankind, evil and consequently miserable as they are, have not so utterly lost the traces of the image in which they were made, as to be altogether insensible to the glory and beauty of piety and benevolence, though they daily offend against both. Living Faith and Active Benevolence are the real foundations of our institution. Keep that fact in the view of your brethren, all you who preside over them; your words and style may be rude and unpolished, but if your heart be in them they will awaken admiration and sympathy. The most elegant homily against those vices for which the preacher is distinguished falls dead upon the ear: the most graceful eulogy of virtue is but disgusting in the lips of a man whose conduct gives the lie direct to his words. But he who teaches good by example will ever be listened to with respect.

It is generally thought, by those who do not object to Masonry as a positive evil, that it is at best a harmless charitable association; but, in truth, the real spirit of Masonry is not confined to the relief of a brother's physical wants, or the preservation of a brother's life in peril—of which we have all heard many interesting instances. Such occasions seldom occur; but every day affords opportunity to promote our brother's temporal good by lawful and honorable means;

to help him, by enabling him to help himself; to extend our sympathy to his troubles, and our charity to his failings and imperfections; to make peace between friends; to warn one of his danger, another of his errors—to be patient, tolerant, and forgiving toward all. And it is because Masonry brings into exercise qualities, of which all acknowledge the excellence, that it has its vitality, universality, and importance—I say, *importance*; nor is it my assertion only, or that of its friends, that it is important. In a recent number of a Dublin journal, supposed to have much influence with those whose opinions it assumes to represent, an article appeared in which the writer, avowing his uncompromising hostility to our order, asks as follows: “Who has sanctioned this combination, that it should be thus permitted to overspread the world, and act as it listeth, at all seasons and in all places? It may exist in the government, or the seat of justice, in the jury-box, in the legislature, in the army, in the navy, and even among our dependents; it may plot or cabal against us or for us; we are powerless in its meshes; they may, in spite of us, plot together against us? How insignificant is the power of the confessional when compared to this?”

It is pleasant to think that, so far as regards the diffusion of our society, this anxious alarmist is perfectly right. The meshes, as he calls them, of Masonry do, in truth, envelop the world. From St. Petersburg to Tasmania, from Hong Kong to Dublin, from Peru and La Plata to California and Canada, they include men of all estates and conditions; and whether you go to ask a favor from a prince, or to get a horse shod by the blacksmith, you may find a “Brother of the Mystic Tie” in him you seek. So mote it ever be! Yet, I do not see, and I do not believe, that any one is a whit the worse for masonic plots and cabals—plans for infernal machines have never, that I know of, been submitted to the Board of General Purposes, nor does any one suspect any of “The Three Grand Masters” of having issued his mandate to some scientific brother to compound a cunningly-devised prescription of strychnine for the indignant journalist I have quoted. Indeed, I believe that most of us have the honor not to know that we had so formidable an enemy. But this vast fraternity, powerful as it is, is so only for good. It is powerless for evil. Direct it to a good end, then every true mason will lend his aid; the arms of the society will stretch over the globe to assist you, and the “meshes” of the network will

“Feel in each thread, and live along the line.”

But try to turn it to evil—the strong chain of brotherhood snaps short—it ceases to infold the evil-doer, while it reunites more firmly than ever round the rest. Other associations have died away in thousands, in all ages, because their ends were evil, and their purposes narrow; but Masonry, though cursed and denounced, ridiculed, reviled, and persecuted, and, alas! too often perverted, abused, de-

graded, and prostituted, is still founded on Truth and the Immutable Laws of the Sovereign Architect of the Universe; and, therefore, it is still the bond of a great and powerful association, spread over the whole habitable world, honored and protected by princes and statesmen; and, what is of far greater importance to us, cultivated and cherished by a multitude of wise and pious, conscientious and honorable men—the approbation of a single one of whom outweighs the discredit of a whole prisonfull of drunkards, swindlers, and impostors.

I hope that even from this slight and imperfect sketch, some, at least, of my brethren who are to rule the lodges of this great city, during the coming year, may form some higher notions than they previously had of their own duties, and of the character of the order we come here to study. If I thought Masonry to be a mere pretence for displaying childish vanity, by dressing ourselves in ribbons and tinsel and trinkets, assuredly I would not be here to recommend it to your attention. I enjoy and appreciate the social meetings, which have made me acquainted with many whose friendship I highly prize, but if I thought Masonry a mere club, I would leave the eulogy of the institution to those respectable persons whose business it is to provide entertainments. If it were a mischievous conspiracy, I humbly hope that those who know me will do me the honor to believe that for prudence, if not for conscience' sake, I would not meddle with it. I take part in Masonry because I have experimentally found it can do good, and because I think that if it fails to do so, the fault is in ourselves, not in it. I ask you to aid me to turn its capabilities for good to account, and to check its tendencies to evil, because both you and I are alike accountable to our Creator for the use we make of this, as of every other opportunity afforded us to serve our fellow-men. If I have too long trespassed on your attention, I trust the importance of my design will sufficiently plead my apology.

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THE BENEFICENT WORK OF MASONRY.—How often has it showered down its golden gifts into the seemingly inaccessible dungeons of misery! How often has it radiated with its beneficent rays the glooms of affliction, and converted its horrors of despair into the meridian splendor of unexpected joy! How often has it, with its philanthropic voice, recalled the unhappy wanderer into the paths of felicity, and with its powerful arm protected from the grasp of malice and oppression, the forlorn outcast of society! Let the widow, the orphan, the prisoner, the debtor, the unfortunate, witness its beneficent deeds, and in a symphony of gratitude declare, that on the flight of all the other virtues, charity as well as hope remained to bless mankind.—DE WITT CLINTON.

## ORIGIN OF THE NAMES OF THE CRAFT.

BY WM. S. ROCKWELL.

THE etymology of the names of our order, in itself perhaps of no great importance, nevertheless upon investigation affords a singular corroboration of the remote antiquity which we claim for its origin. This subject does not seem to have engaged the zealous scrutiny of masonic writers, and although several ingenious suggestions have been carelessly hazarded to account for the origin of the name, they have been based less on investigation than conjecture.

The term MASONRY is supposed by Hutchinson to have been corrupted from Μυστηριον "*mystery*;" by others it is derived from Μωϋσος, "*I seek what is safe*," or "*salvation*;" its origin has been also sought in Μεσσηπαια, "*to be in the mid heaven*," that is, "*to culminate*;" and it has been deduced from Μαζουρωθ, a Hebrew term written in Greek letters, and thought to signify one of the constellations of the Zodiac. It has also been traced among the Druids to the festival of May-day; and, finally, I believe has been quietly referred to the assumed fact that the early members of the order were only *stone cutters*, and emphatically *operative* Masons. Many of our highest authorities connect the work of the order with the science of building, and confuse themselves with the erroneous idea of an *operative* as distinguished from *speculative* Masonry. The presence of architectural columns among our emblems, adds to the illusion, while their emphatic symbolism has been overwhelmed in the darkness with which a literal exactness of interpretation has, in the succession of ages, invested our ritual. It will be hereafter seen that, although it is true that the name we bear is truly associated with the *idea of building*, yet the fact is due rather to the symbolic than operative character of the institution. Indeed this term *operative* bears a signification among the craftsmen, which will be vainly sought for in the earlier lexicons of the language. I use it here, however, in our technical sense, as denoting the idea of *manual* labor, although a protracted investigation of the nature of the institution has satisfied me that *intellectual* labor was its fundamental and essential characteristic. Erroneous conceptions of the character of Freemasonry necessarily led to unfounded conjectures of the meaning of its name.

The only point of agreement in the suggestion of Hutchinson, between the Greek Μυστηριον and the name of the order, is that the Greek word may in part express what it is; literally it signifies a *secret*, a *mystery*, but it was also used to denote a "*religious mystery*;" and although the institution may fairly claim a religious character, it is justly entitled to a catholic and more comprehensive designation.

The derivation from *Maw Σοov* is more plausible—*Maw* has the sense of investigation, seeking, exploring; it is the radical of *μωσα* the Doric form of *μουσα*, "*Muse*," and of *μασσω*, *to feel, to handle, to touch*, to examine, all of which significations can be easily referred to various portions of our mystic work; but the radical of the second syllable can scarcely be allowed. *Σοov* means safe, but unfortunately it belongs to that class of parts of speech which seldom or ever qualify verbs; it is an *adjective*—*σoov* is its accusative form. *Μεσσυριανew* forms the substantive *Μεσσυριανημα*, which would hardly, by any corruption, result in *Masonry*. The Greek language being unable to furnish a satisfactory radical for the term, we dive farther into antiquity for its origin. The Hebrew word מזרח *"mazzaroth,"* is supposed to denote the constellations of the Zodiac, as if it were derived from מזל a *planet*; itself a derivative from בול *to flow, to distil*, from the supposed influence of the stars on the fortunes of men. I rather incline to the opinion that this word signifies the Zodiac itself, from מזח a girdle; or, perhaps from some remoter radical, signifying "*to roll around*," and it may, in fact, denote the revolution of the heavens. The connection between this origin of our name and the character of the order is altogether too slight; the astronomical study to which the neophyte is invited being the result, not of the nature of the institution, but, as we shall hereafter see, of the social position of the members of which it was composed.

The learned Editor of this Review notices, in his Lexicon, as a curious coincidence, that the Hebrew word מסע, which he pronounces "*masang*," "*masan*," signifies a *stone quarry*. With great diffidence I venture to suggest that he has been misled by an erroneous, but perhaps authorized, translation. In Genesis xiii. 3, this word occurs, where it is said of Abraham, "*he went on his journey*," (למסעיו); so in Exodus xl. 38, "*For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of the house of Israel, throughout all their journeys*," (מסעיהם). The radical idea of this word is "*removing*," from נסע, "*to be put from its place*," "*to remove*," hence "*to travel*." My distinguished friend derived his idea of its signification from its occurrence in 1 Kings, vi, 7, where it is employed in speaking of the stones used in the construction of the Temple. The phrase אבן כלמה מסע is translated in our version, "*Stone made ready before it was brought thither*," but its literal signification is not "*stone from the quarry*," but "*stone removed whole*," intimating that it was unhewn, or uncut.

Although analogies, and often striking ones, may be traced in the radical meanings of the several words above quoted, and what may be portions of the fabric of *Masonry*, according to the stand-point whence it is viewed, yet it is highly probable that a further step is necessary into the gloom of the past to attain the original of the names used to designate the Fraternity. I cannot divest myself of

the belief that they were used to distinguish our order centuries before the rise of the Grecian tongue to a classic rank, and that they antedate the Exode of the Israelites from the land of bondage; and that Pythagoras, to whom we are indebted for the term *Μεσοπαρασω*, in its connection with the mysteries, borrowed the esoteric idea which he veiled beneath this word from some remoter authority. I think they will go far, when their true meaning is ascertained, to unravel the secret meaning of much that is ascribed to what is conceived by some to be a fabulous myth in our history, the building of King Solomon's Temple. I speak of these names in the plural, because the terms MASON and FREEMASON, as I consider them, though interchangeably used among the craft, are neither *identical* or *synonymous*, but owe their widely-different signification to distinct and peculiar roots.

We find, at this day, existing in *our* language, many words which, beyond all question, are identical in sound and meaning with others once in use in the Hebrew; and hence, we may also infer the existence of like words from other and cognate tongues. The grammatical structure of the various Shemitish languages is strikingly similar; and, although the Egyptian is not technically embraced in this classification, it is, beyond all doubt, in many of its features, identical with the Hebrew. Klaproth thought he had demonstrated the universal affinity of languages, which he considered explicable only on the hypothesis of admitting *fragments* of a *primary language* to exist throughout all the languages of the *old* and *new* world. Professor Leipsius says, that one of the principal points which occupied him in the investigation of the ancient Egyptian language, "is the undeniable connection between the Semitic alphabets and the *Demotic*, and consequently, the hieroglyphic alphabets of the Egyptians." In the Hebrew, we have קנה *KNE cane*, נתר *NTHR nitre*, עבר *OBR over*, פג *PHG fig*, similar in sound and meaning with the same words in our own tongue: פֶּרֶדֶס *PRDS paradise*—borrowed into the Hebrew from the Persian; and שַׁטְנֵץ *SHOTNZ shontnes*, a sort of garment, from the Egyptian. The names of the order, which I am now considering, I conceive to be of the same class of words, preserving in our language, so to speak, the sounds of their native tongue.

M. Champollion, at page 352 of his *Egyptian Grammar*, furnishes a table of active participles, which occur in the hieroglyphic inscriptions, as qualifying nouns. Among them will be found the participle of the Coptic verb *MAI*, "*to love*" (represented in the hieroglyphic alphabet by a character which has been denominated a plow, and denoting the articulation *M*), qualifying the substantive *ΣON son* "*brother*," also represented in the hieroglyphic alphabet by a character supposed to be some unknown tool of trade, which I take to be a *chisel*, or perhaps a seal or stamp. This combination, Coptic,

MAISON, express exactly, *in sound*, our word MASON, and signifies literally *loving brother*, that is *philadelphus*, *brother of an association*, corresponding also in sense. These characters are the initials of the respective syllables (just as we write MS. for manuscript), and illustrates a mode of writing which occurs in great abundance on the monuments; indeed, the very word itself is frequently found in the inscriptions.

The Egyptian writer had at command several signs to denote the same sound; it is quite obvious, therefore, that any other of the homophones denoting the articulations M and S could have been used to spell this word; but "the choice of the letters," says Mr. Gliddon, "was not left to individual caprice." Their use was governed by a prescribed rule, and were symbolically expressive of meanings corresponding to the subject on which the writer was engaged. The characters above quoted, as they occur in the inscription, are merely phonetic signs, and possess no symbolic signification; yet I think I see in them the original of two of our symbols, whose use in our ritual corresponds to such derivation. The hieroglyphic for the plow, the initial of the first syllable, bears a striking resemblance to the distinctive jewel of the Past Master's degree; and the addition of the sun, the hieroglyphic symbol of light and revelation, makes the resemblance complete. Even in trivial details the coincidence is preserved, for, on producing the curved arm of the symbol in a straight line, the angle at the vertex is 60 degrees. The hieroglyphic initial of the second syllable I conceive to be perpetuated in the *chisel*, the peculiar symbol of the Mark degree; and if this is the figure of some stamping instrument (one of the homophones of S is undeniably a *signet* or *seal*), its symbolic meaning readily explains its use in that degree. The *signet* or *seal*, denoting the letter S in the Egyptian, symbolically expressed the idea "to close," "to shut up." I have already said the Egyptian scribe had several signs to express the same sound. If, then, he had written (as he might have done without violence to the language) the letter M in this word, with the hieroglyphic, representing a *sickle* or *scimitar*, the whole word would have at once expressed the character of the person to whom it was applied, and it became invested with a peculiar symbolic meaning. This character expressed the idea, "to see," "to contemplate," "to meditate," furnishing, perhaps, the original of the *speculative* character of the order. These two symbols combined, as was common in hieroglyphic writing, present no very discrepant figure from another of our emblems, the *hour-glass* and *scythe*.

To this Egyptian word, still extant upon the monumental structures of the Nile, and whose meaning and use is well ascertained, I am disposed to refer our word MASON; and I conceive it conveys in our day precisely the same idea, viz: *brother*, member of the same

society or organization, and corresponding to the phrase in universal use throughout the Order.

FREE MASON, or, as it should be written, FREEMASON, is derived from altogether a different source, and has a signification so peculiarly esoteric and applicable to the institution, that if it should not prove, on further investigation, to be the original symbolic title used to designate our own, or a similar, Fraternity, it is, at least, so singularly apposite, that it may well be doubted if it is the result of accident alone. It has been suggested that the term *Free* is prefixed to *Mason*, denoting that the entire order is composed of *Freemen*. The notion that this prefix is due to the existence of various *guilds*, or incorporated bodies of artisans, has extensively prevailed among the Fraternity. These suppositions might answer if the Order existed under this no where else but in Europe; but the inquiring apprentice, who has always been told of its universality, might reasonably doubt the application of such a title in other portions of the world. That *Freemen* alone are eligible to the privileges of the order, is the direct result of the character of the institution at its organization; but that an artisan who served the regular term required to obtain a knowledge of his trade, was thereby, some centuries ago, made a Freemason, by the act of being discharged from his apprenticeship, is by no means evident. The apprenticeship of a mechanic had no more necessary connection with the institution of Freemasonry than the wearing an apron. Indeed, there seems to have been some lurking idea that the position was too gravely ludicrous to be maintained, and the privilege has been restrained first to *Stone Masons*, and subsequently to *Builders*.

These notions may suffice, however, to satisfy the superficial inquirer, who considers the title to have originated in our own tongue, but will hardly satisfy such as know that Freemasons exist where the English language is unknown. Mr. Layard, in his visit to Amadigah, a Chaldean Christian village of Kurdistan, represents the Albanian chief, Ismail Agha, as exclaiming "We are all *brothers*, the English and the Tosques, we are all *Framasouns*." In his note to this passage he tells us that *Framasoun* is *Freemason*. It is evident that Ismail Agha did not speak English. The conjectures above quoted, although explaining in some sort the use of the word *Free* in English, will scarcely account for the prefix *Fra* in Arabic. The view which I shall present of the origin of the term solves not only the common use of this word in our own as well as foreign tongues, but its identical meaning in all the languages of the earth.

One of the forms of AMMON, the great god of the Egyptians, was RA, the sun, and he is recognized in the Egyptian Pantheon as PHRE, the god of light, which is *Re* or *Ra*, the sun, with the Coptic determinative article PH prefixed. The similarity of the name of this Egyptian Deity with our prefix *Free*, and the Arabic is apparent at once. M.

Champollion, in his Grammar, already quoted, at page 133, furnishes a table of proper names compounded of the name of an Egyptian Deity, and the  $M\S$  *ms*, (in hieroglyphic characters the symbol of Dew, and the bent stem of a plant,) which he writes in French *mos*, the vowel sound being between *a* in *mar*, and *o* in *more*; an articulation probably best represented by *y* in *myrrh*. This Coptic word  $MO\S$  *mos* is rendered by him *to beget*; but later Egyptologists assign to it the meaning *to regenerate*, to be born again. This word enters into the composition of the name of MOSES; the peculiar meaning, as well as its reproduction in our ritual, will be considered hereafter. The names cited by M. Champollion are the following:

<i>Ahmos</i> ,	begotten of the God Moon—in Greek $\text{Αμωσις}$ and $\text{Αμασις}$ .
<i>Thoutmos</i> ,	“ “ “ Thoth.
<i>Amenmos</i> ,	“ “ “ Amon.
<i>Harmos</i> ,	“ “ “ Horus.
<i>Phtahmos</i> ,	“ “ “ Phtah.
<i>Hapimos</i> ,	“ “ “ Apis.
<i>Ramos</i> ,	“ “ “ Phre.

This last may be also read *Phremos*; as it occurs in the above list, it is the name of the great conqueror Ramses. The first in the table is written sometimes *Amessis*; it occurs among the ancient writers as designating several of the Egyptian Pharaohs; Osortasen I., 2186 B. C., Amenoph I., Ramses II., when it is also spelt *Armais*, Meneptha II., spelt *Armessis*, and so on down to 569 B. C., when we find it used to designate the immediate predecessor of Psammeticus III., when it is differently written *Amosis* and *Amasis*; indicating very clearly the convertibility of the vowel sound into *a*, or *o*, or *e*, and may be read, therefore, *Phremos*, *Phremes*, or *Phremas*.

This Coptic verb  $MAS$ , signifying *to be regenerate*, I conceive to be the radical accompanied by a prefix and suffix, the usual mark in all languages of inflection. The prefix I have already indicated.

In Hebrew the suffixes to the verb express the accusative of the personal pronoun  $\text{אֲנִי}$  *ANK*. This is also the personal pronoun in the Egyptian *anok* or *nok*. Champollion, speaking of the inseparable pronouns—those which are united with the verb—says, they consist “for the most part only of a single letter, consonant, or vowel, like the Arabic and Hebrew suffixes, with which each one of the Egyptian pronouns seems to have a common origin.” The pronominal suffix to the third person plural in the ancient Egyptian was  $SN$ . Writing the radical with the prefix and suffix we have *Phremes sn*, (in Coptic  $PREMSSN$ ), literally signifying “the sun regenerates them,” and symbolically meaning “*Sons of Light*.” Here I persuade myself is the origin of the term *Freemason*, and that the title “*sons of light*” has from time immemorial been applied to our Fraternity, I need not occupy any time to prove.

In the beginning of this article it was intimated that the name of the Fraternity was truly associated with the idea of building; and I

shall proceed to show that with this idea *operative Masonry*, or architecture, has no connection whatever.

The *operative Mason* of the present day professes to derive his title, as well as his idea of the character of the order, from the architectural achievements of the Middle Ages; that these may have been constructed by masonic skill it is not necessary for my purpose to gainsay, but the *building* to which our title, truly understood, refers, is not the cathedral structure of stone and mortar, not the earthly house of this tabernacle, but to a building of God, "a house not made with hands, eternal in the heavens."

It was natural when the order passed from Egypt to Judea that the people among whom its ritual was preserved should attach to it a paraphrase of its original designation in their own tongue. The translation of this term "*sons of light*," into Hebrew gives us בני האור. The Hebrew word בן, *a son*, is derived from בנה, *to build*, because a son *builds*, or continues the house of the family; hence it means *descendants*, and is often used to signify a tribe or nation, as, for example, בני ישראל "*the Children of Israel*," the Israelites. There was no grammatical impropriety, therefore, in applying this term as rendered into the Hebrew to the whole order, and thus incorporating the idea of building with the original symbolic title which designated the craft at its origin. In the lapse of time, as indolence or apathy became satisfied with a literal instead of a symbolic ritual, the great era of Jewish magnificence and glory, the building of their splendid temple devoted to the worship of the only true God, was considered the origin of an institution whose very name seemed to associate them with this remarkable epoch.

Thus our traditions, though often dim and obscure, when literally understood, become invested with a plain, appropriate, and peculiar meaning, when we seek for the esoteric signification which the symbolic ritual, as well as fabric of the order, may be safely assumed to veil.

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MASONIC TRUTHS.—A few trite lessons upon the rudiments of architecture, a few ordinary maxims of morality, a few unimportant traditions, will no longer satisfy the earnest inquirer after masonic truth. Let him who is satisfied and content with them, remain where he is, and seek to ascend no higher. But let him who desires to understand the harmonious and beautiful proportions of Masonry, read, study, reflect, digest, and inwardly discriminate. The true mason is an ardent seeker after knowledge; and he knows that books are vessels which come down to us full freighted with the intellectual riches of the past; and that in the lading of these argosies is much that sheds light upon the history of Masonry, and proves its claims to be regarded as the great benefaction of mankind.

## TWO WELL-KNOWN MASONS;

EXHIBITED.

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BY ROB MORRIS.

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WE are not among those who worship great men. We do not believe that the masonic institution derives any considerable strength from the affiliation into its circles of those whose characters, civil, military, ecclesiastical, or literary, have made them famous in the world. Freemasonry is too exacting—it demands more of its votaries than men, who have a name of this kind to maintain, will devote to it. Its difficulties are of a sort they will not encounter. Its method of esoteric instruction is too arduous—too slow for them; and instances are rare indeed where heroes of those stamps add masonic laurels to the other and easier ones they have already acquired. It is chiefly the class of men, young, zealous, and with their work before them, who make names for themselves to live in the masonic institution.

In offering some observations upon the masonic standing of WASHINGTON and FRANKLIN, we design rather to show the condition of Masonry and its claims upon the attention of men during the last century than to add a leaf to the laurel-crowns already deservedly encircling their heads. Unfortunately, there is but little at hand to illustrate this portion of masonic history. It is only by collecting isolated facts, often trivial, indistinct, and uncertain, that any approximation to it can be accomplished. The whole history of Freemasonry in the United States is involved in obscurity, only a few data—and those too often imperfectly established—being on record as guide-posts along the way. This fact made against our institution in the attacks of 1826 to 1836 in paralyzing the arms of our defenders; and when a writer in Pennsylvania, Mr. Snyder, boldly declared that Washington himself was a *renouncing mason*, there were not established facts enough at hand to answer and refute the falsehood. It is lamentable to witness the trips and stumbles made by our defenders of that period whenever they ventured within the region of *historical facts*.

The efforts of Hon. and M. E. Benj. B. French, of Washington, D. C., have done something to draw forth the masonic career of George Washington from the obscurity in which it had long been hidden. He demonstrated from the record, not only that that illustrious statesman and patriot *was* a Freemason—a fact which, strange as it may appear, had been a thousand times denied during the anti-masonic warfare already alluded to—but a consistent mason, a mason of long continuance—not less than forty-seven years—and the Master of a lodge. The proposition, made and responded to in

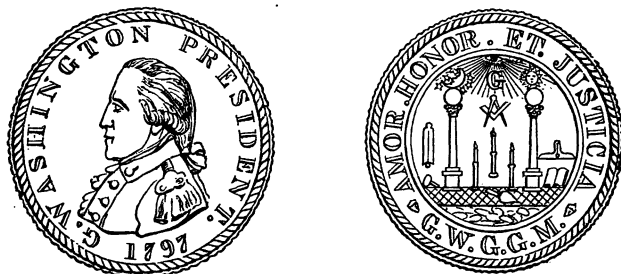
many quarters, of celebrating the centennial anniversary of his initiation, November 4, 1852, set many upon the search for historical facts in reference to that part of his history. But it was not from Sparks, or any other sketch of Washington's career, large or small, that these facts were to be derived. With a consistent disregard of all masonic claims to influencing the moral and social virtues of men which has characterized American historians since 1826, these writers could give prominence to the minutest circumstances of a political, domestic, social, or religious cast, calculated to affect Washington's character, but no prominence and no credit to those binding engagements, those important charges, which make up the moral system of Freemasonry. Failing to gain from the records of our country what was desired, the orators of that interesting anniversary necessarily fell back upon the researches of Mr. French, as we, forsooth, in a large degree, shall be compelled in like manner to do.

Washington was initiated in Fredericksburg Lodge, Va., Nov. 4, 1752; passed, March 3, 1753; and raised, August 4, of the same year. There is no evidence yet published that makes him a Knight Templar, or even a Royal Arch Mason, although the fact of his serving as first Master of Washington Alexandria Lodge, at Alexandria, an office which demands the degree or order of Past Master as a pre-requisite, may be a clue to something further. He was not quite of age at the date of his initiation, a fact which may be explained, if the Fredericksburg lodge was then working under its original *Scotch Charter*; as in all lodges of that jurisdiction initiates are received at the immature age of eighteen.

Through all the period of the Revolution Washington visited, at every opportunity, the masonic lodges at the various places of his stay, and even united with his own soldiers in camp in the work of the order. In 1788, April 28, he is found associated with Robert McCrea, William Hunter, Jr., and John Allison, in the charter of Alexandria Washington Lodge, No. 22, as its first Master. This lodge attended his burial, December 16, 1799. His various letters to individuals and to lodges, acknowledging the many masonic compliments he received, have frequently been republished; they glow with masonic ardor, not surpassed by any communications of a similar character. With all the staid and retiring appearance of Washington, and despite that dignity which few ever possessed in greater measure than he, there is abundant evidence that he could unbend in proper society, and this more than any where else in the lodge, where men meet upon the level and part upon the square.

We came into possession of a medal, not long since, which has been for a considerable period in the keeping of Dr. John Dove, the venerable Grand Secretary of Virginia. It is of a strictly masonic character, and particularly worthy of publication in this work, be-

cause the only masonic medal, so far as we know, ever struck in the United States. The following is a fac-simile impression of the two sides.



A brief description of this medal is given in Mersdorf's work, *Die Denkmünzen der Freimaurer bruderschaft* (the medals of the Freemasons), Oldenburg, 1851, 8vo., pp. 151, of which the following passages are kindly translated for us by Bro. R. Barthelmess, M. D., of Brooklyn, N. Y. On page 121, under the head of "America, 1797," we find:

*Converse*: Likeness turned to the left, with the inscription: "G. Washington, President." Under the likeness, "1797." There is nothing masonic visible on this side of the medal.

*Reverse*: A masonic carpet (tapis), with the following designs, of symbolic cast, viz: Mosaic pavement, with Hiram, trowel and volume; a level and plumb; three candlesticks, containing tapers; square and compasses, conjoined; brazen pillars, surmounted by globes; sun, moon, and stars; letter G, and the All-seeing Eye looking down upon the whole. The inscription is "Amor, Honor, et Justitia, G. W., G. G. M." (*George Washington, General Grand Master*).

Mersdorf, in his description, goes on to say: "By the lodges of Pennsylvania, in commemoration of Washington's election as Grand Master."—*Thory's Ann. App.*, xxv., plate 1, No. 4. But this is a serious inaccuracy. Washington was not a *Grand Master*; and, if he had been, the above inscription commemorates no such election—G. G. M. expressing, not *Grand Master*, but *General* (that is, *Supreme*) Grand Master, an office unknown to American Masonry. It is singular that we have no account of the purpose for which this medal was struck. It could not have been done to commemorate the laying the corner-stone of the Capitol at Washington, for this was four years earlier, viz: in 1793. Concerning this event, George Washington Park Custis, who was present, and witnessed the ceremonial, writes: "Washington officiated as Grand Master of Masons of the United States." But there was no such officer. Its issuance is not contemporaneous with the action of the Grand Lodge of Pennsylvania, which, in January, 1780, convened a Grand Lodge of Emergency, "to consider the propriety of appointing a General

Grand Master of the United States, and General George Washington was unanimously chosen by the Grand Lodge of Pennsylvania for that office;" and we have, in brief, no published event with which to associate it. That the medal *does* commemorate an event, of sufficient interest, in the career of Washington, to be worthy of perpetuation, we cannot doubt, and it is hoped the publication of this article may draw it forth. Furthermore, if there is another copy of the medal itself in existence, save that of Doctor Dove's, we should like to be informed of that fact.

We approach the masonic history of FRANKLIN, by giving the following fac-simile of a medal struck in his honor:



From Klofs' *History of Freemasonry in France*, etc., vol. i. pp. 250-252, we have, through the politeness of Bro. Barthelmess, these translations:

"The Lodge *des Neuf Sœurs* (Nine Sisters, or Nine Muses), in Paris, February 7th, 1778, enjoyed the distinction of initiating the philosopher Voltaire. Benjamin Franklin had prevailed (?) upon him to request an initiation. The Chevalier de Cubières, who survived the event forty-two years (he died in 1820), was an eye-witness of the solemn act, and became its historian.

"The sponsor, or proposer, of Voltaire, was the Abbé Cordier de Saint Firmin. After the ballot had been spread, he entered the lodge, leaning on the arms of Franklin and Count de Gêbelin. All the tests applied were moral ones, and the usual forms of initiation (which, by the French method, are numerous and arduous) were omitted. It is said that the examining committee themselves received more instruction than they imparted to him. It was not necessary, indeed, to examine Voltaire; sixty years, devoted to genius and virtue, had made him sufficiently known.

"His initiation, according to the description of the Chevalier, was a triumph to him and inestimable to all who witnessed it. Immediately upon its consummation, he was conducted to the East, where the M. W. Master Lalande saluted him, and the brethren, La Dixmeric, Garnier, and Grouvelle honored him with addresses.

"Some time before this, the widow of Helvetius had presented to the lodge the masonic regalia of her late consort. The apron of this was given to Voltaire, who, before binding it upon himself, kissed it, in token of his esteem and remembrance of one of the most eminent philosophers and illustrious masons of France. When he received the lady's gloves—which, according to the custom in the French lodges, were presented to him as a newly-initiated brother—he turned to the Marquis de Villéte, and said: 'As these gloves are designed for a person toward whom I confess an honest, tender, and well-deserved attachment, I beg leave to present them to that beautiful and virtuous lady, *your wife*.'"

These polite expressions, in later times, formed the basis of the establishment of a Lodge of Adoption, entitled *Belle et Bonne*, in which that lady made her appearance.

"Voltaire died May 30, of the same year. The lodge held a Sorrow Lodge, of a very solemn character, on the 28th of the subsequent November, in commemoration of his decease. In this, Lalande acted as W. Master; Benjamin Franklin and Stroganoff, as Wardens; Lechangeaux, Orator. Visiting brethren, to the number of two hundred, entered the room, two by two, in profoundest silence. The first artists in the city performed the musical portion of the ceremonies. Mrs. Denis, Voltaire's niece, and the Marchioness de Villéte, were the only ladies admitted. The room was draped heavily with black cloth, and lighted dimly by lamps. The walls exhibited passages selected from the prose and poetry of the talented dead. The mausoleum was placed in the background of the lodge. After some introductory remarks by the W. Master, the Orator, Bro. Lechangeaux, and Bro. Coron, addressed the assembly, and Bro. La Dixmeric pronounced a eulogy upon Voltaire. During its delivery, and upon a given signal, the mausoleum disappeared, and a representation of the apotheosis of Voltaire came in view. Bro. Roucher then recited a poem, the passage of which, "On repose un grand homme un dieu doit habiter," caused such emotion, as to demand the repetition of the entire poem. When, during the ceremonies of this Sorrow Lodge, it was required to deposit the mystic sprig upon the cenolaphium, Franklin stepped forward, and laid the wreath which the Marchioness de Villéte, upon a former occasion, had given to Voltaire, in the name of the lodge, in token of his fraternal sorrow. An agape (love feast) concluded the whole."

The medal, displayed above, is alluded to by Mersdorf, in his *Die Denkmünzen der Freimaurer-bruderschaft*, at page 58, under title FRANCE, "Medal in honor of Benjamin Franklin by the Lodge of *des Neuf Sœurs*, 5718, Rostock."

Further upon this subject, we have, in Klofs' History of Freemasonry in France, vol. i. pp. 258, 259: "Lalande had instituted the Lodge *des Sciences* (of the Sciences) in 1769, which worked

independently for a few years, but at last applied to the Grand Orient for a charter. Before this period, and as early as March 11, 1776, it had encountered some opposition in consequence of its name. Such a name, it was said, was not to be found in the "calendar." To this, its members replied, that a masonic lodge is not a brotherhood of penitents. However, the title of *des Neuf Sœurs* was finally adopted.

The number of its members increased very rapidly, many of the highest mental gifts and accomplishments united with it, and each of the nine muses (*sœurs*) was represented by renowned and distinguished brethren. The W. Master was De Lalande. The names of Voltaire, Franklin, Count de Gèbelin, Parny, Roucher, Fontanes, Vernet, Turpin, Creuze, George Forster, Piccini, and many others, adorned its ranks as zealous workmen, and spread the kingdom of science, each one in his own branch of learning. No meeting was held, in which there were not delivered some philosophical, historical, poetical and artistic lectures, and none in which bounteous collections for benevolent purposes were not made, and statements relative to their proper use read. Every year, a sum of money was delivered to the director of some school or institute, for the support of the most indigent pupils—those being preferred who had received a prize from the university. This lodge paid, yearly, for three apprentices to mechanical arts, all expenses for food, instruction, and the fee necessary to enter a profession. Its benevolence extended even beyond the limits of the city of Paris.

Of the above medal, the only original copy in Germany, and, so far as we know, in existence, belongs to the Provincial Grand Lodge of Mecklenberg at Rostock, and we have no account of the purpose for which it was struck. It may be thus described: *Obverse*: Face of Franklin turned to the left, and inscription *Benjaminus Franklin*. On the *reverse*, the serpent, the emblem of eternity, embraced within the square and compasses, the latter encircled with a wreath; above the whole, a cluster of seven stars. Within the circle, the triangle, containing the sacred name and emitting rays. The inscription *Les Maç.: Franc.: A Franklin M.: De La L.: Des 9 Sœurs O.: De Paris, 5778*. At the bottom is a date 5829, probably the period of the copy in lead from which this engraving was made. "The Freemasons to Franklin, Master of the lodge Nine Muses, Orient of Paris, 1778." This inscription suggests the inquiries, "Was Franklin Master of a lodge in Paris? did he ever withdraw from the lodge in Philadelphia?" No one seemed heretofore aware that Franklin had acquired the Rite as practiced in France, so peculiar to that nation and so different from the York Rite. Was the Grand Orient of Paris (Paris Grand Lodge) the legitimate body of that period? But it only tantalizes one to make these questions, and to know that they cannot be answered.

A few facts in the history of Franklin's connection with Masonry

are offered, for the reason that few readers are conversant with them. In 1734, with that prudent eye to business which characterized the sagacious printer of Philadelphia, he published a volume of Masonic Constitutions—the first, it is believed, ever published in America—and wrote to the Grand Master, Price, at Boston, in the following terms :

“ PHILADELPHIA, Nov. 18, 1734.

“ Right Worshipful Grand Master and

Most Worthy and Dear Brethren:

“ We acknowledge your favor of the 23d of October, and rejoice that the Grand Master—whom God bless!—hath so happily recovered from his late indisposition; and we now, glass in hand, drink to the establishment of his health and the prosperity of your whole lodge.

“ We have seen in the Boston prints an article of news from London, importing that, at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over America, which advice we hope is true, and we heartily congratulate him thereupon. And though this has not as yet been regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province, which seems to want the sanction of some authority derived from home to give the proceedings and determination of these lodges their due weight, to wit: a deputation, or charter, granted by the Right Worshipful Bro. Price, by virtue of his commission from Britain, confirming the brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers, who manage all affairs relating to the brethren here, with full power and authority, according to all the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his Chair when the Grand Master of all America shall be in place. This, if it seem good and reasonable for you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it to your consideration; and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the Right Worshipful Grand Master's First Deputation, and of the Instrument by which it appears to be enlarged, as above mentioned, witnessed by your Wardens, and signed by the Secretary; for which favors this lodge doubts not of being able to behave as not to be thought ungrateful.

We are, Right Worshipful Grand Master, and most Worthy Brethren, your affectionate Brethren and obliged humble servants.

Signed, at the request of the lodge,

B. FRANKLIN, G. M.

It will be observed that this gives Franklin's official position "G. M.," Grand Master. Singular, indeed, when we see him asking in the same letter for authority to hold a Grand Lodge. But this is only one evidence among a thousand that our brethren of the last century were very imperfectly instructed in the masonic system of government.

A few years later than this we find a letter from Franklin to his father, which gives the following morceau:

"PHILADELPHIA, April 13, 1738.

"As to the Freemasons, I know of no way of giving my mother a better account of them than she seems to have at present, since it is not allowed that women should be admitted into that secret society. She has, I must confess, on that account, some reason to be displeased with it; but for any thing else, I must entreat her to suspend her judgment till she is better informed, unless she will believe me when I assure her that they are, in general, a very harmless sort of people, and have no principles or practices that are inconsistent with religion and good manners."

In a masonic paper, published in 1823, (*Mas. Mir.* vol. iii. p. 393), we have some details in relation to Franklin which, we must confess, need confirmation: "It appears, from the minutes of the order, that during thirty years and upward, while he was Deputy Grand Master of Philadelphia, he was never absent from a single meeting." In his admiration at this, the writer very properly adds: "For one whose industry and multiplicity of pursuits have become so much the wonder and praise of the world, it might be expected that Dr. Franklin would have had reason to excuse himself from masonic duties if any person ever had. Situated as he was, in the largest city in America, driven to exertion both by his own personal business and the affairs of that public which believed that no plan would prosper without him at the head of it, besides the correspondence that his philosophical investigations obliged him to keep up, one would believe that he would suffer his seat among his masonic brethren, sometimes at least, if not the greater part of the time, to be left vacant."

We conclude our article with another quotation, applicable no more to Franklin and Washington than to any other good man who enters and abides in our mystic temple:

"This fact (of Franklin's attachment to Masonry) admonishes the licentious and suspicious to beware of speaking lightly of that secret communion which called for such devotion. For it can not be supposed, even by the most uncharitable, that this great and good man would associate himself with any order of men whose moral tenets are dangerous to the peace of society, or whose political character is in the slightest degree detrimental to the operations of government;" and this is the true lesson to draw from our whole article.

## MASONIC EXPLANATIONS OF THE NUMBERS.

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THE *unit* is the symbol of identity, equality, existence, conservation and, general harmony: the Central Fire, the Point within the Circle.

*Two*, or the *duad*, is the symbol of diversity, inequality, division, separation, and vicissitudes.

The cipher 1 signifies the living man [a body standing upright]; man being the only living being possessed of this faculty. Adding to it a head, we have the letter P, the sign of Paternity, Creative Power; and with a further addition, R, signifying man in motion, going, *lens*, *Iturus*.

The Duad is the origin of contrasts. It is the imperfect condition into which, according to the Pythagoreans, a being falls, when he detaches himself from the MONAD, or GOD. Spiritual beings, emanating from God, are enveloped in the duad, and therefore receive only illusory impressions.

As formerly the number ONE designated harmony, order, or the Good Principle (the ONE and ONLY GOD, expressed in Latin by *Solus*, whence the words *Sol*, *Soleil*, symbol of this God), the number Two expressed the contrary idea. There commenced the fatal knowledge of good and evil. Every thing double, false, opposed to the single and sole reality, was expressed by the Binary number. It expressed also that state of contrariety in which nature exists, where every thing is double; night and day, light and darkness, cold and heat, wet and dry, health and sickness, error and truth, one and the other sex, &c. Hence the Romans dedicated the second month in the year to Pluto, the God of Hell, and the second day of that month to the *manès* of the dead.

The number *one*, with the Chinese, signified unity, harmony, order, the Good Principle, or God: *Two*, disorder, duplicity, falsehood. That people, in the earliest ages, based their whole philosophical system on the two primary figures or lines, one straight and unbroken, and the other broken or divided in two; doubling which, by placing one under the other, and trebling by placing three under each other, they made the four symbols and eight *Koua*; which referred to the natural elements, and the primary principles of all things, and served symbolically or scientifically to express them. PLATO terms unity and duality the original elements of nature, and first principles of all existence; and the oldest sacred book of the Chinese says: "The Great First Principle has produced two equations and differences, or primary rules of existence: but the two primary rules or two oppositions, namely, YIN and YANG, or repose and motion, have produced four signs or symbols, and the four symbols have produced the eight KOUA or further combinations."

The interpretation of the Hermetic fables shows, among every ancient people, in their principle gods, first, 1, the Creating Monad, then 3, then 3 times 3, 3 times 9, and 3 times 27. This triple progression has for its foundation the three ages of Nature, the Past, the Present, and the Future; or the three degrees of universal generation. . . Birth, Life, Death. . . Beginning, middle, end.

The Monad was male, because its action produces no change in itself, but only *out* of itself. It represented the creative principle.

The Duad, for a contrary reason, was female, ever changing by addition, subtraction or multiplication. It represents matter capable of form.

The union of the Monad and Duad produced the Triad, signifying the world formed by the creative principle out of matter. Pythagoras represented the world by the right-angled triangle, in which the squares of the two shortest sides are equal, added together, to the square of the longest one; as the world, as formed, is equal to the creative cause, and matter clothed with form.

The ternary is the first of the unequal numbers. The triad, mysterious number, which plays so great a part in the traditions of Asia and the philosophy of PLATO, image of the Supreme Being, includes in itself the properties of the two first numbers. It was, to the philosophers, the most excellent and favorite number: a mysterious type, revered by all antiquity, and consecrated in the Mysteries; wherefore there are but three essential degrees among masons; who venerate, in the triangle, the most august mystery, that of the Sacred Triad, object of their homage and study.

In geometry, a line cannot represent a body absolutely perfect. As little do two lines constitute a figure demonstratively perfect. But three lines form, by their junction, the TRIANGLE, or the first figure regularly perfect; and this is why it has served and still serves to characterize THE ETERNAL, who, infinitely perfect in his nature, is, as Universal Creator, the first Being, and consequently the first perfection.

The Quadrangle or Square, perfect as it appears, being but the second perfection, can in nowise represent God, who is the first. It is to be noted that the name of God in Latin and French (Deus, Dieu), has for its initial the Delta or Greek Triangle. Such is the reason, among ancients and moderns, for the consecration of the Triangle, whose three sides are emblems of the three Kingdoms, or Nature, or God. In the centre is the Hebrew *Job* (initial of יוה), the Animating Spirit or Fire, the generative principle, represented by the letter G., initial of the name of Deity in the languages of the North, and the meaning whereof is Generation.

The cipher 3 symbolizes the Earth. It is a figure of the terrestrial bodies. The 2, upper half of 3, symbolizes the vegetable world; the lower half being hidden from our sight.

3 also referred to harmony, friendship, peace, concord, and temperance, and was so highly esteemed among the Pythagoreans that they called it perfect harmony.

Three, four, ten, and twelve were sacred numbers among the Etrurians, as they were among the Jews, Egyptians, and Hindūs.

The name of Deity in many nations consisted of three letters: among the Greeks, I·A·Ω·; among the Persians, H·O·M·; among the Hindūs, AUM; among the Scandinavians, I·O·W·. On the upright Tablet of the King, discovered at Nimroud, no less than five of the thirteen names of the Great Gods consist of three letters each—ANU, SAN, YAV, BAR and BEL.

The quaternary is the most perfect number, and the root of other numbers, and of all things. The tetrad expresses the first mathematical power. 4 represents also the generative power from which all combinations are derived. The Initiates considered it the emblem of Movement and the Infinite, representing every thing that is neither corporeal nor sensible. Pythagoras communicated it to his disciples as a symbol of the Eternal and Creative Principle, under the name of Quaternary, the Ineffable Name of God, which signifies Source of every thing that has received existence; and which, in Hebrew, is composed of four letters.

In the Quaternary we find the first solid figure, the universal symbol of immortality, the pyramid. The Gnostics claimed that the whole edifice of their science rested on a square whose angles were . . . *Σιγη, Silence; Βαθος, Profundity; Νοος, Intelligence; and Αληθεια, Truth.* For if the Triangle, figured by the number 3, forms the triangular base of the pyramid, it is unity which forms its point or summit.

Lysis and Timæus of Locria said that not a single thing could be named, which did not depend on the quaternary as its root.

There is, according to the Pythagoreans, a connection between the Gods and numbers, which constitutes the kind of Divination called Arithmomancy. The soul is a number: it is moved of itself: it contains in itself the quaternary number.

Matter being represented by the number 9, or 3 times 3, and the Immortal Spirit having for its essential hieroglyphic the quaternary, or the number 4, the Sages said that Man, having gone astray and become entangled in an inextricable labyrinth, in going from *four* to *nine*, the only way which he could take to emerge from these deceitful paths, these disastrous detours, and the abyss of evil into which he had plunged, was to retrace his steps, and go from *nine* to *four*.

The ingenious and mystical idea which caused the Triangle to be venerated, was applied to the cipher 4 (4). It was said that it expressed a living being, I, bearer of the Triangle Δ, the emblem of God; i. e., man bearing with himself a Divine principle.

Four was a divine number; it referred to the Deity, and many ancient nations gave God a name of four letters; as the Hebrews, יהוה, the Egyptians, AMUN, the Persians, SURA, the Greeks, ΘΕΟΣ, and the Latins DEUS. This was the Tetragrammaton of the Hebrews, and the Pythagoreans called it Tetractys, and swore their most solemn oath by it. So, too, ODIN among the Scandinavians, ΖΕΥΣ among the Greeks, PHTA among the Egyptians, THOTH among the Phœnicians, and AS-UR and NEBO among the Assyrians. The list might be indefinitely extended.

The number 5 was considered as mysterious, because it was compounded of the Binary, Symbol of the False and Double, and the Ternary, so interesting in its results. It thus energetically expresses the state of imperfection, of order and disorder, of happiness and misfortune, of life and death, which we see upon the earth. To the Mysterious Societies it offered the fearful image of the Bad Principle, bringing trouble into the inferior order—in a word, the Binary acting in the Ternary.

Under another aspect it was the emblem of marriage; because it is composed of 2, the first equal number, and of 3, the first unequal number. Wherefore Juno, the Goddess of Marriage, had for her hieroglyphic the number 5.

Moreover it has one of the properties of the number nine, that of reproducing itself, when multiplied by itself: there being always a 5 on the right hand of the product; a result which led to its use as the symbol of material changes.

The ancients represented the world by the number 5. A reason for it, given by DIODORUS, is, that it represents earth, water, air, fire, and ether or spirit. Thence the origin of πεντε (5) and Παν, the Universe, as the whole.

The number 5 designated the universal quintessence, and symbolized, by its form, ε, the vital essence, the animating spirit, which flows [*serpentat*] through all nature. In fact, this ingenious cipher is the union of the two Greek accents " , placed over those vowels which ought to be or ought not to be aspirated. The first sign ' bears the name of potent spirit; and signifies the Superior Spirit, the Spirit of God aspirated (*spiratus*), respired by man. The second sign ' is styled mild spirit, and represents the secondary spirit, the spirit purely human.

The triple triangle, a figure of five lines uniting in five points, was among the Pythagoreans an emblem of Health.

It is the Pentalpha of Pythagoras, or Pentangle of Solomon; has five lines and five angles, and is among masons the outline or origin of the five-pointed Star, and an emblem of Fellowship.

The number 6 was, in the Ancient Mysteries, a striking emblem

of nature; as presenting the six dimensions of all bodies; the six lines which make up their form, viz: the four lines of direction, towards the North, South, East and West; with the two lines of height and depth, responding to the zenith and nadir. The sages applied the senary to the physical man; while the septenary was, for them, the symbol of his immortal spirit.

The hieroglyphical senary (the double equilateral triangle) is the symbol of Deity.

6 is also an emblem of health, and the symbol of justice, because it is the first perfect number; that is, the first whose aliquot parts [ $\frac{1}{2}$ ,  $\frac{1}{3}$ ,  $\frac{1}{6}$ , or 3, 2 and 1], added together, make itself.

Ormuzd created six good spirits, and Ahriman six evil ones. These typify the six summer and the six winter months.

No number has ever been so universally in repute as the septenary. Its celebrity is due, no doubt, to the planets being *seven* in number. It belongs also to sacred things. The Pythagoreans regarded it as formed of the numbers 3 and 4; the first whereof was in their eyes the image of the three material elements, and the second the principle of every thing that is neither corporeal nor sensible. It presented them, from that point of view, the emblem of every thing that is perfect.

Considered as composed of 6 and unity, it serves to designate the invisible centre or soul of every thing; because no body exists, of which six lines do not constitute the form, nor without a seventh interior point, as the centre and reality of the body, whereof the external dimensions give only the appearance.

The numerous applications of the septenary, confirmed the ancient sages in the use of this symbol. Moreover, they exalted the properties of the number 7, as having, in a subordinate manner, the perfection of the unit; for if the unit is uncreated, if no number produces it, the seven is also not engendered by any number contained in the interval between 1 and 10. The number 4 occupies an arithmetical middle-ground between the unit and 7, inasmuch as it is as much over 1, as it is under 7, the difference each way being 3.

The cipher 7, among the Egyptians, symbolized life; and this is why the letter Z of the Greeks was the initial of the verb *Zaw*, I live; and *Zeus* (Jupiter), Father of Life.

The number 8, or the octary, is composed of the sacred numbers 3 and 5. Of the heavens, of the seven planets, and of the sphere of the fixed stars, or of the eternal unity and the mysterious number 7, is composed the ogdoade, the number eight, the first cube of equal numbers, regarded as sacred in the arithmetical philosophy.

The Gnostic ogdoade had eight stars, which represented the eight Cabiri of Samothrace, the eight Egyptian and Phœnician principles, the eight Gods of Xenocrates, the eight angles of the cubic stone.

The number eight symbolizes perfection: and its figure 8 or  $\infty$ , indicates the perpetual and regular course of the universe.

It is the first cube ( $2+2+2$ ), and signifies friendship, prudence, counsel, and justice. It was a symbol of the primeval law, which regarded all men as equal.

The novary, or triple ternary. If the number three was celebrated among the ancient sages, that of three times three had no less celebrity; because, according to them, each of the three elements which constitute our bodies is ternary: the water containing earth and fire; the earth containing igneous and aqueous particles; and the fire being tempered by globules of water and terrestrial corpuscles which serve to feed it. No one of the three elements being entirely separated from the others, all material beings composed of these three elements, whereof each is triple, may be designated by the figurative number of three times three, which has become the symbol of all formations of bodies. Hence the name of ninth envelope, given to matter. Every material extension, every circular line, has for representative sign the number nine, among the Pythagoreans; who had observed the property which this number possesses of reproducing itself incessantly and entire in every multiplication; thus offering to the mind a very striking emblem of matter which is incessantly composed before our eyes, after having undergone a thousand decompositions.

The number nine was consecrated to the Spheres and the Muses. It is the sign of every circumference; because a circle or 360 degrees is equal to 9, that is to say,  $3+6+0=9$ . Nevertheless, the ancients regarded this number with a sort of terror: they considered it a bad presage; as the symbol of versatility, of change, and the emblem of the frailty of human affairs. Wherefore they avoided all numbers where nine appears, and chiefly 81, the produce of 9 multiplied by itself, and the addition whereof,  $8+1$ , again presents the number 9.

As the figure of the number 6 was the symbol of the terrestrial globe, animated by a divine spirit, the figure of the number 9 symbolized the earth, under the influence of the Evil Principle; and thence the terror it inspired. Nevertheless, according to the Kabbalists, the cipher 9 symbolizes the generative egg, or the image of a little globular being, from whose lower side seems to flow its spirit of life.

The Ennead, signifying an aggregate of 9 things or persons, is the first square of unequal numbers.

Every one is aware of the singular properties of the number 9, which, multiplied by itself or any other number whatever, gives a result whose final sum is always 9, or always divisible by 9.

9, multiplied by each of the ordinary numbers, produces an arithmetical progression, each member whereof, composed of two figures, presents a remarkable fact; for example:

1	...	2	...	3	...	4	...	5	...	6	...	7	...	8	...	9	...	10
9	...	18	...	27	...	36	...	45	...	54	...	63	...	72	...	81	...	90

The first line of figures gives the regular series, from 1 to 10.

The second reproduces this line doubly; first ascending, from the first figure of 18, and then returning from the second figure of 81.

It follows, from this curious fact, that the half of the numbers which compose this progression represents, in inverse order, the figures of the second half:

$$\begin{array}{ccccccccc}
 9 & . & 18 & . . . & 27 & . . . & 36 & . . . & 45=135=9 & . . & \text{and } 1+3+5=45=9 \\
 90 & . & 81 & . . . & 72 & . . . & 63 & . . . & 54=360=9 & . & \\
 \hline
 99 & & 99 & & 99 & & 99 & & 99 & & 495=18=9
 \end{array}$$

$$\begin{array}{ccccccc}
 \text{So } 9^2=81 & . . . . . & 81^2=7561=18=9 & . . . . . & 9 \times 2=18 & . . & 18^2=324=9 \\
 9 \times 3=27 & . . . & 27^2=729=18=9 & . & 9 \times 4=36 & . . & 36^2=1296=18=9.
 \end{array}$$

And so with every multiple of 9—say 45, 54, 63, 72, &c.

$$\text{Thus } 9 \times 8=72 \dots 72^2=5184=18=9.$$

And further:

$$\begin{array}{cccc}
 \begin{array}{r} 18 \\ 18 \\ \hline 144=9 \\ 18=9 \\ \hline 324=9 \dots 18=9 \end{array} & 
 \begin{array}{r} 27 \\ 27 \\ \hline 189=18=9 \\ 54=9 \\ \hline 729=18=9 \end{array} & 
 \begin{array}{r} 36 \\ 39 \\ \hline 216=9 \\ 108=9 \\ \hline 1296=18=9 \end{array} & 
 \begin{array}{r} 72 \\ 72 \\ \hline 144=9 \\ 504=9 \\ \hline 5184=18=9 \end{array} \\
 \\ 
 \begin{array}{r} 108 \\ 108 \\ \hline 864=18 \\ 108=9 \\ \hline 11664=18=9. \end{array} & & & 
 \end{array}$$

And so the cubes:

$$\begin{array}{ccc}
 \begin{array}{r} 27^2=279 \times 729=18=9 \\ 729 \\ \hline 6561=18=9 \\ 1458=18=9 \\ 5108=9 \\ \hline 531441=18=9 \end{array} & 
 \begin{array}{r} 18^2=324=9 \\ 324 \\ \hline 1296=18=9 \\ 648=18=9 \\ 972=18=9 \\ \hline 104976=27=9 \end{array} & 
 \begin{array}{r} 9^2=81 \dots 81^2=6561=18=9 \\ 6561 \\ \hline 6561=18=9 \\ 39366=27=9 \\ 32805=18=9 \\ 39366=27=9 \\ \hline 43,046,721=27=9 \end{array}
 \end{array}$$

The number 10, or the Denary, is the measure of every thing, and reduces multiplied numbers to unity. Containing all the numerical and harmonic relations, and all the properties of the numbers which precede it, it concludes the Abacus or Table of Pythagoras. To the Mysterious Societies, this number typified the assemblage of all the wonders of the Universe. They wrote it thus 0—that is to say, Unity in the middle of Zero, as the centre of a circle, or symbol of Deity. They saw in this figure every thing that should lead to reflection: the centre, the ray, and the circumference represented to them God, Man and the Universe.

This number was, among the Sages, a sign of concord, love, and

peace. To Masons it is a sign of union and good faith; because it is expressed by joining two hands, or the Master's grip, when the number of fingers gives 10; and it was represented by the Tetractys of Pythagoras.

The number 12, like the number 7, is celebrated in the worship of nature. The two most famous divisions of the heavens, that by 7, which is that of the planets, and that by 12, which is that of the Signs of the Zodiac, are found upon the religious monuments of all the peoples of the Ancient World, even to the remote extremes of the East. Although PYTHAGORAS does not speak of the number 12, it is none the less a sacred number. It is the image of the Zodiac, and consequently that of the Sun, which rules over it.

Such are the ancient ideas in regard to those numbers which so often appear in Masonry, and, rightly understood, as the old Sages understood them, they contain many a pregnant lesson.

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## MEMORY.

BY JAMES B. TAYLOR.

WHEN we review fond Memory's page,  
 And scan each scene so fair and bright,  
 How sweet the solace thence we draw,  
 As each fond object meets our sight.  
 The friend we've lost !—the parent dead !  
 The infant gone before to rest;  
 With countless scenes, which constant rise,  
 Awakening Hope within our breast.

How pleasing are the thoughts that rise  
 With recollection's genial glow,  
 Leading the mind to pierce the skies,  
 And quench our frailties here below.  
 O may we ever cultivate  
 Those holy thoughts which constant rise,  
 To feed the soul with heavenly food,  
 And make us happy here and wise.

NEWARK, N. J., 1857.

## HONORS TO THE DEAD.

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MASONRY honors the memory of the virtuous and good. It mourns their loss, but consoles itself with the reflection that the souls of the great dead are immortal, and that their influences live beyond the grave. Death is dreadful to the man whose all is extinguished with his life; but not to him whose glory and whose influences can never die.

These honors, and the general regard of posterity, are the fit rewards of those who have deserved well of their order, their country, and the world. Not to gratify or please the dead, whose souls are lifted far above such honors, but to do that which it is eminently fit and becoming for ourselves to do, we perform these ceremonies.

A desire for our name to be perpetuated to after-times, by monuments erected by public gratitude, in memory of noble deeds, is a worthy spring of action every where, and, most of all, in a republic; is an inducement to great deeds: and a monument to the memory of a great and good man, is an orator in bronze or marble, teaching glorious lessons to after generations; the silent, but impressive, evidence of his immortal influence; and itself exercising an influence not often inconsiderable upon men's actions, their country's welfare, and the world's destiny. The record of noble actions and heroic devotion is more fitly written on the enduring marble or the pyramid of granite, than on the paper pages of a destructible book. The marble or the granite is itself a book, like those on which the Hierophants of Egypt cut in hieroglyphics the history of the ancient ages. Such monuments regard not alone those to whom they are erected. How noble an office do they not fulfill in making known to future ages that a people or fraternity had loftiness of soul enough to appreciate, honor, and glorify great deeds!

It does not become any one to set little value on the general opinion of his own time, or on the final judgment of posterity. That the desire for fame and reputation is universal and instinctive, proves that it is laudable and proper; for it is a force and power; one of those laws of God which he has been pleased to enact, as part of the great laws of harmony and attraction by which He rules the universe.

But as that judgment and that opinion are not infallible; as the world and posterity may condemn the good, the wise, the disinterested, and decree honors to the bad, the ignorant, and the base; to gain that judgment of approval must not be the only, or even the chief, motive of a Mason's action. For duty is the great law that governs him; to be obeyed, no matter with what result; and his conscience the true judge, from whose judgment there is no appeal, except to God.

A. P.

## THE INEFFABLE WORD.

BY ALBERT G. MACKEY, M. D.

THE Tetragrammaton,\* or Ineffable Word—the Incommunicable Name—is a symbol—for rightly considered it is nothing more than a symbol—that has more than any other (except, perhaps, the symbols connected with sun-worship,) pervaded the rites of antiquity. I know, indeed, of no system of ancient initiation in which it has not some prominent form and place.

But as it was, perhaps, the earliest symbol which was corrupted by the spurious Freemasonry of the Pagans, in their secession from the primitive system of the Patriarchs and ancient Priesthood, it will be most expedient for the thorough discussion of the subject which is proposed in the present paper, that we should begin the investigation with an inquiry into the nature of the symbol among the Israelites.

That name of God, which we, at a venture, pronounce JEHOVAH—although whether this is, or is not, the true pronunciation can now never be authoritatively settled—was ever held by the Jews in the most profound veneration. They derived its origin from the immediate inspiration of the Almighty, who communicated it to Moses as his especial appellation, to be used only by his chosen people, and this communication was made at the Burning Bush, when he said to him: “Thus shalt thou say unto the children of Israel: Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [Jehovah] is my name forever, and this is my memorial unto all generations.”† And at a subsequent period, he still more emphatically declared this to be his peculiar name: “I am *Jehovah*; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of *El Shaddai*; but by my name JEHOVAH was I not known unto them.”‡

It will be perceived, that I have not here followed precisely the somewhat unsatisfactory version of King James’ Bible, which, by translating or anglicizing one name, and not the other, leaves the whole passage less intelligible and impressive than it should. I have retained the original Hebrew for both names. EL SHADDAI, “the Almighty One,” was the name by which he had been heretofore known to the preceding patriarchs; in its meaning it was analogous

\* From the Greek *τετρα*, *four* and *γραμμα*, *letter*, because it is composed of four Hebrew letters. Brande thus defines it: “Among several ancient nations, the name of the mystic number *four*, which was often symbolized to represent the Deity, whose name was expressed by *four letters*.” But this definition is incorrect. The tetragrammaton is not the name of the number *four*, but the word which expresses the name of God in four letters, and is always applied to the Hebrew word only.

† Exodus iii. 15. In our common version of the Bible, the word “Lord” is substituted for “Jehovah,” whence the true import of the original is lost.

‡ Exod. vi. 2, 3.

to ELOHIM, who is described in the first chapter of Genesis as creating the world. But his name of JEHOVAH was now for the first time to be communicated to his people.

Ushered to their notice with all the solemnity and religious consecration of these scenes and events, this name of God became invested among the Israelites with the profoundest veneration and awe. To add to this mysticism, the Kabbalists, by the change of a single letter, read the passage "This is my name for ever," or, as it is in the original, *Zeh shemi Polam*, זה שמי לעלם, as if written *Zeh shemi Polam*, זה שמי לאלם, that is to say, "This is my name to be concealed."

This interpretation, although founded on a blunder, and in all probability an intentional one, soon became a precept, and has been strictly obeyed to this day.\* The word *Jehovah* is never pronounced by a pious Jew, who, whenever he meets with it in Scripture, substitutes for it the word *Adonai* or *Lord*, a practice which has been followed by the translators of the common English version of the Bible with almost Jewish scrupulosity, the word "Jehovah" in the original being invariably translated by the word "Lord."† The pronunciation of the word being thus abandoned, became ultimately lost, as by the peculiar construction of the Hebrew language, which is entirely without vowels, the letters, being all consonants, can give no possible indication to one who has not heard it before, of the true pronunciation of any given word.

To make this subject plainer to the reader who is unacquainted with the Hebrew, I will venture to furnish an explanation which will, perhaps, be intelligible.

The Hebrew alphabet consists entirely of consonants, the vowel sounds having always been inserted orally, and never marked in writing until the "vowel points," as they are called, were invented by the Masorites, some six centuries after the Christian era. As the vowel sounds were originally supplied by the reader while reading, from a knowledge which he had previously received, by means of oral instruction, of the proper pronunciation of the word, he was necessarily unable to pronounce any word which had never before been uttered in his presence. As we know that *Dr.* is to be pro-

\* "The Jews have many superstitious stories and opinions relative to this name, which, because they were forbidden to mention *in vain*, they would not mention *at all*. They substituted *Adonai*, &c., in its room, whenever it occurred to them in reading or speaking, or else simply and emphatically styled it *יהוה*, the Name. Some of them attributed to a certain repetition of this name, the virtue of a charm, and others have had the boldness to assert, that our blessed Savior wrought all his miracles (for they do not deny them to be such) by that mystical use of this venerable name. Leusden says that he had offered to give a sum of money to a very poor Jew at Amsterdam, if he would only once deliberately pronounce the name JEHOVAH; but he refused it by saying, that he did not dare."—*Horæ Solitariae*, vol. i. p. 3.

† The same scrupulous avoidance of a strict translation has been pursued in other versions. For *Jehovah*, the Septuagint substitutes *κύριος*, the Vulgate "*dominus*," and the German "*der Herr*," all equivalent to "the Lord." The French version uses the title "*l'Éternel*." But, with a better comprehension of the value of the word, *Lowth* in his *Isaiah*, the *Swedenborgian* version of the *Psalms*, and some other recent versions, have restored the original name.

nounced *doctor*, and *Cr.* as *creditor*, because we have always heard those peculiar combinations of letters thus enunciated, and not because the letters themselves give any such sound; so the Jew knew from instruction and constant practice, and not from the power of the letters, how the consonants in the different words in daily use were to be vocalized. But as the four letters which compose the word *Jehovah*, as we now call it, were never pronounced in his presence, but were made to represent another word, *Adonai*, which was substituted for it, and as the combination of these four consonants would give no more indication for any sort of enunciation than the combinations *Dr.* or *Cr.* give in our language, the Jew, being ignorant of what vocal sounds were to be supplied, was unable to pronounce the word, so that its true pronunciation was in time lost to the masses of the people.

There was one person, however, who, it is said, was in possession of the proper sound of the letters and the true pronunciation of the word. This was the High Priest, who, receiving it from his predecessor, preserved the recollection of the sound by pronouncing it three times, once a year, on the day of the Atonement, when he entered the holy of holies of the tabernacle or the temple.

If the traditions of Masonry on this subject are correct, the kings, after the establishment of the monarchy, must have participated in this privilege, for Solomon is said to have been in possession of the word, and to have communicated it to his two colleagues at the building of the temple.

This is the word which, from the number of its letters, was called the "tetragrammaton," or four-lettered name, and from its sacred inviolability, the "ineffable" or unutterable name.



The Kabbalists and Talmudists have enveloped it in a host of mystical superstitions, most of which are as absurd as they are incredible, but all of them tending to show the great veneration that has always been paid to it.\* Thus, they say that it is possessed of unlimited powers, and that he who pronounces it shakes heaven and earth, and inspires the very angels with terror and astonishment.

The Rabbins called it "*shem hamphorash*," that is to say, "the name that was declared," and they say that David found it engraved on a stone while digging into the earth.

From the sacredness with which the name was venerated, it was seldom, if ever, written in full, and, consequently, a great many symbols, or hieroglyphics, were invented to express it. One of

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\* In the Talmudical Treatise, *Ma'an Hachochima*, quoted by Stephelin (*Rabbinical Literature*, I. p. 131), we are informed that rightly to understand the *shem hamphorash* is a key to the unlocking of all mysteries. "There," says the treatise, "shalt thou understand the words of men, the words of cattle, the singing of birds, the language of beasts, the barking of dogs, the language of devils, the language of ministering angels, the language of date-trees, the motion of the sea, the unity of hearts, and the murmuring of the tongue—nay, even the thoughts of the reins."

these was the letter *Yod*, or *Yod*, equivalent nearly to the English I, or J, or Y, which was the initial of the word, and it  was often inscribed within an equilateral triangle, thus: ; the triangle itself being a symbol of Deity.

This symbol of the name of God is peculiarly worthy of our attention, since not only is the triangle to be found in many of the ancient religions occupying the same position, but the whole symbol itself is undoubtedly the origin of that hieroglyphic exhibited in the second degree of Masonry, where the explanation of the symbolism being the same, the form of it, as far as it respects the letter, has only been anglicized by modern innovators. In my own opinion, the letter *G*, which is used in the Fellow Craft's degree, should never have been permitted to intrude into Masonry; it presents an instance of absurd anachronism, which would never have occurred if the original Hebrew symbol had been retained. But being there now, without the possibility of removal, we have only to remember that it is in fact but the symbol of a symbol.\*

Widely spread, as I have already said, was this reverence for the name of God; and, consequently, its symbolism, in some peculiar form, is to be found in all the ancient rites.

Thus, the Ineffable Name itself, of which we have been discoursing, is said to have been preserved in its true pronunciation by the Essenes, who, in their secret rites, communicated it to each other only in a whisper, and in such form, that while its component parts were known, they were so separated as to make the whole word a mystery.

Among the Egyptians, whose connection with the Hebrews was more immediate than that of any other people, and where, consequently, there was a greater similarity of rites, the same sacred name is said to have been used as a pass-word for the purpose of gaining admission to their mysteries.

In the Brahminic mysteries of Hindostan the ceremony of initiation was terminated by intrusting the aspirant with the sacred, trilateral name, which was *AUM*, the three letters of which were symbolic of the creative, preservative, and destructive principles of the Supreme Deity, personified in the three manifestations of Brahma, Siva, and Vishnu.† This word was forbidden to be pronounced aloud. It was to be the subject of silent meditation to the pious Hindu.

In the rites of Persia an ineffable name was also communicated to the candidate after his initiation.‡ Mithras, the principal divinity in these rites, who took the place of the Hebrew Jehovah, and rep-

\* The gamma *Γ*, or Greek letter *G*, is said to have been sacred among the Pythagoreans as the initial of *Γεωμετρία* or Geometry.

† Vide OLIVER, *Hist. Init.* p. 68, note.

resented the sun, had this peculiarity in his name, that the numeral value of the letters of which it was composed amounted to precisely 365, the number of days which constitute a revolution of the earth around the sun, or, as they then supposed, of the sun around the earth.

In the mysteries introduced by Pythagoras into Greece, we again find the ineffable name of the Hebrews, obtained doubtless by the Samian Sage during his visit to Babylon.\* The symbol adopted by him to express it was, however, somewhat different, being ten points distributed in the form of a triangle, each side containing four points, as in the annexed figure.

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The apex of the triangle was consequently a single point, then followed below two others, then three, and lastly the base consisted of four. These points were, by the number in each rank, intended, according to the Pythagorean system, to denote respectively the *monad* or active principle of nature, the *duad* or passive principle, the *triad*, or world emanating from their union, and the *quaterniad* or intellectual science; the whole number of points amounting to ten, the symbol of perfection and consummation. This figure was called by Pythagoras, the *tetractys*—a word equivalent in signification to the *tetragrammaton*, and it was deemed so sacred that on it the oath of secrecy and fidelity was administered to the aspirants in the Pythagorean rites.†

Among the Scandinavians, as among the Jewish Kabbalists, the Supreme God who was made known in their mysteries had twelve names, of which the principal and most sacred one was *Alfader*, the Universal Father.

Among the Druids, the sacred name of God was *Hu*,‡ a name which, although it is supposed, by Bryant, to have been intended by them for Noah, will be recognized as one of the modifications of the Hebrew tetragrammaton. It is, in fact, the masculine pronoun in Hebrew, and may be considered as the symbolization of the male, or generative, principle in nature—a sort of modification of the system of Phallic worship.

\* Jamblichus says that Pythagoras passed over from Miletus to Sidon, thinking that he could thence go more easily into Egypt, and that while there he caused himself to be initiated into all the mysteries of Byblos and Tyre and those which were practiced in many parts of Syria, not because he was under the influence of any superstitious motives, but from the fear that if he were not to avail himself of these opportunities, he might neglect to acquire some knowledge in those rites which was worthy of observation. But as these mysteries were originally received by the Phœnicians from Egypt, he passed over into that country, where he remained twenty-two years, occupying himself in the study of geometry, astronomy, and all the initiations of the Gods [*πασας θεων τελετας*] until he was carried a captive into Babylon by the soldiers of Cambyses, and that twelve years afterwards he returned to Samos at the age of sixty years.—*Vit. Pythag.* cap. iii-iv.

† "The sacred words were intrusted to him, of which the Ineffable *TETRACHTYS*, or name of God, was the chief."—OLIVER, *Hist. Init.* p. 109.

‡ "Hu, the mighty, whose history as a patriarch is precisely that of NOAH, was promoted to the rank of the principal demon-god among the Britons; and, as his chariot was composed of rays of the sun, it may be presumed that he was worshiped in conjunction with that luminary, and to the same superstition we may refer what is said of his light and swift course."—DAVIES, *Mythol. and Rites of the Brit. Druids*, p. 110.

This sacred name among the Druids, reminds me of what is the latest, and undoubtedly the most philosophical, speculation on the true meaning, as well as pronunciation, of the ineffable tetragrammaton. It is from the ingenious mind of the celebrated Lanci, and I have already, in another work, given it to the public as I received it from his pupil, and my friend, Mr. Gliddon, the distinguished archæologist. But the results are too curious to be omitted whenever the tetragrammaton is discussed.

In another article, I have very fully alluded to the prevailing sentiment among the ancients, that the Supreme Deity was bisexual, or hermaphrodite, including in the essence of his being the male and female principles, the generative and prolific powers of nature. This was the universal doctrine in all the ancient religions, and was very naturally developed in the symbol of the *phallus* and *cteis* among the Greeks, and in the corresponding one of the *lingam* and *yoni* among the Orientalists; from which symbols, the masonic *point within a circle* is a legitimate derivation. They all taught that God, the Creator, was both male and female.

Now, this theory is undoubtedly unobjectionable on the score of orthodoxy, if we view it in the spiritual sense, in which its first propounders must necessarily have intended it to be presented to the mind; and not in the gross, sensual meaning in which it was subsequently received. For, taking the word *sex*, not in its ordinary and colloquial signification, as denoting the indication of a particular physical organization, but in that purely philosophical one which alone can be used in such a connection, and which simply signifies the mere manifestation of a power, it is not to be denied that the Supreme Being must possess in himself, and in himself alone, both a generative and a prolific power. This idea, which was so extensively prevalent among all the nations of antiquity,\* has also been traced in the tetragrammaton, or name of Jehovah, with singular ingenuity, by Lanci, and, what is almost equally as interesting, he has, by this discovery, been enabled to demonstrate what was, in all probability, the true pronunciation of the word.

In giving the details of this philological discovery, I will endeavor to make it as comprehensible as it can be made to those who are not critically acquainted with the construction of the Hebrew language; those who are, will at once appreciate its peculiar character, and will excuse the explanatory details, of course unnecessary to them.

The ineffable name, the tetragrammaton, the shem hamphorash—for it is known by all these appellations—consists of four letters, *yod, heh, vau, and heh*, forming the word יהוה. This word, of course,

\* "All the male gods (of the ancients) may be reduced to one, the generative energy; and all the female to one, the prolific principle. In fact, they may all be included in the one great Hermaphrodite, the ἀρρενοθηλὴς; who combines in his nature all the elements of production, and who continues to support the vast creation which originally proceeded from his will."—RUSSELL'S *Connection*, i. p. 402.

in accordance with the genius of the Hebrew language, is read, as we would say, backward, or from right to left, beginning with *yod*, [י], and ending with *heh* [ה].

Of these letters, the first, *yod* [י], is equivalent to the English *i* pronounced as *e* in the word *machine*.

The second and fourth letter, *heh* [ה], is an aspirate, and has here the sound of the English *h*.

And the third letter, *vau* [ו], has the sound of open *o*.

Now, reading these four letters, י or I, ה or H, ו or O, and ה or H, as the Hebrew requires, from right to left, we have the word יהוה, equivalent in English to IH-OH, which is really as near to the pronunciation as we can well come, notwithstanding it forms neither of the seven ways in which the word is said to have been pronounced, at different times, by the patriarchs.\*

But, thus pronounced, the word gives us no meaning, for there is no such word in Hebrew as *ihoh*; and, as all the Hebrew names were significative of something, it is but fair to conclude that this was not the original pronunciation, and that we must look for another which will give a meaning to the word. Now, Lanci proceeds to the discovery of this true pronunciation, as follows:

In the Kabbala, a hidden meaning is often deduced from a word by transposing or reversing its letters, and it was in this way that the Kabbalists concealed many of their mysteries.

Now, to reverse a word in English is to read its letters from *right to left*, because our normal mode of reading is from *left to right*. But in Hebrew the contrary rule takes place, for there the normal mode of reading is from *right to left*; and therefore, to reverse the reading of a word, is to read it from *left to right*.

Lanci applied this kabbalistic mode to the tetragrammaton, when he found that IH-OH, being read reversely, makes the word HO-HI.†

But in Hebrew, *ho* is the masculine pronoun, equivalent to the English *he*; and *hi* is the feminine pronoun, equivalent to *she*: and therefore, the word HO-HI, literally translated, is equivalent to the English compound HE-SHE—that is to say, the Ineffable Name of God in Hebrew, being read kabbalistically, includes within itself the male and female principle, the generative and prolific energy of creation; and here we have, again, the widely-spread symbolism of the phallus and the cteis, the lingam and the yoni, or their equivalent, the point within a circle, and another pregnant proof of the connection between Freemasonry and the ancient mysteries.

And here, perhaps, we may begin to find some meaning to the hitherto incomprehensible passage in Genesis (i. 27):—"So God created man *in his own image, in the image of God*, created he him;

\* It is a tradition, that it was pronounced in the following seven different ways by the patriarchs, from Methuselah to David, viz:—*Juha*, *Jeva*, *Jova*, *Jewo*, *Jevoh*, *Johe* and *Jehovah*. In all these words the J is to be pronounced as Y, the a as ah, the e as a, and the v as w.

† The t is to be pronounced as e, and the whole word as if spelled in English *ho-he*.

*male and female* created he them." They could not have been "in the image" of IHOH, if they had not been "male and female."

The Kabbalists have exhausted their ingenuity and imagination in speculations on this sacred name, and some of their fancies are really sufficiently interesting to repay an investigation. Sufficient, however, has been here said to account for the important position that it occupies in the masonic system, and to enable us to appreciate the symbols by which it has been represented.

The great reverence, or indeed the superstitious veneration, entertained by the ancients for the name of the Supreme Being, led them to express it rather in symbols or hieroglyphics than in any word at length.

We know, for instance, from the recent researches of the archæologists, that in all the documents of the ancient Egyptians, written in the demotic or common character of the country, the names of the gods were invariably denoted by symbols, and I have already alluded to the different modes by which the Jews expressed the tetragrammaton. A similar practice prevailed among the other nations of antiquity. Freemasonry has adopted the same expedient, and the Grand Architect of the Universe, whom it is the usage, even in ordinary writing, to designate by the initials G.:A.:O.:T.:U.:, is accordingly presented to us in a variety of symbols, three of which particularly require attention. These are the letter *G*, the equilateral triangle, and the All-Seeing Eye.

Of the letter *G* I have already spoken. A letter of the English alphabet can scarcely be considered an appropriate symbol of an institution which dates its organization and refers its primitive history to a period long anterior to the origin of that language. Such a symbol is deficient in the two elements of antiquity and universality which should characterize every masonic symbol. There can, therefore, be no doubt that, in its present form, it is a corruption of the old Hebrew symbol, the letter *yod*, by which the sacred name was often expressed. This letter is the initial of the word *Jehovah*, or *Ihoh*, as I have already stated, and is constantly to be met with in Hebrew writings as the symbol or abbreviation of *Jehovah*, which word, it will be remembered, is never written at length. But because *G* is, in like manner, the initial of *God*, the equivalent of *Jehovah*, this letter has been incorrectly, and, I cannot refrain from again saying, most injudiciously, selected to supply, in modern lodges, the place of the Hebrew symbol.

Having, then, the same meaning and force as the Hebrew *yod*, the letter *G* must be considered, like its prototype, as the symbol of the life-giving and life-sustaining power of God, as manifested in the meaning of the word *Jehovah*, or *Ihoh*, the generative and prolific energy of the Creator.

The *All-Seeing Eye* is another, and a still more important, symbol of the same great Being. Both the Hebrews and the Egyptians

appear to have derived its use from that natural inclination of figurative minds to select an organ as the symbol of the function which it is intended peculiarly to discharge. Thus, the foot was often adopted as the symbol of swiftness, the arm of strength, and the hand of fidelity. On the same principle, the open eye was selected as the symbol of watchfulness, and the eye of God as the symbol of divine watchfulness and care of the Universe. The use of the symbol in this sense is repeatedly to be found in the Hebrew writers. Thus, the Psalmist says (Ps. xxxiv. 15): "The eyes of the Lord are upon the righteous and his ears are open to their cry," which explains a subsequent passage (Ps. cxxi. 4), in which it is said: "Behold he that keepeth Israel shall neither slumber nor sleep."\*

On the same principle, the Egyptians represented Osiris, their chief deity, by the symbol of an open eye, and placed this hieroglyphic of him in all their temples. His symbolic name, on the monuments, was represented by the eye accompanying a throne, to which was sometimes added an abbreviated figure of the god, and sometimes what has been called a hatchet, but which, I consider, may as correctly be supposed to be a representation of a square.

The All-Seeing Eye may, then, be considered as a symbol of God manifested in his omnipresence—his guardian and preserving character—to which Solomon alludes in the Book of Proverbs (xv. 3), when he says: "The eyes of Jehovah are in every place, beholding (or as it might be more faithfully translated, watching) the evil and the good." It is a symbol of the Omnipresent Deity.

The *triangle* is another symbol which is entitled to our consideration. There is, in fact, no other symbol which is more various in its application or more generally diffused throughout the whole system of both spurious and pure Freemasonry.

The equilateral triangle appears to have been adopted by nearly all the nations of antiquity as a symbol of the Deity.

Among the Hebrews, it has already been stated that this figure, with a *yod* in the centre, was used to represent the tetragrammaton, or ineffable name of God.

The Egyptians considered the equilateral triangle as the most perfect of figures and a representative of the great principle of animated existence, each of its sides referring to one of the three departments of creation—the animal, the vegetable, and the mineral.

\* In the Apocryphal "Book of the Conversation of God with Moses on Mount Sinai," translated by the Rev. W. CURSON from an Arabic MS. of the fifteenth century, and published by the Philobiblon Society of London, the idea of the eternal watchfulness of God is thus beautifully allegorized:

"Then Moses said to the Lord, O Lord, dost thou sleep or not? The Lord said unto Moses, I never sleep: but take a cup and fill it with water. Then Moses took a cup and filled it with water, as the Lord commanded him. Then the Lord cast into the heart of Moses the breath of slumber; so he slept, and the cup fell from his hand, and the water which was therein was spilled. Then Moses awoke from his sleep. Then said God to Moses, I declare by my power, and by my glory, that if I were to withdraw my providence from the heavens and the earth, for no longer a space of time than thou hast slept, they would at once fall to ruin and confusion, like as the cup fell from thy hand."

The symbol of universal nature among the Egyptians was the right-angled triangle, of which the perpendicular side represented Osiris, or the male principle; the base, Isis, or the female principle; and the hypotenuse, their offspring, Horus, or the world emanating from the union of both principles.

All this, of course, is nothing more nor less than the phallus and cteis, or lingam and yoni, under a different form.

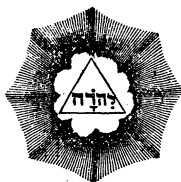
The symbol of the right-angled triangle was afterward adopted by Pythagoras when he visited the banks of the Nile; and the discovery which he is said to have made in relation to the properties of this figure, but which he really learned from the Egyptian priests, is commemorated in Masonry by the introduction of the forty-seventh problem of Euclid's First Book, among the symbols of the third degree. Here the same mystical application is supplied as in the Egyptian figure, namely: that the union of the male and female, or active and passive principles of nature, has produced the world. For the geometrical proposition being—that the squares of the perpendicular and base are equal to the square of the hypotenuse—they may be said to produce it in the same way, as Osiris and Isis are equal to, or produce the world.

Thus the perpendicular—Osiris, or the active, male principle—being represented by a line whose measurement is 3; and the base—Isis, or the passive, female principle—by a line whose measurement is 4; then their union, or the addition of the squares of these numbers, will produce a square whose root will be the hypotenuse, or a line whose measurement must be 5. For the square of 3 is 9, and the square of 4 is 16, and the square of 5 is 25; but 9 added to 16 is equal to 25: and thus, out of the addition, or coming together of the squares of the perpendicular and base, arises the square of the hypotenuse, just as, out of the coming together, in the Egyptian system, of the active and passive principles, arises, or is generated, the world.

In the mediæval history of the Christian church, the great ignorance of the people, and their inclination to a sort of materialism, led them to abandon the symbolic representations of the Deity, and to depict the Father with the form and lineaments of an aged man; many of which irreverent paintings, as far back as the twelfth century, are to be found in the religious books and edifices of Europe.\* But, after the period of the renaissance, a better spirit and a purer taste began to pervade the artists of the church, and thenceforth the Supreme Being was represented only by his name—the tetragrammaton—incribed within an equilateral triangle, and placed within a circle of rays. Didron, in his invaluable work on Christian Icono-

\* I have in my possession a rare copy of the Vulgate Bible, in black letter, printed at Lyons in 1522. The frontispiece is a coarsely executed wood cut, divided into six compartments, and representing the six days of the creation. The Father is, in each compartment, pictured as an aged man engaged in his creative task.

graphy, gives one of these symbols, which was carved on wood in the seventeenth century, of which I annex a copy.



But even in the earliest ages, when the Deity was painted or sculptured as a personage, the nimbus, or glory, which surrounded the head of the Father, was often made to assume a triangular form. Didron says, on this subject: "A nimbus, of a triangular form, is thus seen to be the exclusive attribute of the Deity, and most frequently restricted to the Father Eternal. The other persons of the trinity sometimes wear the triangle, but only in representations of the trinity, and because the Father is with them. Still, even then, beside the Father, who has a triangle, the Son and the Holy Ghost are often drawn with a circular nimbus only."\*

The triangle has, in all ages and in all religions, been deemed a symbol of Deity.

The Egyptians, the Greeks, and the other nations of antiquity, considered this figure, with its three sides, as a symbol of the creative energy displayed in the active and passive, or male and female, principles, and their product, the world; the Christians referred it to their dogma of the trinity as a manifestation of the Supreme God; and the Jews and the primitive masons to the three periods of existence included in the signification of the tetragrammaton—the past, the present, and the future.

In the higher degrees of Masonry, the triangle is the most important of all symbols, and most generally assumes the name of the *Delta*, in allusion to the fourth letter of the Greek alphabet, which is of the same form and bears that appellation.

The Delta, or mystical triangle, is generally surrounded by a circle of rays, called a "glory." When this glory is distinct from the figure, and surrounds it in the form of a circle (as in the example just given from Didron), it is then an emblem of God's eternal glory. When, as is most usual in the masonic symbol, the rays emanate from the centre of the triangle, and, as it were, enshroud it in their brilliancy, it is symbolic of the Divine Light. The perverted ideas of the Pagans referred these rays of light to their Sun-God and their Sabian worship.

But the true masonic idea of this glory is, that it symbolizes that

\* *Christian Iconography*, MILLINGTON'S trans., vol. i. p. 59.

Eternal Light of Wisdom which surrounds the Supreme Architect as with a sea of glory, and from him, as a common centre, emanates to the universe of his creation, and to which the prophet Ezekiel alludes in his eloquent description of Jehovah: "And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins, even upward, and from his loins even downward, I saw, as it were, the appearance of fire, and it had brightness round about."—Ch. 1, v. 27.

Dante has also beautifully described this circumfused light of Deity:

"There is in heaven a light whose goodly shine  
Makes the Creator visible to all  
Created, that in seeing him, alone  
Have peace; and in a circle spreads so far,  
That the circumference were too loose a zone  
To girdle in the sun."

On a recapitulation, then, of the views that have been advanced in relation to these three symbols of the Deity which are to be found in the masonic system, we may say that each one expresses a different attribute.

The letter *G* is the symbol of the self-existent Jehovah.

The *All-Seeing Eye* is the symbol of the omnipresent God.

The *triangle* is the symbol of the Supreme Architect of the Universe—the Creator—and, when surrounded by rays of glory, it becomes a symbol of the Architect and bestower of light.

And now, after all, is there not in this whole prevalence of the name of God, in so many different symbols, throughout the masonic system, something more than a mere evidence of the religious propensities of the institution? Is there not behind this a more profound symbolism, which constitutes, in fact, the very essence of Freemasonry? "The names of God," said a learned theologian at the beginning of this century, "were intended to communicate the knowledge of God himself. By these, men were enabled to receive some scanty ideas of his essential majesty, goodness and power, and to know both whom we are to believe, and what we are to believe, of him."

And this train of thought is eminently applicable to the admission of the name into the system of Masonry. With us, the name of God, however expressed, is a symbol of DIVINE TRUTH, which it should be the incessant labor of a mason to seek.

But the development of this symbolism of the Ineffable Name is so intimately connected with that of the last word, that they cannot be considered separately. The discussion of this latter topic must, however, be reserved for a future occasion.

## GRAND LODGE OF CALIFORNIA.

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THE Grand Lodge of California met at Sacramento on the 12th of May, 1857, with a representation, on the first day, of sixty-nine lodges, which was subsequently increased.

The address of the Grand Master, Bro. W. H. Howard, is of unusual length and unusual ability. We have seldom seen as able a document emanating from the presiding officer of any Grand Lodge. While congratulating the Craft on the general harmony which has prevailed in the jurisdiction during the past year, he mentions a few cases where it appears to have been disturbed, and where it has been found necessary to exercise a wholesome discipline for the removal of the evil.

His remarks on the subject of affiliations and initiations are dictated by a sound spirit of prudence. Like every Grand Master and every Committee of Foreign Correspondence who have spoken for the last ten years, he feels the impending danger of too indiscriminate an accession to our ranks. And, therefore, he confesses that he is more pleased at hearing of a long list of applications than one of initiations, because the former indicates the return of brethren who once withdrew from us, to the discharge of their duties, while the latter is always accompanied with the doubt whether these untried candidates will prove worthy additions to our ranks; and hence he says: "I would rather hear of the affiliation of one worthy applicant than of the initiation of a score of candidates."

In answer to the question, how this danger of an indiscriminate accession to our ranks is to be avoided, he replies by repeating the advice so often given by others, that the black ball must be boldly used. But his language on this subject is well worth copying:

"How shall we avert the impending danger? How remedy the evil which an indiscriminate accession to our ranks is threatening to bring upon us? There is but one method, and that is to *do our duty*, mildly but firmly, and *without fear or favor*. If bad men, or men of doubtful repute, apply to us for a recommendation to the lodge, let them be told that the institution will not suit their habits or their tastes, and that they cannot expect to find enjoyment where they can find no affinities to lead to it. As well might Satan seek to find true enjoyment in Paradise, as for an unworthy man to seek for it in a pure and well governed lodge. Be punctual in attendance upon the regular meetings of your lodge, in order that no candidate may ever be balloted for without a white or black ball passing through your own hands; and reject the applicant, without hesitation, if there is the remotest doubt as to his character and standing, or if he is deficient in one single qualification, be it what it may. We have the choice of the material of the world, and there is no excuse for working with

that which is unfit, or even indifferent, when we have only to refuse to have any thing to do with it, to insure a plentiful supply of the best. Unworthy men will apply far less frequently to our lodges, when they learn that there are no associations within suited to their tastes, and that the probabilities are all in favor of the door being closed against them."

The Grand Master speaks of the "side degrees" in strong terms of condemnation, and very justly characterizes them as being "generally as worthless as their ceremonies are ridiculous and absurd." But he does not recommend any legislative enactments for their extirpation, for the very excellent reason that there is, in point of fact, no such connection between them and Masonry as to authorize the interposition against them of masonic law. But the remedy which he proposes is, it seems to us, the only one that can be at all expected to succeed in stripping Masonry of these "parasitical appendages." It is to place the means of information, of a useful and unexceptionable character, within the reach of all, by the establishment of lodge libraries filled with choice standard works, and by encouraging the dissemination of useful information among the brethren." In this way a healthy tone of masonic feeling and sentiment will be created, and masons, finding something of more value to be studied in their order, will at once abandon the cultivation of the side degrees, as men going into the active business and pursuits of life at once abandon the trifling sports and plays of childhood. Among the other evils to which the Grand Master invites the attention of the craft are the following: an inordinate desire for official station in the lodge and the almost rebellious dissatisfaction sometimes manifested by the defeated aspirant when he finds his brethren have placed a lower estimate upon his qualifications than he had himself—the use of abusive epithets or other improper language by one mason to another—and the indulgence in profane language and the irreverent use of the Divine Name.

Upon the whole, this address of Bro. Howard will be found a valuable masonic document, full of excellent suggestions, replete with wholesome advice, and reflecting great credit on himself as well as on the jurisdiction from which it emanates. California is one of our youngest Grand Lodges, but if we may judge of the amount of talent she possesses from this specimen, we are led to infer that she has made rapid progress in masonic knowledge during her brief career.

An application having been made by a lodge for permission to re-ballot on the petition of a Fellow Craft for advancement, it was refused by the Grand Lodge on the ground that "the application of Apprentices or Fellow Crafts for advancement should, after they have been once rejected by ballot, be governed by the same principles which regulate the ballot on petitions for initiation, and which require a probation of one year."

This seems to us a singular decision of masonic law. If the reasons which prevent the advancement of an Apprentice or Fellow Craft to a higher degree, are of such a nature as to warrant the delay of one year, it is far better to prefer charges against the petitioner, and to give him the opportunity of a fair and impartial trial. In many cases, a candidate for advancement is retarded in his progress from an opinion, on the part of the lodge, that he is not yet sufficiently prepared for promotion, by a knowledge of the preceding degree—an objection which may sometimes be removed before the recurrence of the next monthly meeting. In such a case, a decision like that of the Grand Lodge of California would be productive of manifest injustice. We hold it to be a better rule, that the candidate for advancement has a right to apply at every regular meeting, and that whenever any moral objection exists to his taking a higher degree, it is better to present these objections in the form of charges, and test their truth by an impartial trial. To this, too, we think that the candidate is entitled on all the principles of justice.

A report was also concurred in which sets forth the strange doctrine that "it is not absolutely necessary that the Master of a lodge should have previously served as a Warden." This is in direct violation of the fourth Old Charge, which expressly says: "No Brother can be a Master until he has acted as a Warden." Such ever has been the doctrine, not simply "of many enlightened masons," as the Committee say, but of the whole body of the craft. We do not recollect to have ever heard it disputed before.

The Grand Lodge have also adopted a regulation in relation to the right of visit, which they refused to declare an *absolute* right, but which they have decided may be refused at the discretion of the Master, on good and sufficient objection being made. We have no doubt that this is a correct expression of the law on this subject.

The report of the Committee on Foreign Correspondence, which was prepared by Bro. Abell, the Grand Secretary, is an admirable document, giving a very comprehensive view of the condition of Masonry in other jurisdictions for the past year. Some of his remarks are well worth copying. On the subject of masonic colleges he says:

"The experience derived from reading the proceedings of Missouri convinces us more and more each year of the inexpediency of attempting, by means of 'Masonic Colleges,' so called, to advance the cause of education. There are few states now in the Union where free primary schools do not exist in every neighborhood, and thus the common branches of education are open, without cost, to all. If it be desired to assist a mason's son or daughter further, there is little doubt that it can be done at a much less expense by sending them to some one of the hundreds of institutions of learning already in existence, than by attempting to organize, endow, and manage one ourselves."

This is sound doctrine, well supported by experience, and will, we trust, have due weight. In fact we are glad to see that the mania for "masonic colleges"—undoubtedly the most ineffectual way in which a Grand Lodge can waste its educational charities—is receiving on every side the condemnatory voices of the fraternity.

On the subject of over-legislation in Grand Lodges, Bro. Abell is stringently severe, and deservedly so. He is commenting on a resolution adopted by the Grand Lodge of Alabama, which declares "that the retail traffic in alcoholic drinks is demoralizing in its tendency," &c., and after inferentially suggesting that the *wholesale* traffic was just as liable to denunciation as the *retail*, he proceeds to say:

"We quote this only to point out the frequency of this kind of legislation in Grand Lodges—the grave enactment of the commonest truisms, without the faintest shadow of that mandatory and penal character, which alone could make them of any use. Some well-meaning and most zealous brother, more anxious, perhaps, to do good than skilled in the method of accomplishing it, or it may be a little desirous to see his name in the published proceedings in juxtaposition with a moral sentiment, offers a resolution involving simply the assertion of the most palpable truth, and the Grand Lodge, good-naturedly, most solemnly resolves that it is really true."

All such legislation he very justly stigmatizes as "legislating for Buncombe." We heartily concur with Bro. Abell in these views. The truth is weakened rather than strengthened by unnecessary repetition, and over-legislation is infinitely worse than no legislation at all. Nine tenths of these resolutions, thus enunciating truisms which nobody has ever denied, are not worth the time and paper occupied by the Grand Secretary in recording them.

The rapid progress of Masonry in California is not more astonishing than pleasing to the craft. In April, 1850, the Grand Lodge was organized with four lodges. Now, after the lapse of only seven years, there are under its jurisdiction 113 lodges and 5,017 masons, with 903 initiations during the past year. Its progress in intellectual, as well as in numerical strength, may be safely determined from the reports of the Grand Master and Grand Secretary, to which we have been referring.

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To learn, to attain knowledge, to be wise, is a necessity for every truly noble soul; to teach, to communicate that knowledge, to share that wisdom with others, and not churlishly to lock up his exchequer, and place a sentinel at the door, to drive away the needy, is equally an impulse of a noble nature and the worthiest work of man.

## GRAND LODGE OF MISSOURI.

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THE Grand Lodge of Missouri met at the city of St. Louis, on the 25th of May, with a representation, on the first day, of seventy-eight lodges.

Our old friend, Bro. Melody, presented the Grand Lodge with a piece of the "Charter Oak" of Hartford, to be wrought into a gavel, to be used hereafter at the annual communications. Since the presentation of portions of this historical tree, to the delegates, at the General Grand Chapter, who met in Hartford on last September, it has become quite fashionable to make such donations to Grand Lodges. We confess that we do not see the exact connection that exists between the Charter Oak of Connecticut and Freemasonry. It was suggested at Hartford that it might be found in the fact that the oak had been for many years the faithful depository of an important secret. The reason is a fanciful one, but it is better than giving none, which will be the case if we reject it.

The address of the Grand Master, Bro. Sharp, is a plain, practical document, almost entirely occupied with a review of the condition of the masonic college. He speaks very despondingly of this institution, and comes at length to the following conclusion, which we quote at length, it being an indorsement of the views we have long entertained, that Grand Lodges have no business to meddle with colleges:

"So far as I have been able to ascertain, there is almost a universal dissatisfaction, on the part of Subordinate Lodges, in relation to this matter, and a strong determination to withhold any further assistance in the way of endowing and sustaining it. I would, my brethren, that the responsibility of making some suggestions or recommendations in relation to this matter rested upon some one else. I have, in this Grand Lodge, labored in an humble way to sustain the institution, and have thought it could be done. I have looked upon it as one of the noblest charities of Masonry in this state. I have felt an honest pride in its prospects of success; but the conviction is at last forced upon me that it cannot succeed, and that it will be better for this Grand Lodge to make some disposition of the matter. I am fully satisfied that many of the Subordinate Lodges will surrender their charters before they will submit to be further taxed on its account."

We have long entertained the opinion that colleges were only capable of becoming dead weights in the Grand Lodges who unhappily undertake to establish them. Kentucky has long since found this to be the case, and will never forget the lesson it has derived from the fate of Funk Seminary. Missouri, now, is coming to the same conclusion; and, entangled as she is, with the cords that tie

her to a failing institution, she has at length determined to free herself by boldly cutting the knot. The following resolution was adopted by a large majority:

“That the Board of Curators be directed to receive proposals for the disposal of the college grounds, buildings, and furniture, to such association or college as will purchase the same, carry on the college, and redeem all the paid-up scholarships, and that said proposals be reported to the next Grand Lodge.”

Some idea may be obtained of the way in which masonic colleges carry out the great design of educating the poor, from the fact, stated by the Grand Master, that, during the past year, eight beneficiaries of the Grand Lodge have been educated, at an expense of five thousand two hundred dollars—equivalent to more than six hundred and fifty dollars for each. Masonic colleges are great evils. Grand Lodges should confine themselves to their legitimate sphere—that of legislating for the craft; and the labor of educating orphans should be intrusted to the Subordinate Lodges, who can far better perform the duty, by paying for the schooling of their beneficiaries at other schools, than by incumbering themselves with all the cares and perplexities of a school of their own. Such is now beginning to be the views of the most enlightened masons in our country.

A memorial was read from a lodge, requesting permission to confer the third degree on a Fellow Craft who *had lost both hands* by the accidental discharge of a cannon. The request was, of course, refused; and the lodge should have been ashamed to make it. We must not wonder if, some day, a lodge asks for leave to initiate a “worthy citizen” who has lost his head! Is it not strange that lodges will make such blunders, while the plain letter of the law is staring them in the face, so written that he who runs may read?

But on this subject of the ignorance, among masons, of masonic law, the Grand Master makes some remarks, which are of great interest to masonic editors, as well as to presiding officers:

“Since the last meeting of the Grand Lodge, I have received many communications from members of Subordinate Lodges, in regard to masonic usage and law, all of which I have endeavored to answer; and I now allude to this matter, in the hope of calling the attention of the brethren throughout the state to the amount of trouble and inconvenience they are subjecting the person who fills the office of Grand Master. I am satisfied that few of the communications would have been written, had the brothers examined the by-laws and proceedings of this Grand Lodge, which are always within their reach; and I earnestly hope that this public allusion may have the effect of inducing the brethren hereafter to familiarize themselves with these laws, which are open to the inspection of all, and with which all masons are supposed to be acquainted.”

There is no more vexatious annoyance imposed on masonic editors, who, of course, are supposed to know every thing, than that of replying to silly questions of law and usage. Of course, every mason is ready, cheerfully, to communicate instruction, when the instruction sought is worth the trouble of communicating, or cannot be obtained by any reasonable research of the inquirer. But, to reply to questions which relate to the very alphabet of masonic law, with which a mason of six months' standing should be acquainted, is a needless waste of time, labor, and postage, which we would all willingly avoid.

We have almost stood up "solitary and alone," in defence of the doctrine, that a Grand Lodge has the right to restore to membership in a lodge, as well as to the rights and privileges of Masonry. At length the Grand Lodge of Missouri has come up to our aid, and, in the following resolution it has adopted the doctrine:

"Resolved, That Middletown Lodge, No. 50, be required to obey the edicts of this Grand Lodge, in the matter of Bro. Parker, by at once restoring him to all the privileges of membership in said lodge, or that their charter be immediately arrested."

The principle, then, is now admitted by Missouri, that when a lodge has wrongfully deprived a mason of his membership, the Grand Lodge may interpose and redress the wrong by restoring him to his rights, of which he had been unjustly deprived. This is the principle for which we have always contended, and the reasons for which we have laid down at length in our "Principles of Masonic Law." For this support of Missouri we are thankful; but the doctrine, we believe, will yet become universal. *Magna est veritas et prevalebit.*

That excellent Grand Secretary, Bro. O'Sullivan, has made out an admirable statistical table, the results of which will be found in our "Tidings from the Craft."

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THE GRADATION OF ANGELS.—We find, as far as credit is to be given to the celestial hierarchy of that supposed Dionysius, the senator of Athens, the first place or degree is given to the angels of love, which are termed Seraphim; the second to the angels of light, which are termed Cherubim; and the third and so following places to thrones, principalities and the rest, which are all angels of power and ministry; so as the angels of knowledge and illumination are placed before the angels of office and domination.—BACON, *Advancement of Learning.*

## THE OUTER AND THE INNER TEMPLE.

BY W. P. STRICKLAND, D. D.

THAT great exhibition of art—the glory of all ages, and unsurpassed in magnificence by any other reared by the hand of man, the temple of King Solomon—had its outer and inner courts, both of which were in the highest sense emblematical of its design. Like its Divine Author, who is the Creator of all men, and “hath made of one blood all nations and fixed the bounds of their habitation,” it was designed for all, yet not *alike* for all. The first apartment of the sacred inclosure was open to all nations; beyond this, and advancing inward, was the court of the Israelites, into which no other nation was permitted to enter, and only the males of the Jewish, the women having an apartment allotted to themselves. Still beyond was the court of the Levites and priests, and in the center of all the sanctuary or temple-proper, divided into what was denominated *the holy* and *the most holy place*. Ministering priests were alone admitted into the former, while none but the High Priest could withdraw the vail of the latter, and that only once a-year. Between the cherubim, over the Ark of the mercy-seat, the mysterious unapproachable glory of the Divine Shekinah poured its effulgence. From this ever-present oracle went out through the High Priest to those in the Sanctuary and the outer courts, and through the assembled thousands to the outside world, the revelations of Jehovah. To the construction of this temple, and its significant design, Masonry traces its origin and derives all its principles and teachings. Its mysteries—unlike those of Osiris and Isis in Egypt, and those of Eleusis in Greece—are open to all of every nation who are found worthy and well qualified to receive them.

As it was in the temple and its worshipers, so is it in Masonry. There are many of those who get within the sacred inclosure who never penetrate beyond its outer court, and are, to all intents and purposes, outer-court worshipers. The mere external form is all they see and all they know; the spirit and power are either entirely beyond their perception, or they possess no inclination to advance beyond these outward signs and symbols.

The design of the masonic institution is to form a character according to a model embracing all the cardinal virtues; and where this design is not carried out, the defect will be so apparent as to destroy all claims to the designation of a true mason. It is not enough that the outer court of the temple of Masonry be entered, that the obligations to be good and true are taken at its altar, and that the profession be assumed; this is but the beginning, the mere

laying of the corner-stone. But as the foundation is not the structure, though bearing an essential relation to it, so the entrance upon a masonic life is important as a beginning, but it is not the pursuit and the goal. The regulation of the life and the cultivation of every virtue that adorns humanity becomes the duty of all who bear the name of mason, and he betrays his trust and belies his profession whose constant aim is not to form an erect and solid character. As the plumb, the level, and the square are essential to the most experienced and skillful architect in the construction of an edifice, so an observance of rules is essential to the erection of a masonic character. Many are only attracted by the outer adornments of the temple. They admire its form and symmetry, gaze with rapture on its pillars and voluted columns and minarets, but the inner apartments attract them not. The objects of thought and study with which they abound would require too much of their time, and tax them with efforts for which their sluggish souls have no inclination. Many are the outward worshipers in the masonic temple. They make the profession and bear the name, and when mere display is all, are found foremost in the ranks. For them the hours of labor are wearisome and painful, but the announcement of refreshment is a sound ever welcome, filling them with delight.

To such as are not determined fully to work out a masonic character, the gates of the temple should for ever be closed. Over them should be inscribed, "There is no royal road to Masonry," and to all such as are not willing to work their way through all the rough and difficult passages, the frowning sentence, in letters of fire, "*procul, Oprocul, este profani*," should, like the flaming sword at the gate of Eden, for ever forbid their approach. Every step should be characterized by true deliberation, and the whole progress marked by a proficiency worthy of the great work in which they are engaged. As no stone could go into the holy temple until it was wrought to the inflexible requirements of the plumb, the level, and the square, so no one should be allowed to take a position in the masonic temple until he came up to all the requirements of the masonic code.

These thoughts were suggested by seeing, at the residence of our distinguished and most worthy Bro. Orr, Twenty-first street, N. Y., a block of Jerusalem marble, taken from the subterranean quarry immediately underneath the ancient site of the Holy Temple, "hewed, squared, marked, and numbered" by one of the craft of Hiram upward of 2,000 years ago. This square block is about a cubit and a half long and a cubit thick, and was sent by our worthy Bro. Brown, of the American Legation at Constantinople, to Bro. Orr, to be presented by him to the Grand Lodge of New York. How impressively this perfect ashlar speaks to a mason, and what hallowed associations are connected with it as it leads us back and brings us, as it were, in connection with the past!

... ΠΙΣΤΑ ...

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BY GILES F. YATES.

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WE will not "faint nor weary" in well doing,  
Nor e'er betray the trust which is assign'd us;  
Nor will we cease the good we crave pursuing,  
Nor look behind us.

Tho' Error's clouds are o'er our path careering,  
And falsehood utters loud its hollow thunder,  
Their sombre pall, TRUTH's sunlight spirit-cheering,  
Will cleave asunder!

Who cannot *rule*, to *ruin* may endeavor,  
Or raise distrust, that monster hydra-headed,  
In thoughtless hearts; which to *new* IDOLS ever  
Love to be wedded.

To hate and envy we have breathed defiance—  
Our hearts are laid on love's most sacred altar:  
Led by those twin *fire-pillars*, TRUTH and SCIENCE,  
We cannot falter.

We will be *workers* in the field before us  
With cheerfulness, nor deem the task a burden;  
And when success, tho' small, at times smiles o'er us,  
Be that our guerdon!

## HORÆ ESOTERICÆ.

"QUI CAPIT, ILLE SAPIT." "Denen die es verstehen."

BY GILES F. YATES.

NO. I.

### MUSIC AND DANCING.

"JA-BAL found out geometry, he divided flocks of sheep, and built the first house of timber and stone. Jabal found out the art of MUSIC, and was the father of all those who handle the harp."—OLD RECORD.

"Praise God in his sanctuary: praise him in the *firmament of his power*. Praise him with the timbrel and DANCE. Praise him with *stringed instruments*, and organs."—Psalm of DAVID, CL.

"Whatte artes haueth the Maçonnes techedde mankynde?"

"The artes agricultura, architectura, *astronomia*, geometria, numeres, *musica*, poesie, kymistrye, governemente, and *relygyonne*."—MS. OF KING HENRY VI.

VERNAL EQUINOX.—Ancient philosophers and poets agreed in the persuasion, that the work of the Omnific ELOHIM, in remodeling this globe, ushered in the spring. Virgil thus speaks upon the subject:

"In this soft season—  
—holy days of spring,  
Then did the *new* creation first appear,  
Nor other was the tenor of the year."

And Milton sings thus sweetly:

"Flowers worthy of Paradise, which not nice art  
In beds and curious knots, but nature boon  
Pour'd forth profuse, on hill and dale and plain.  
The birds their choir apply. *Airs, vernal airs*,  
Breathing the smell of field and grove, *attune*  
The trembling leaves; while universal Pan  
Knit with the Graces, and the Hours *in dance*  
Led on the eternal spring."

With the Vernal Equinox, the Hebrews and other ancient nations celebrated their new year; and up to the present day, they commence their "ecclesiastical year" with the vernal equinox. This mode of reckoning time has been adopted, and is exclusively used by the brethren of "the Ancient and Accepted Rite" in dating their documents. By this practice they commemorate\* that sublime event, when arose "ORDO AB CHAO ET LUX E TENEBRIS," when

"The *morning stars sang* together,  
And all 'the sons of God' shouted for joy."

\* Mosheim maintains that the ancient mysteries were entirely commemorative.

It was by divine command, delivered to the Israelites, that NISAN was made to them "the *beginning* of months—the first month of the year."\*

The zodiacal divisions of ancient astronomy always commenced with ARIES, TAURUS, GEMINI, and the rest following in order. The first sign was represented by the *ram*, or male *sheep*; the second by a *bull*, the male of the bovine species; and the third by two male figures of the *human* species. This subject, interesting as it is, we cannot follow up in all its amplitude of detail, at this time, without wandering too much from our text. We shall confine ourselves to two or three points.

It is clear to our mind that the ram is represented hieroglyphically by his *horns*, a symbol of light or knowledge—Υ—; the bull or ox by his *head with horns*—Σ—implying more light or additional knowledge. By the *human twins*—Π—beings endowed with *reason* and the *divine* afflatus, *in union* indicated by the two horizontal lines uniting the two *up-right* parallel lines, and forming a *square* ever "DEO DEVOTUM," we have adumbrated a few of those teachings so well known to every sublime master mason.

The offering made at the time of the vernal equinox, was that of a ram and a bull, and at midsummer, of two doves. The autumnal victim was the laboring ox, and the winter sacrifice was a goat.

The third month of the year, called *Majores* by the ancient Romans, was consecrated to *old men*. And, reasoning analogically, may we not conclude that the first month was consecrated to youth, and the second to men in middle life? This would give us metaphorically the "three steps" in Masonry.

The two youths (named Castor and Pollux,) of the constellation "GEMINI," are represented with *arms interlaced*, and *hands joined*. They were twin *brothers*—both initiated into the mysteries of the Cabiri and of Ceres. During their lives they manifested the most perfect *love* for each other, sharing mutually each other's afflictions as well as joys. For their fraternal love and their *clemency* and *benefactions*, in which they surpassed all men, as the legend respecting them declares, Jupiter gave them their reward by translating them to the signs of the zodiac. The Romans erected a stately temple to their honor, and swore by their names. *White lambs* were offered on their altars.

The foregoing remarks we wish to be received as suggestive, in connection with what follows. The astronomical character of the sun—a circle with a point in the centre—○, the illuminator and "ruler of the

\* Exodus xii. 2.

day," depicted as entering the third sign of the zodiac, forms the masonic hieroglyphic in which the two *parallels* of modern Masonry, the two Saints John, are symbolized. ☉

The conjunction of the sun with every one of the planets in the same degree of the zodiac, is full of mystical meaning, which was well understood by the hierophants of antiquity, and formed part of their Cabala: very little of which has come down to us, owing probably to the sifting it received at the hands of scrupulous St. John's masons during the Reformation, and before. Glimpses of light, however, shine here and there, and ever and anon, to reward the researches of the enthusiastic, persevering student.

We think we have paved the way for an understanding of what was meant by the conjunction of the sun with Gemini; and it may only be necessary to name that glorious conjunction and union by covenant between the God of all love with upright men, who "do justly, love mercy, and walk humbly" with Him. All the mysteries connected with the arts, physics, and morals, form a *universal science*, having for its object finite MAN. The numerous ramifications of this science, are so many rays—emanations from the light of Divine wisdom, and the heat of the tenderness of Divine love, of which man presents the *circumference*, and which are shed in gracious profusion from one common centre, the Infinite MONAD—the adorable principle who is the Creator of all!

We think we have in our possession many links in a chain of circumstantial evidence, to show that the minor as well as more exalted mysteries, taught in YORK and KILWINNING Masonry, especially the latter, were derived from the Druidical mysteries. Some of these links we hope now and then to exhibit in the course of our esoteric expositions.

The Druids, in common with the patriarchs of primitive times before the Jews had an existence as a nation, began the year at the vernal equinox, when the days and nights are *equal*, and also from the new moon\* nearest the equinox. They were very strict in observing this rule in many of their ceremonies.†

It was to commemorate the creation, that the Druids *lighted fires* on the tops of *hills*, which received the name of BAAL-TIEN, or divine fires. As in patriarchal times, too, they erected *round temples* open at the top, *with no covering, save the cloudy canopy of heaven*. Why these temples were round, instead of square, and other pertinent matters, we shall take

\* Freemasons of the high degrees, are required to hold their meetings on days of the new moon.

† So saith PLINY in his *Natural History*.

occasion to speak of under the appropriate head. We are of the Virgilian faith, that in these latter days, old things are destined to become new; that the *revolutions* of ages will bring for us *universal order*; that the Virgin  $\text{m}$ —the Ceres and Isis of mythology, who holds in her hands the *balance*— $\text{u}$ , is returning to a *renovated* earth, inhabited by *regenerated* men, living in *perfect love and amity*, and rejoicing in the felicities of the golden age! Brethren of the mystic tie, do you believe, do you know, do you realize, that it is no small part of your mission to aid in ushering in this glorious era?

THE MUSIC OF THE SPHERES, it is said, suggested human music, which is defined to consist in the faculties and the various passions and emotions of the soul. The introduction of music into our modern rites, and its cultivation in aid of our social and moral duties as Freemasons, and other kindred subjects, we must leave untouched, making only a passing allusion to the appropriateness—indeed, indispensability—of introducing a volume devoted to this delightful art into our Freemasonic libraries for study and practice.

A learned lexicographer defines celestial music, or the music of the spheres, as comprehending “the order and proportion in the magnitudes, distances and *motions* of the heavenly bodies, and the *harmony of the sounds* resulting from those motions.”

THE MUSES, according to the mythological accounts, were the inventors of music. They and the sciences were represented in curious *pavements of mosaic work* called “musea.” It was their office to be present at all sacred festivals and banquets, and *sing* the praises of men famous for their virtuous deeds, to stimulate others to undertake them; and particular departments of *science* and *art* were assigned to their tutelary care. They were generally depicted with *hands joined*, dancing in a *circle*; in the centre of which presides Apollo, their commander. Their dancing in chorus, is designed to intimate the connection existing between the arts and sciences.

But what, exclaims a captious brother, have the Muses to do with Freemasonry? And we will ask, in turn, why do masons make a parade in their lectures about the “liberal arts and sciences?” Our Russian brethren practically answered the question of such objectors when they founded their “Lodge of the Nine Muses,” during the last century; and so did our English brethren by forming a similar lodge, as well as our Parisian brethren when they established their “Loge des neuf Sœurs,” of which the American philosopher and statesman, Benjamin Franklin, was a member.

Eusebius thinks that the word *muse* is derived from *μῦσιν*, to *initiate and instruct*, because the Muses teach hidden things above the vulgar comprehension. From the same root doubtless is derived the word *music*, as well as *museum*, a study or library.

Plutarch informs us that Numa, the founder of the Collegia Fabrorum, (about 708 years B. C.,) had frequent conversations with the Muses; and he enjoined upon his subjects the veneration of one of them in particular, called "*Tacita*," or *the silent*. By *Tacita* was meant the eighth Muse named POLYHYMNIA, who presided over *eloquence and initiation*. She is portrayed with the *fore-finger of her right hand on her mouth*. Is she not the genius of Freemasonry? It is a significant fact, too, of moment to be placed on record here, that the court of the house in which one whom the Freemasons are so proud to rank among their distinguished ancient brethren, even Pythagoras—gave instruction to his initiates, was by universal consent, called "*The Temple of the Muses*," while the house itself was named "*The Sanctuary of Truth*."

On this occasion, we pay our special court only to *Enterpe*, *Urania*, and *Terpsichore*. *Amantes sæurs, au revoir*—till some other esoteric hour.

The different tones in music have been regarded as expressing different colors; which in their turn, as well as the sounds themselves, are expressive of the four different elements, one of a series of symbols illustrated in the divine quarternary of Ineffable Masonry.\* Fire and light, electricity and spirit, aerial agents employed by the Almighty in the creation and preservation of the universe, might be symbolized by the shrill and treble, counter, tenor, and base tones of music. Thus, according to the degree in which musical intonations and modulations of voice and instrument, differently combined and modified, can be made to denote the different passions and emotions, sentiments and desires of the mind, is music a UNIVERSAL LANGUAGE.

THE SEVEN PLANETS are symbolized by the seven pipes in the hand of the god PAN, so arranged that their music would make a most harmonious concert. The image of this god was understood to represent the rare correspondence of harmony that exists between the component parts of the universe.

\* We claim that one of the principal secrets of the "higher mysteries" communicated by Pythagoras "behind the veil," as well as by the Esseneans, or "Order of the holy St. John" the Baptist, are illustrated only in "Ineffable Masonry," and that we find nothing of Ineffable Masonry, if we except some indistinct allusions to it, in any rite or system in existence, save in those teachings which belong to and form the essence of the eleven ineffable degrees of the "Ancient and Accepted Rite." This position will be admitted by every investigating brother when he arrives at the facts of the case.

“ Agile and vig’rous, venerable sun,  
 Fiery and bright, around the heavens you run,  
 Foe to the wicked, but the good man’s guide,  
 O’er all his steps propitious you preside ;  
 With various sounding golden lyre ’tis thine  
 To fill the world with *harmony divine*.”\*

The three planets represented by the signs ☉ ☽ ☿, constitute one of the Freemasonic *triads*. The Greek word for the earth, ΚΟΣΜΟΣ signifies literally, *order—beauty—grace*. The sun is esteemed by Freemasons, for reasons well known to them, which it would be out of place here to name, as the symbol of STRENGTH or power, and the moon, of wisdom or intelligence.

Among the ancients, the sun and moon hieroglyphically represented eternity, because they supposed them to be without beginning or end. A sphere with the signs of the zodiac, and a multitude of stars upon it, furnished the usual representation of the world. It was supported by a man on his knees, named Atlas, arrayed in a long garment, denoting that the world is sustained by the power of God, who is *covered* to the profane, “ with divers emblems and dark shadows.”

The venerable Oliver† remarks, that the Egyptians endeavored to embody the whole of their hieroglyphical system in one mystical diagram, which was esteemed a constellation of the secrets perpetuated in the mysteries. He gives the diagram, but “leaves the explanation of it to your ingenuity and research” This diagram is naught else than the mystical figure of BAFUMED or KARUF (*Anglice calf*), symbolizing the secrets of the nature of the world, or secret of secrets, fully explained in a curious Arabic work, entitled “THE SUN OF SUNS, AND MOON OF MOONS,” which we have had in our library a number of years, but we have not, until recently, attempted a translation of it.

THE AERIAL POWERS, or active forces in nature, supposed to be fire, light, electricity, and spirit, or which we thus name for the want of better terms, employed by the ALLWISE OMNIFIC in creating the universe, were deified by the Gentile nations of the earth. Mistakes in religion in the early ages of the world, as well as since, arose from taking literally what was meant figuratively or emblematically—an error the Jews fell into as well as the Gentiles. The names of the heathen gods were only these powers personified, of which a large number are to be found in the

\* Hymn of Orpheus.

† See his work on Signs and Symbols, 10th volume of Bro. ROB MORRIS’S *Universal Masonic Library*, p. 13.

Hebrew Scriptures, as well as in the works of mythographers. They mostly expressed radiation, moving to and fro, exultation, leaping, rotary, progressive, driving, rushing and harmonious motion. We shall allude, very briefly, to two or three of the many names which bear closely on the subject we have now in hand. The aerial goddess of the Greeks is called by Homer Δευκωλέως Ἡρη, a compound of light and spirit, component parts of the air. חַוְוָה or חַוָּה signifies a circle or sphere—also a lamb, probably on account of its leaping or skipping motion.

BETH HOGLA—a heathen temple, is compounded of חַוָּה, to circumgyrate—or חַוָּה to move in a circle, and לָהָל to exult, leap, dance—to express the joy of the mind by outward gestures, as turning round or moving in a circle.

The Tyrians had two temples, one of which was sacred to fire, and the other to the wind, or air in motion.

DANCING, as well as music, was attributed to the planets. In the quaint language of Burton: "The sun and moon dance about the earth, the three upper planets about the sun as their centre, now stationary, now direct, now retrograde, now in apogee, then in perigee, now swift, then slow, occidental, oriental, they turn round, jump and trace ♀ and ♂ about the sun, with those 33 maculæ, or bubonian planets; circa Solem saltantes Cyntharedum."

We quote several remarkable passages from Lucian, as pertinent to this branch of our subject :

"The Indians, as soon as they rise, which is early in the morning, worship the sun, not as we, who, after having kissed the hand, think we have finished our devotions; but, standing toward the east, they salute the sun with dancing, forming themselves in silence to imitate the dance of that god, i. e. *the vibration of light*. And this to them is prayer, chorus, and sacrifice, with which, twice every day, at the rising and setting sun, they placate their Deity."

The following lines from Milton's "Paradise Lost," are regarded as a translation of another passage :

"Mystical dance, which yonder starry sphere  
Of planets, and affixed in all her wheels,  
Resembles nearest; mazes intricate,  
Eccentric, intervolved, yet regular  
Then most, when most irregular they seem !"

The proofs that dancing was a religious rite among the Gentile nations of antiquity, and formed a part of the ceremonial in their mysteries, are neither few nor problematical. Dances and songs were used by the

Phrygians in honor of the Cabiri. A chorus of dancers constituted one of the devices on the shields of Achilles and Hercules. The sage Socrates seemed to regard the observance of this ceremony as well calculated to inspire bravery when he said, "Who honor best the gods in chorus, are best in battle." Homer, in his hymn to Apollo, describes him as playing and dancing to the sound of his own lyre.

Among the ancient Britons, the image of the sun is represented with a face beaming with light, and a *flaming wheel* upon his breast.

We find a hieroglyph of the sun in the title-page to Bro. Anderson's "Book of Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons."\* It appears in the form of Apollo driving his four white steeds, symbolizing strength, beauty,† intelligence and harmonious action. The chariot has two wheels, denoting circumgyratory and progressive motion, so peculiar to the spheres, athwart the cloudy canopy of the zenith. Thus the wheels are emblematical of the powers of light and heat, wisdom and love, which revolve the earth. Hence the two bowls, or round bodies—called also pommels or balls‡—were introduced into Solomon's Temple, and placed on the tops of the two brazen pillars; which, as it would seem, were set up expressly to support the representations of the spheres. And not only were these columns, but also all the furniture of the temple, and of the tabernacle as well, and its characteristic structure, lively icons of the great agents of Elohim in forming and sustaining the universe. Plutarch describes a dance instituted by Theseus, a heroic king of Athens, to be performed around the altar of Apollo, which, he said, he was persuaded, contained a deep mystery. It differed in no respect from other ancient dances performed at the altars of the gods. In one part of this dance, called "Strophe," the movements were *from right to left*, the performers singing at the same time one stanza of a hymn. This movement indicated the motion of the world *from east to west*; in the second part, called "Antistrophe," they moved *from left to right* while singing another stanza. This second movement represented the motion of the planets *from west to east*. The third part, "Epode," they sung standing still, which denoted the fixed station of the earth; and we would suggest, probably also, the rest and repose to be enjoyed in that new earth "wherein dwelleth righteousness." The expulsion of the revealers of the sacred mysteries of Greece, was expressed by the term "*exorcheisthai*," signifying to be "*out of the*

\* See edition of 1738.

† The horse is the only brute animal in which Hogarth's "line of beauty," is well displayed.

‡ Compare I. Kings vii. 41, 42, and II. Chron. iv. 12, 13.

*dance.*" In the German waltz, which claims a remote antiquity, there are imitations of the different planetary evolutions, of moving from the right to the left, and from the left to the right, motions rotatory, and those describing circles or ellipses.

And if among the Gentiles, so also with God's chosen people, the song and the dance were acknowledged religious ordinances acceptable to the God of Israel. Dancing was so important a ceremony in all the Jewish festivals, that the very word for festival was *an, a dance*.

King David signalized his victory over the Philistines who had deified the powers of the heavens or air, by bringing back the ark in solemn procession, "playing before the Lord with well-tuned instruments mightily, and with songs and harps, and lutes and drums, and cymbals and pipes, while the King himself, dressed in the humble attire of a Levite, (a long white robe) leaped and danced before the ark of the Lord."\*

The word translated *σκολι* by the seventy, the version of King James calls an ephod—a garment of gold, blue, purple, scarlet and fine-twined linen, emblematical of the aerial powers, the worship rendered to which David sought to reclaim to Elohim, their Creator and Master. It was not the making of any image, or "likeness of any thing" in heaven, on the earth, or in the waters, that constitutes the transgression against which one of the ten divine commands is directed; but it is the bowing down to it, and paying it worship, that constitutes sin. Else would the making of the four-faced cherubim have been unlawful; while, on the contrary, they were directed to be constructed by express divine command. What the cherubim represented, although intimately connected with our present theme, must be reserved for some other esoteric hour.

The Hebrew word used for "dancing," in the second book of Samuel, (vi. 16) has been translated, by learned critics, "skipped or capered." It is said to express dancing in rays or circles, now bounding forward, now back, now turning round, and springing from the ground like a frisky lamb or goat.

"Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp."—Ps. cxlix.

It was not alone at festivals or seasons of rejoicing, but on funereal occasions also, that music constituted a part of the ceremonial.

Rending the air with the sound of lamentation, accompanied with singing and musical instruments, in honor of the worthy dead, is a very ancient practice, which has not yet gone out of use. The kings of the

\* See the Septuagint translation of the Old Testament *in loco*.

nations were said to lie in *glory*, every one in his own house ; but the king of Babylon was not allowed to be joined with them in burial.\* The burden of the dirge seemed to be "Ah-Adon-ah-glory!" The vociferations and sound of instruments agitated the air, causing irradiation of glory, of which a *crown with rays* is the symbol.

But why trace further the now obsolete ceremonies of by-gone mythical ages and of the old world, while we can adduce to our purpose certain mystical rites of some of the aborigines of the new world, analogous to those first named, which their traditions refer to the most remote antiquity. We were ourselves an eye-witness to many of these rites only a few years ago, and we believe they are still practiced by a portion of these Adamites, or Red Men,† notwithstanding the advances of "civilization," so-called, and of the proscriptive doctrines of Christian sectaries among them.

The aborigines to whom we allude are the remnant of the Confederacy of "*the Iroquois*," (Ero-kua) so-called by the French,‡ who still linger on the former hunting-grounds of their ancestors, the former sovereigns of the territory now embracing the state of New York. These five nations are, the Mohawks, the Oneidas, the Onondagas, the Cayugas, and the Senecas; of which there are not now more than three thousand left, men, women and children, all told. In their figurative language, their territory was called a "long house,"§ symbolizing their union in one family by lineage as well as politically. This house was said to have its *eastern* door at Schenectady, at which the Mohawks kept watch, and its *western* door near Niagara, which the Senecas sentined.

It is not unknown to many of our brethren, that a few years ago we devoted ourselves, for a time, to the prosecution of antiquarian researches among those interesting sons of the forest. A portion of the fruit of our researches, so far as they related to the *HOHONTKAH*, a secret society that formerly existed among them, we communicated to the Freemasons' Magazine; and the same was reproduced, with comments more worthy than the facts we furnished, by Bro. Kavanah, of Kentucky, and published in the "Masonic Miscellany," then edited by Bro. Mackey, of Charleston, S. C. To the little we had then to say about the esotery, or "greater mysteries" of this secret order, we have now little to add,

\* Jer. xxxiv. 5. Is. xiv. 18. Mat. ix. 23.

† The literal meaning of Adam is red earth ; so Josephus assures us.

‡ They call themselves Aganusioni, and by other names.

§ Our ancient brethren of the Freemasonic fraternity called their places of meeting "*long squares*," extending from east to west.

but shall refer to the lesser mysteries, if we may so designate them, to which all their people, women as well as men, were admitted, as were the ancient Greeks to the lower mysteries at Eleusis.

As we stated on a former occasion, we were moved to make the investigations we did, from an intimation in one of the annual addresses of M. W. De Witt Clinton, when Grand Master of the Grand Lodge of the State of New York, to the effect that an aboriginal Christian missionary had communicated to him some of the particulars of this society, which had formerly existed among the Iroquois\* in this State. From M. W. Morgan Lewis, late Grand Master of said Grand Lodge, we also learned some facts of a similar character, that had been communicated to him by his father, a Welshman, when a prisoner among the Ohio Indians during the last century.

We have the satisfaction to acknowledge our poetical friend and brother, Alfred B. Street,† of the WASA-HO-DE-NO-SONNE, as a collaborator with us in the investigations named. We, therefore, claim a quasi joint ownership in the elucidations from his pen, which we shall quote on this subject: this we do in preference to using our own language, a liberty we know he will excuse.

He designates the Honontkah as an order answering to our masonic institution, that its members were bound by the closest ties, their meetings held with the profoundest secrecy, and its objects never fully made known to the world. Their *mark*, or sign of membership, was a stripe tatooed upon the skin.

#### The Iroquois War Dance.

“Of the *eight* totems, one each breast  
Displayed in *blue* tatoo impressed—  
Here crawled the *tortoise*, glared the *bear*,  
The *wolf* there lurked within his lair;  
The *crane* on slender limb stood here,  
Here bowed the *snipe*, there leaped the *deer*;

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\* There is, it seems, a small tribe of red men residing some where on the western part of this continent, which goes by the name of Iroquois. Of their traditions or observances we are not informed. They are not, the reader will perceive, the Iroquois to whom reference is made in this article. The publication of Bro. Kavanah's address, which we spoke of in a preceding page, elicited an editorial note of inquiry in one of the masonic magazines, calling on us to state if we intended, by the Iroquois, the small aboriginal tribe alluded to in this note. Our answer is now given.

† Author of “Frontenac, the Atotarho of the Iroquois,” 1849.

The *beaver* here made waddling walk,  
 And high in air there soared the *hawk*,  
 While frequently was seen the *mark*  
 Of the *Ho-nont-koh* next the other,  
*Which none deciphered but a brother;*  
 Order, mysterious, secret, dark!  
 Each making (all save this unknown  
 And this by only *actions* shown)  
*The other's weal or woe his own.*  
 The *Atotarho* was its head;  
 And through the league its members spread,  
 The head Chiefs of the other nations  
 Holding within next highest stations—

\* \* \* \* \*

In the broad square a *post* was placed  
 With stripes of *red*—war's hue—arrayed,  
 Save in one spot where, rudely traced,  
 Was the League's *coat of arms* displayed,  
*Five Braves* that in a circle stood  
 With *hands tight grasped* in one another's—  
 A *heart* amidst them—tribal brothers,  
*Banded in one firm brotherhood.*

\* \* \* \* \*

As the sky kindled to the *moon's* rich flame,  
 Within the area throngs of warriors came;  
 Around the post in *mazy file* they wound,  
 Then couched in *rings* successive on the ground.  
 Within, *two* gaunt and withered figures sat,  
 With *drum* and *rattle* each upon his mat,  
 Whilst upward streamed in one high ruddy spire  
 Beside the post the usual war-dance *fire*.  
 The dusky ring wore looks of fixed repose,  
 Until at last a tall young warrior rose,  
 With hatchet, knife and war-club armed was he,  
 A *snowy mantle* falling on his knee.  
 Upon his breast the totem of the *BEAR*,  
 The *Ho-nont-koh* stripe, too, placed conspicuous there,  
 Midst records of his deeds, one crimson blaze;  
 Dress worn alone on most momentous days!  
 'Twas the young *Atotarho*! slow and grave  
 He reached the fire, and then one whoop he gave,  
 And as his brow grew dark, and wild his glance,  
 He broke into the stamping, swinging dance:  
 From *right to left* he went, the hollow beat  
 Of the *ga-nu-jah* echoing to his feet,  
*Chanting in measure* to his rocking frame,  
 Whilst from the *two* old forms a ceaseless droning came."

**The Kroquois Strawberry Dance.**

Now must the Council *Square's* expanse  
Echo the usual Strawberry Dance,  
And thanks each bosom render there  
To *Fire* and *Water*, *Earth* and *Air*.  
The file, the Council House around

Was ranged: \* \* \* \*

First, Yu-we-lon-doh bowed his head  
To *where the sun* its splendor shed,  
Then *waved his arm*—the drum awoke,  
The rattle into clatterings broke;  
And forward, with his rocking feet,  
The Chief began the ground to beat,  
Swelling his guttural anthem strain,  
Followed by all the stamping train,  
Each joining in at every close  
Where Hoh-wah-ne-yo's praise arose;  
Whilst the long ring the square around,  
Like a slow coiling serpent wound.

“Earth, we thank thee! thy great frame  
Bears the stone from whence we came,  
And the boundless, sweeping gloom,  
Of our glorious League, the home;  
Thou the strawberry's seed dost fold,  
Thou its little roots dost hold,  
First of all the fruits that raise  
Gifts for us in summer days.

Thanks, too, thanks we give thee, lowly,  
Hoh-wah-ne-yo, great and holy!  
Maker, wise! of all the sire,  
Earth and Water, Air and Fire!

“Water, thanks! we safely glide  
On thy bosom long and wide;  
In thy rills, their way that take  
Through sweet flowers our thirst we slake;  
Thou dost give the strawberry vine  
Drink, when hot the sunbeams shine,  
Till its leaves spread fresh and bright,  
And its buds burst forth in white.

Thanks, too, thanks we give thee, lowly,  
Hoh-wah-ne-yo, great and holy!  
Maker, wise! of all the sire,  
Earth and Water, Air and Fire!

“Air, we thank thee! for the breeze  
Sweeping off the dire disease;  
Thou dost bring the gentle rains;

Thou dost cool our feverish veins ;  
 Thou dost kiss the strawberry flower  
 Nestling in its grassy bower,  
 Till its little wreath of snow  
 Swings its fragrance to and fro.

Thanks, too, thanks we give thee, lowly,  
 Hoh-wah-ne-yo, great and holy !  
 Maker, wise ! of all the sire,  
 Earth and Water, Air and Fire !

“ Fire, we thank thee ! for thy ball  
 With its glory brightening all,  
 And the blaze which warms our blood,  
 Lights our weed and cooks our food.  
 To thy glance the strawberry swells  
 With its ripening particles,  
 Till the fruit is at our tread  
 In its beauty rich and red.

Thanks, too, thanks we give thee, lowly,  
 Hoh-wah-ne-yo, great and holy !  
 Maker, wise ! of all the sire,  
 Earth and Water, Air and Fire !”

#### The Kroquois Thanksgiving Dance.

Brave, Sachem, sire, boy, matron, maid,  
 By the Priest To-ne-sah-hah led  
 In a long file, slow treading, *wound*  
*Thrice the Tear-jis-ta-yo around ;*  
 Then through the *maize fields* sought the shade,  
 Where lay the customed offering-glade.  
 There at a pile of faggots dry,  
 Heaped with dew-bespangled forest flowers,  
 Just gathered from their sylvan bowers,  
 (The Atotarho standing by,)  
 As the sun showed its upper rim,  
 The gray-haired priest, with upturned eye,  
 To HOH-WAH-NE-YO *raised the hymn.*  
 The sun-fired calumet he bore,  
 Sending its light smoke-offering o'er.  
 Yah-hah ! to us once more,  
 He returns to us once more.”

“HOH-WAH-NE-YO ! Mighty Spirit !  
 Humble thanks to thee we render.  
 Hoh-wah-ne-yo ! Spirit vast !  
 “Hoh-wah-ne-yo ! Mighty Spirit !  
 Thou art to our League a father,  
 Hoh-wah-ne-yo ! Spirit good !

• • • • •

He ceased—struck steel and flint, and fire  
 Glittered in sparks upon the pyre ;  
 Then, as the offering sent its smoke  
 On high, the Braves their *dance awoke* ;  
 Whilst To-ne-sah-hah by the flame,  
 The rocking stamping ring within,  
 Praised still the Hoh-wah-ne-yo's name.  
 Amidst the rude ga-nu-jah's\* din.  
 But, as passed off the morning's shade,  
 The sacrificial rites were stayed  
 Until the sunset's dipping light,  
 When Thurenserah, at the head  
 Of all his Braves, would, in its sight,  
 The *dance of Hoh-wah-ne-yo* tread.

**The Dance of the Great Spirit.**

But now the sun, in its descent,  
 Its rich and stretching radiance bent ;  
 Suddenly To-ne-sah-hah beat  
 A great *drum*, planted in the square :  
 Ceased war-whoop shrill, paused flying feet,  
 The ball no longer whirled in air ;  
 And as once more together came  
 The village throng, his lodge from out,  
 Amidst a general joyful shout  
 Stepped Thurenserah's graceful frame,  
 The *close white robe* was o'er his breast ;  
 The *snowy plume* beside his crest ;  
 His right hand grasped a *bow*, sketched o'er  
 With deeds ; his left an *arrow* bore.  
 He strode with slow, majestic pace  
 To where his Hoh-se-no-wahn† stood  
 Armed like himself ; then all the place  
 Left for the sacrificial wood.

The Braves, with arrow and with bow  
 In either hand, gazed steadfastly  
 Upon the *sun*, whose parting glow  
 Streamed down the glade's green vista free.  
 And as the west's rim felt its flame  
 The Atotarho forward came,  
 Quick swinging *in a dance* his frame ;  
 And in the mild and mellow blaze,  
 Where a soft, golden carpet shone,  
 Began, in quavering guttural tone,  
 The Hoh-wah-ne-yo's hymn to raise.

\* The On-on-dah-gah name for the Indian drum.

† "Chief warriors" in the On-on-dah-gah tongue.

“Mighty, mighty Hoh-wah-ne-yo ! Spirit pure and mighty ! Hear us !  
 We thine own Ho-de-no-sonne, wilt thou be for ever near us !  
 Keep the *sacred flame* still burning ! guide our chase ! our planting cherish !  
 Make our warriors’ hearts yet taller ! let our foes before us perish !  
 Kindly watch our waving harvests ! make each Sachem’s wisdom deeper !  
 Of our old men, of our women, of our children be the Keeper !  
 Mighty, holy Hoh-wah-ne-yo ! Spirit pure and mighty ! hear us !  
 We thine own Ho-de-no-sonne, wilt thou be for ever near us !  
 Yah-hah ! for ever near us ! wilt thou be for ever near us !

“Mighty, mighty Hoh-wah-ne-yo ! thou dost, Spirit purest, greatest !  
 Love thine own HO-DE-NO-SONNE, thou as well their foemen hatest !  
 Panther’s heart and eye of eagle, moose’s foot and fox’s cunning,  
 Thou dost give our valiant people when the war-path’s blood is running ;  
 But the eye of owl in daylight, foot of turtle, heart of woman,  
 Stupid brain of bear in winter, to our valiant people’s foemen !  
 Mighty, holy Hoh-wah-ne-yo ! Spirit pure and mighty ! hear us !  
 We thine own Ho-de-no-sonne, wilt thou be for ever near us !  
 Yah-hah ! for ever near us ! wilt thou be for ever near us !”

As ceased the strain, the warrior band,  
 Arrow and bow reared high in hand,  
 Arranged their files, and widely dashed  
*Into a dance* with eyes that flashed :  
 Now toward the *west*, and now o’erhead,  
 Timing their chantings to their tread ;  
 Whilst frequently the war-whoop rung  
 In thrilling cadence from their tongue ;  
 The dull dead drum-stroke sounding low,  
 Like the deep distant partridge-blow.  
 With mingled grace and dignity  
 The Atotarho led the dance ;  
 To Hoh-wah-ne-yo now *the knee*  
*Bending*, with lifted reverent glance ;  
 Now springing to his feet, with eye  
 Fixed where the sun had fall’n below,  
 Leaving within the cloudless sky  
 A spot of tenderest, yellowest glow.

### **The Sacred Flame.**

A hollow shaft of stone stood there  
 Upon a hearth in spaces hewed,  
 Hollowed beneath, through which the air  
 Unceasing gushed, a furnace rude.  
 From the barred hearth, the *sacred blaze*  
 Streamed up in broad and splendid rays ;  
 Before it reached the shaft, it showed  
 A spot that like an EYE-BALL glowed,  
 So keen, away recoiled the sight  
 Before the fierce and searing light.

A low, deep rumble from it came,  
 The voice mysterious of the Flame ;  
 As though To-gan-a-we-tah wise,  
 Ere went he to his native skies,  
 Had left, with deep and tender care,  
 His warning voice for ever there.  
 Each *Union Feast* it seemed to speak  
 To the crouched ring of warriors near :  
 " Never the League, my children, break,  
 If Hoh-wah-ne-yo's frowns ye fear :  
 And never let my gleaming eye,  
 Kindled by the red lightning first,  
 When on the mountain-pine it burst,  
 And dashed it into atoms, die ! "

SUN WORSHIP.—We cannot pursue this subject further at this time without rendering ourselves obnoxious to the charge of wandering from our text. A word or two, however, we must not omit, to vindicate our friends, the "*pagan* Iroquois," from a slander uttered against them in respect to a certain ceremony hinted at in the preceding narration. Early Christian missionaries among them, witnessing this ceremony, the waving of the hand towards the sun, and not understanding their language, set them down as worshippers of that luminary; than which nothing can be farther from the truth.

The ceremony used by the ancient sun-worshippers, alluded to in the Book of Job, (xxxi. 26–28) of saluting the "god of day," was by kissing the right hand, and waving it towards that part of the heavens where the sun appeared. Although the Iroquois had a similar rite, it could not, in justice, be imputed to them as iniquity; nor did they, in using this rite, lie against their great, holy, wise, and good HOH-WAH-NE-YO, whom they acknowledged with the purest reverence as their Creator, Preserver, and most bountiful Benefactor!

Reader, you would not have believed this slander against them had you been present with us when the Onondaga chief, who aided us in our researches, reported, after an interview with a centenarian brother of the Ho-nont-koh, that he could elicit from him no express revelation of the design or object of this secret order ; but that,

With deep solemnity he gently press'd  
 His *dexter hand* upon his heaving *breast* ;  
 Then slowly moved it, touching *lips and head* :  
 There *silent* held it—not a word he said,  
 Until at length he raised his *arm on high*,  
 With upright *index pointing to the sky*.

APPLICATION.—Dear brother, reader of our hints and suggestions, after you shall have more or less thoroughly studied celestial and elementary music, and the symbolism of the planets in their dance around the sun, will you have made more or less progress in one department of the higher mysteries of our sublime order, as developed in our philosophico-religious degrees.

“Blessings on all *unselfishness* ! on all that leads us in love to prefer one another. Here lies the secret of *universal harmony* ; this is the diapason which will bring us all into tune.”

Like music, *benevolence* is a universal language. *Is it not the universal language of masons* ? It speaks not the dialect of any one family, tribe, or nation. The whole human race is to the true Freemason a band of brothers, every member of which is entitled to his regard.

Study not that kind of philosophy which imports irreverence for the Deity.

\* \* \* “The Polygar,  
Who kneels to *sun* and *moon*, compared with him  
Who thus perverts the talents he enjoys,  
Is the most blessed of men !”

Man should feel grateful, not proud, that he has been “made a little lower than the angels”—the ministers of God. He is himself a microcosm :

“In little all the *sphere*.  
For us the *winds* do blow,  
The *earth* doth *rest*, heaven *move*, and fountains flow,  
The *stars* have us to bed ;  
Night draws the curtain which the *sun* withdraws :  
*Music* and *light* attend our head.  
O ! mighty love, man is one world, and hath  
Another to attend him.” \*

The works of Elohim are sempiternal ; the works of man diurnal, and of no account, save only so far as they partake of that divine fire and spirit with which every true neophyte is baptized. Ceremonies and rites avail naught without a new spirit. And “all are not Israel that are of Israel.”

There is a natural sun, with which are associated darkness and light; evil and good; ignorance and intelligence; sickness and health; sorrow and joy. There is a spiritual sun, the representative of “the ELOHIM of the whole earth,” the first cause of all truth and good. From this spiritual

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\* George Herbert.

sun—"the sun of righteousness"—rays of love, ardent and pure, the light and heat only of truth and goodness, wisdom and beneficence, emanate In this SUN-GOD may we all put our trust, confidence and faith; not forgetting that it is with the *heart* only man believeth unto righteousness. The intellect demands *wisdom*, the heart *beauty*, and both call for *strength*; "*utile cum dulci*."

"Practice well all these things, meditate them well. Thou must love them with all thy heart. They alone will put you in the way of divine virtue. I swear it by HIM who has transmitted to us the divine QUARTERNARY:—source of *nature* whose course is eternal."\*

"*Art* is short, and time is fleeting." Therefore, "Remember now thy Creator in the days of thy youth, while the *sun*, or the *light*, or the *moon*, or the *stars*," of thy understanding, memory, and other faculties of thy mind, "be not darkened, nor the clouds return after the rain," and "ere the daughters of *music* be brought low."†

"Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth. JEHOVAH IS HIS NAME."‡

May the true Israel of God, in due time, realize, in its fullest extent, the priceless blessings implied in the following prophecy of Jeremiah: § "Again I will build thee, and thou shalt be built, O VIRGIN (⚡) of Israel: thou shalt *again* be adorned with thy *tabrets*, and shalt go forth in the dances of them that make merry."

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### THE POETS.

To the poets of remote antiquity, and a few of modern times, are we indebted for much of the material with which we have woofed the web of the party-colored garment, transient views of which we present in our "HORÆ ESOTERICÆ." For the beauteous legends and graphic allegories they have said and sung, our thanks are due.

The poets! who are they? Let a poet answer. His name we would give, if we knew it.

"The kings of mind! Always their swift white feet have led the van of science, and the quick flash of their luminous eyes has startled the darkness of caverns where treasures were, and showed us heaps of gems! It is their mission to discover. They leave to those who follow them now, to drag the riches forth to-day, classify, name, arrange, and add to the treasury of general science." G. F. Y.

\* Extract from the golden verses of Pythagoras.

† Eccles. xii.

‡ Amos v. 8.

§ Jer. xxxi. 4.

RITUAL OF THE BURIAL SERVICE  
OF THE  
**Orders of Masonic Knighthood.**

ADOPTED BY THE GRAND COMMANDERY OF NEW YORK, SEPT. 9th, A. D., 1857.

BY JOHN L. LEWIS, JR.

GENERAL REGULATIONS.

1. No Sir Knight can be buried with the funeral honors of Knighthood unless he be a Knight Templar, in regular standing.
2. It shall be the duty of the E. Commander to convene the Sir Knights of the Commandery, upon notice of the death of a Sir Knight, who may be entitled to receive funeral honors, upon request, made when living, or by his family after his decease, for the purpose of attending the funeral ceremonies.
3. Sir Knights, on such occasions, will attend in full uniform, pursuant to the regulations; their sword-hilts and the banner of the Commandery being suitably dressed in mourning.
4. On the coffin of the deceased Sir Knight will be placed his hat and sword; and, if an officer, his jewel, trimmed with crape.
5. The E. Commander will preside during the services, and, assisted by the Prelate, lead in the ceremonies, pursuant to the Ritual. If Grand Officers or Past Grand Officers be present, they will be allotted a place in the procession according to their rank; and if the Grand Prelate, or a Past Grand Prelate be present, he will take the place of the Prelate.
6. The Sir Knights will assemble at their Asylum, and march to the residence of the deceased, in the usual order of processions; the line being headed by the Warder, and the Officers being in the rear, according to rank; that is, the E. Commander last; the Prelate being preceded by the Holy Writings, carried on a cushion, and the arms and hat of the deceased borne in the rear of the E. Commander. On arriving at the house, the lines are opened, and the E. Commander passes to the front, and receives the body, placing the hat and sword on the coffin, as above directed.
7. The procession is then formed as before; the body, with the mourners and citizens present, being in the rear of the Sir Knights, and in front of the officers. If the services are performed at a church or place of public worship, the procession, on arriving, will enter in reversed order, the E. Commander and Prelate with the other officers preceding the body and mourners.
8. When the public or religious services are concluded, the face of the deceased will be uncovered, and the Sir Knights (or a detachment of them,) will form the "cross of steel" over the body, the E. Commander, with the Prelate, being at the head of the coffin, and the other officers at the foot.
9. When more convenient or desirable, the part of the service, before going to the grave, as here indicated, may be performed at the house of the deceased, or be deferred till at the grave.

The Funeral Service of Knighthood will be conducted according to the following Ritual.

*E. Commander.* Sir Knights: In the solemn rites of our order we have often been reminded of the great truth, that we were born to die. Mortality has been brought to view, that we might more earnestly seek an immortality beyond this fleeting life, where death can come no more forever. The sad and mournful funeral knell has betokened that another spirit has winged its flight to a new state of existence. An alarm has come to the door of our Asylum, and the

messenger was Death, and none presumed to say to the awful presence: "Who dares approach?" A pilgrim warrior has been summoned, and "there is no discharge in that war." A burning taper of life, in our Commandery, has been extinguished, and none save the High and Holy One can relight it. All that remains of our beloved Companion Sir Knight lies mute before us, and the light of the eye, and the breathing of the lips, in their language of fraternal greeting, have ceased for us for ever on this side of the grave. His sword, vowed only to be drawn in the cause of truth, justice, and rational liberty, reposes still in its scabbard, and our arms can no more shield him from wrong or oppression.

The Sir Knights here return arms.

It is meet, at such a time, that we should be silent, and let the words of the Infinite and Undying speak, that we may gather consolation from His revelations, and impress upon our minds lessons of wisdom and instruction, and the meetness of preparation for the last great change which must pass upon us all.

Let us be reverently attentive while Sir Knight, our Prelate, reads to us a lesson from the Holy Scriptures.

*Prelate.* Help, Lord! for the faithful fail from among the children of men. (Psalm xii. 1.)

*Response.* Help us, oh Lord!

*Prelate.* The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. (Psalm xxxiv. 17.)

*Response.* Hear us, oh Lord!

*Prelate.* The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. (Psalm xxxiv. 18.)

*Response.* Be nigh unto us, oh Lord!

*Prelate.* The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate. (Psalm xxxiv. 22.)

*Response.* Redeem us, oh Lord!

*Prelate.* For I will not trust in my bow, neither shall my sword save me. (Psalm xlv. 6.)

*Response.* Redeem us, oh Lord!

*Prelate.* But God will redeem my soul from the power of the grave; for he shall receive me. (Psalm xlix. 15.)

*Response.* Redeem us, oh Lord!

*Prelate.* Wilt thou show wonders to the dead? shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? (Psalm lxxxviii. 10, 11.)

*Response.* Save us, oh Lord!

*Prelate.* We spend our years as a tale that is told. The days of our years are threescore years and ten; and if, by reason of strength they be fourscore years, yet is their strength, labor and sorrow; for it is soon cut off and we fly away. So teach us to number our days, that we may apply our hearts unto wisdom. (Psalm xc. 9, 10, 12.)

*Response.* Teach us, oh Lord!

*Prelate.* For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as a flower of the field he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him. (Psalm ciii. 14-17.)

*Response.* Show mercy, oh Lord!

*Prelate.* We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? (I. Corinthians xv. 51-55.)

*Response.* O death, where is thy sting! O grave, where is thy victory!

*Prelate.* The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. (I. Corinthians, xv. 56, 57.)

*Response.* Thanks be to God!

*E. Commander.* Shall the memory of our departed brother fade from among men?

*Response.* It is cherished in our soul for ever!

*E. Commander.* Shall no record be left of his virtues and worth?

*Response.* It is inscribed upon our hearts; it is written in our archives; the heart may cease to throb, and the archives may moulder and decay; but the tablets of the Recording Angel on high can never perish.

The Recorder here opens the Book of Records of the Commandery, on which a page is set apart, suitably inscribed, and says:

Thus it is written.

The Sir Knights uncover, and bow their heads.

*E. Commander.* He was a true and courteous knight, and has fallen in life's struggle full knightly with his armor on, prepared for knightly deeds.

*Prelate.* Rest to his ashes, and peace to his soul!

*Response.* Rest to his ashes, and peace to his soul!

*Prelate.* Sovereign Ruler of the Universe! into thy hands we devoutly and submissively commit the departed spirit.

*Response.* Thy will be done, oh God!

The following Hymn will be sung :

WRITTEN BY ROB MORRIS.

ARRANGED BY J. B TAYLOR, K. T.

**MODERATO.**

Precious in the sight of Heaven Is the scene where

Chris - tians die ; Souls with all their sins for - giv - en,

To the courts of glo - ry fly ; Ev' - ry sor - row,

ev' - ry bur - den, Ev' - ry Cross they lay it down ;

Jes - us gives them rich - est guerdon, In his own im - mor - tal Crown.

Here above our brother weeping,  
 Through our tears we seize this hope :  
 He in Jesus sweetly sleeping  
 Shall awake to glory up.  
 He has borne his Cross in sorrow—  
 Weary Pilgrim all forlorn—  
 When the sun shines bright to-morrow  
 'Twill reveal his sparkling crown.

KNIGHTS OF CHRIST! your ranks are broken!  
 Close your front, the Foe is nigh!  
 Shield to shield, behold the Token,  
 As he saw it in the sky!  
 BY THIS SIGN, so bright, so glorious,  
 YOU SHALL CONQUER! if you strive,  
 And, like him, though dead, victorious  
 In the sight of Jesus live.

The following PRAYER will then be made by the Prelate; (or an extemporaneous prayer may be made by him, or by any clergyman present, as may be preferred.)

FATHER OF LIGHTS! in this dark and trying hour of calamity and sorrow we humbly lift our hearts to Thee. Give us, we pray, that light which cometh down from above. Thou hast mercifully said in Thy holy word, that the bruised reed Thou wouldst not break; remember in mercy, oh Lord, before Thee. [Be Thou, at this hour, the Father of the fatherless and the widow's God. Administer to them the consolations which they so sorely need.] Cause us to look away from these sad scenes of frail mortality, to the hopes which lie beyond the grave, and bind us yet closer together in the ties of brotherly love and affection. While we see how frail is man, and how uncertain the continuance of our lives upon the earth, and are reminded of our own mortality, lead us, by Thy grace and spirit, to turn our thoughts to those things which make for our everlasting peace; and give us a frame of mind to make a proper improvement of all the admonitions of Thy providence, and fix our thoughts more devotedly on thee, the only sure refuge in time of need. And at last, when our earthly pilgrimage shall be ended, "when the silver cord shall be loosed, and the golden bowl be broken," oh wilt Thou, in that moment of mortal extremity, be indeed *Immanuel*—Christ with us; may "the lamp of Thy love" dispel the gloom of the dark valley, and we be enabled, by the commendations of Thy Son, to gain admission into the blessed Asylum above; and, in Thy glorious presence, amidst its ineffable mysteries, enjoy a union with the spirits of the departed, perfect as is the happiness of heaven, and durable as the eternity of God. *Amen!*

*Response.* Amen, and Amen and Amen!

The procession will then form and march to the place of interment in the same order as before.

On arriving at the place, while forming in order, a suitable dirge or hymn may be sung, such as "Solemn strikes the funeral chime."

On reaching the grave, the Sir Knights will form a triangle around it, the base being at the foot, the E. Commander and Prelate being at the head of the grave, and the friends and relatives at the foot, and the services will thus proceed:

*Prelate.* Sir Knights: There is one sacred spot upon the earth, where the foot-falls of our march are unheeded; our trumpets quicken no pulse, and incite no fear; the rustling of our banners and the gleam of our swords awaken no emotion—it is the silent city of the dead, where we now stand. Awe rests upon every heart, and the stern warrior's eyes are bedewed with feelings which never shame his manhood. It needs no siege, nor assault, nor beleaguering host to enter its walls; we fear no sortie, and listen for no battle-shout. No Warder's challenge greets the ear, nor do we wait a while with patience for permission to enter.

Hither must we all come at last; and the stoutest heart and the manliest form that surrounds me will then be led a captive, without title or rank, in the chains of mortality and the habiliments of slavery to the King of Terrors.

But if he has been faithful to the Captain of his salvation, a true soldier of the Cross; if he has offered suitable gifts at the shrine of his departed Lord, and bears the signet of the Lion of the tribe of Judah, then may he claim to be of that princely house, and to be admitted to audience with the Sovereign Master of Heaven and Earth. Then will he be stripped of the chains of earthly captivity, and clothed in a white garment, glistening as the sun, and be seated with princes and rulers, and partake of a libation, not of death and sorrow, but of that wine which is drank for ever new in the Father's kingdom above.

We cannot come here without subdued hearts and softened affections. Often, as the challenge comes which takes from our side some loved associate, some cherished companion in arms, and often as the trumpet sounds its wailing notes to summon us to the death-bed, and to the brink of the sepulchre, we cannot contemplate "the last of earth" unmoved. Each successive death-note snaps some fibre which binds us to this lower existence, and makes us pause and reflect upon that dark and gloomy chamber where we must all terminate our pilgrimage. Well will it be for our peace then, if we can wash our hands, not only in token of sincerity, but of every guilty stain, and give honest and satisfactory answer to the questions required.

The sad and solemn scene now before us stirs up these recollections with a force and vivid power which we have hitherto unfelt. He who now slumbers in that last, long, unbroken sleep of death, was

our brother. With him have we walked the pilgrimage of life, and kept watch and ward together in its vicissitudes and trials. He is now removed beyond the effect of our praise or censure. That we loved him, our presence here evinces, and we remember him in scenes to which the world was not witness, and where the better feelings of humanity were exhibited without disguise. That he had faults and foibles, is but to repeat what his mortality demonstrates—that he had a human nature, not divine. Over those errors, whatever they may have been, we cast, while living, the mantle of charity; it should, with much more reason, enshroud him in death. We, who have been taught to extend the point of charity, even to a foe, when fallen, cannot be severe or merciless toward a loved brother.

The memory of his virtues lingers in our remembrance, and reflects its shining lustre beyond the portals of the tomb. The earthen vase which has contained precious odors will lose none of its fragrance, though the clay be broken and shattered. So be it with our brother's memory.

The Junior Warden then removes the sword and hat from the coffin, which last will then be lowered into the grave, while the Prelate repeats as follows:

*Prelate.* "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die." (John xi. 25, 26.)

To the earth we commit the mortal remains of our deceased brother, as we have already commended his soul to his Creator, with humble submission to Divine Providence. (*Here cast some earth on the coffin.*) Earth to earth; (*here cast again,*) ashes to ashes; (*here cast more earth,*) dust to dust; till the morn of the resurrection, when, like our arisen and ascended Redeemer, he will break the bands of death, and abide the judgment of the great day. Till then, friend, brother, Sir Knight, farewell! Light be the ashes upon thee, and "may the sunshine of Heaven beam bright on thy waking!"

*Response.* Amen, and Amen and Amen!

The Junior Warden then presents the sword to the E. Commander, who says:

*E. Commander.* Our departed brother Sir Knight was taught, while living, that this sword, in his hands, as a true and courteous Knight, was endowed with three most estimable qualities: its hilt with *fortitude* undaunted; its blade with *justice* impartial; and its point with *mercy* unrestrained. To this lesson, with its deep emblematical significance, we trust he gave wise heed. He could never grasp it without being reminded of the lively significance of the attributes it inculcated. He has borne the pangs of dissolving nature—may we trust that it was with the same *fortitude* that he sustained the trials of this passing existence; to his name and memory be *justice* done, as we hope to receive the like meed ourselves;

and may that *mercy*, unrestrained, which is the glorious attribute of the Son of God, interpose in his behalf to blunt the sword of divine justice and admit him to the blessed companionship of saints and angels in the realms of light and life eternal !

*Response.* Amen, and Amen, and Amen !

The Senior Warden then presents a Cross to the Prelate, who says:

*Prelate.* This symbol of faith—the Christian's hope and the Christian's trust—we again place upon the breast of our brother, there to remain till the last trumpet shall sound, and earth and sea yield up their dead. Though it may, in the past history of our race, have been perverted at times into an ensign of oppression, and crime, and wrong; though it may have been made the emblem of fraud, and superstition, and moral darkness, yet its significance still remains as the badge of a Christian warrior. It calls to mind Gethsemane and its sorrowful garden; the judgment-hall of Pilate, and the pitiless crown of thorns; Golgotha and Calvary and their untold agonies, that fallen man might live and inherit everlasting life. If an inspired Apostle was not ashamed of the Cross, neither should we be; if he gloried in the significance of the truths it shadowed forth, so ought we to rejoice in it as the speaking witness of our reliance beyond the grave. May this hope of the living have been the anchor to the soul of our departed brother—the token to admit him to that peaceful haven “where the wicked cease from troubling and the weary are at rest.”

*Response.* Amen, and Amen, and Amen !

The Prelate then casts the Cross into the grave, and continues:

*Prelate.* The orders of Christian Knighthood were instituted in a dark period of the world's history, but their mission was high and holy. To succor and protect the sorrowing and destitute, the innocent and oppressed, was their vow and their life-long labor and duty. For long, long years they well and nobly performed their vows and did their devoirs. In those rude ages the steel-blade was oftener the arbiter of justice, than the judgments of judicial tribunals or the decrees of magistrates. So long as the Templars adhered to their vows of poverty, they were virtuous and innocent, and their language was, in truth, “Silver and gold have I none, but such as I have, give I unto thee.” But, with the accession of wealth and civil power, they were tempted and fell from their high estate, and their possessions attracted the cupidity and their prowess incurred the hatred of the despots of those times. When the martyred De Molay had perished, and the Order was proscribed, they united with the fraternity of Free and Accepted Masons, and returned to their primitive simplicity of manners, and a rough habit, coarse diet, and severe duty, was all that was offered to their votaries.

In our land, we have perpetuated only the distinctive rites, with the appellations and regulations of the defenders of the Holy Sepulchre—the early champions and soldiers of the Cross—and this as a guerdon of merit, not a badge of rank. The sword in our hands is more as a symbol of the duties we are vowed to fulfill, than as an instrument of assault or defence. We claim to exercise practical virtues in the holy bonds of our confraternity, in humble imitation of those renowned knights of the olden time; for there is still, in this refined age, innocence to be guarded, widowed hearts to be relieved of their burdens, and orphanage to be protected from the chill blasts of a wintry world. And to be true and courteous is not limited to any age or clime.

Our brother, whose cold and lifeless remains have just been committed to the earth, was one of our fraternal band, bound by the same ties and pledged to the same duties. To his bereaved and mourning friends and relatives we have but little of worldly consolation to offer, but we do tender to them our heart-felt sympathies. And if the solemn and interesting ceremonies in which we have been engaged have not pointed to them a higher hope and a better consolation, then all our condolences would be in vain.

Sir Knight companions, let us pray:

ALMIGHTY and most merciful God! we adore Thee as the Sovereign Ruler of all events, both in time and for eternity. As it hath pleased Thee to take from our ranks one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways. May we have Thy divine assistance, oh, most merciful God! to redeem our misspent time; and in the discharge of the important duties Thou hast assigned us in our moral warfare here below, may we be guided by faith and humility, courage and constancy, to perform our allotted pilgrimage acceptable in Thy sight, without asking a remission of years from Thee. And when our career on earth is finished, and the sepulchre appointed for all living receives our mortal bodies, may our souls, disengaged from their cumbrous dust, flourish and bloom in eternal day, and enjoy that rest which Thou hast prepared for Thy good and faithful servants in Thy blessed Asylum of peace beyond the veils of earth. All which we ask through the mediation of our Redeemer, King of kings, and Lord of lords. *Amen!*

*Response.* Amen, and Amen, and Amen!

*E. Commander.* Attention, Sir Knights:

The lines are then formed, and the cross of steel made over the grave, and the following HYMN is sung:

*Air—Mount Vernon.*

Christian warriors at the pealing  
Of the solemn vesper bell,  
Round the tri-form altar kneeling,  
Whisper each "IMMANUEL!"

When the watch and ward are over,  
Guarding the Asylum well,  
Smiles of peace around them hover,  
At Thy name, IMMANUEL!

When the matin-notes are ringing,  
Cheerfully from mount and dell,  
Strength for warfare still is springing  
From Thy name, IMMANUEL!

When some deed of emprise sharing,  
Deed like those traditions tell,  
Prompts each Knight to noble daring—  
'Tis for Thee, IMMANUEL!

When the storm-clouds darkly lower  
On our pathway dark and fell,  
Knight heroic will not cower,  
Cheered by Thee, IMMANUEL!

When death's fearful damps are stealing,  
And is breathed the last "Farewell!"  
All the brighter world revealing,  
Thou shalt come, IMMANUEL!

The Sir Knights may then escort the friends of the deceased to their home, or return to their Asylum, as may be expedient.

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THOUGHTS ON DEATH.

One may live as a conqueror, a king, or a magistrate; but he must die as a man. The bed of death brings every human being to his pure individuality; to the intense contemplation of that deepest and most solemn of all relations, the relation between the creature and his Creator. Here it is that fame and renown cannot assist us; that all external things must fail to aid us; that even friends, affection, and human love and devotedness, cannot succor us.—WEBSTER.

## THE EDITOR'S TRESTLE-BOARD.

FOGEYISM AND RADICALISM.—There are in Masonry, as in politics and religion, and indeed in all other mundane affairs, two extremes of thought, which have been distinguished by the names which make the caption of the present article. *Fogeyism* is quite a modern term, although the thing which it describes is of venerable antiquity. Doubtless, there has been a corruption in the spelling and pronunciation of the word, and that there was originally an expressed reference to the physical condition of being merged in a *fog*, where the sight is contracted to the narrow space on which one stands. Thus the *fogey* comes to the consideration of any subject with a clouded or befogged understanding, which prevents him from seeing before or around him, and he denounces any change, because to change is, as he thinks, to pass recklessly into a *terra incognita*, where only imminent danger or certain destruction is to be anticipated. The fogey is naturally opposed to all revolutions in government; all changes of customs; all amendments of laws. He has an eye single to the past, and can see in the present or the future nothing but danger or deterioration. Horace describes such a man as a "*laudator temporis acti*;" and Aristotle, long before Horace, painted him as ever speaking of what had been done in former times, and delighting in his recollections of his early days.

To such men steamboats were portentous experiments, and it is wonderful how they have survived the introduction of railroads and telegraphs. The Tories of the Revolution must have been all old fogies; for it is difficult to conceive how a good Whig could have been made out of such an incompressible and inelastic material.

Now, fogeyism abounds in Masonry, and is there much more to be dreaded than in either politics or religion. This is because its admirers find there a breast-work erected for another purpose, but behind which they incontinently hide themselves, and bid defiance to all the shots that are fired at them by their opponents.

In Masonry there are, of course, certain things which admit of no change—which all masons believe cannot be changed for the better, and in which any change must inevitably be for the worse. These are the landmarks of our Order—the boundary lines which have ever circumscribed it, and separated and consecrated it, as it were, from all other institutions. Now, innovations upon these landmarks are abhorrent to the mind of every mason; and when improvements or alterations in these are talked of, the fogey gets upon safe ground, and, in his opposition to change, finds himself supported by all the prudent masses of the Order.

But, unfortunately, the fogey has generally very clouded and indistinct ideas of what the real landmarks are. With him, every thing that he has been accustomed to see and hear is a landmark. Propose to alter a by-law, and he talks of violating a landmark. Suggest an amendment to the regulations of a Grand Lodge, and he raises the cry of innovation, and flies behind his breast-work, and collects all his old fogey brethren around him, and then they bepraise the past, and speak dreadfully of the future; and bring themselves at last to believe, that a law of twenty or thirty years' standing is a landmark, and that all the laws

of Masonry, by which they mean the regulations of their own little jurisdiction, are as incapable of repeal or amendment as the decrees of the Medes and Persians.

"*Leges Angliæ nolumus mutare*," is a favorite motto with them, and, like the old barons of England, they respond to every proposition for improvement with the magic and, as they think, unanswerable, sentence, "We are opposed to innovation."

The radicals betake themselves to the other extreme, and are as much too prone to a change as the fogies are too averse. The radicals, as their name imports, are not content, when they discover a rotten branch, to lop it off, and it alone, but they are for applying the axe at once to the root, and for felling the whole tree. If the fogies believe every thing to be a landmark, the radicals invest nothing with that character.

The radical is, in Masonry, a very dangerous character. As much a despiser of precedents as the fogey is their worshiper, he is too often disposed to yield his rash and often unfledged opinions to no force of authority and to no argument of expediency. For him it is sufficient that a change has been proposed, and, in his love of change, he often forgets his love of truth and his love of right. He cannot tolerate an evil, however trifling in its nature or transitory in its duration, and is ever ready to abolish it by the adoption of a remedy as questionable in its expected results as the evil it is proposed to cure. In the hands of the fogies, Masonry would long since have lost all its vitality, and, becoming lifeless and effete, must have been cast aside as a worn-out engine, which had done its work and was incapable of repair. In the hands of the radicals, Masonry would soon lose its identity, and, amid a multitude of dangerous and irrational experiments, must, in brief time, wear out its forces, and, like the unfortunate patient celebrated in the Italian epitaph, die of too much physic.

It is evident, then, that both fogeyism and radicalism are opposed (but in different ways) to true and healthful progress, and that either system is dangerous to the welfare and perpetuity of Masonry.

Fortunately there is a middle system, which, partaking of the excellencies of both (for both have excellencies), is without the faults of either.

Conservatism is that *mezzo termine* from which every thing is to be hoped and nothing to be feared. Conservatism is not—at least in the sense in which we here use it—what Webster has defined it to be, namely, "the desire and effort of preserving what is established." By no means. That is exactly the definition which suits fogeyism. Conservatism, on the contrary, has no blind and superstitious respect for things established, simply because they are so. Precedents, with it, have no authority unless they are founded on principle; and, on the other hand, changes have no support unless they are prompted by necessity and guided by reason.

To fogeyism are we indebted for the retention of a thousand puerilities in Masonry, which crept into the institution during times of great ignorance, and which have been since preserved by force of habit.

To radicalism we owe many a silly experiment, whose unsuccessful result has only proved that our forefathers were, in some things, much wiser than we thought them.

To conservatism our gratitude is due for that steady and healthful progress

which Masonry is now making—which is giving it standing and character among the institutions of the age—which is rendering it every day more and more worthy of cultivation by men of intellect—and which must bestow upon it, as a science and a system of philosophy, a perpetuity and prosperity which its merely social and charitable character could never have secured.

Let our motto then be—"Down with Fogeysm and Radicalism, the rock and quicksand which would forever shatter and shipwreck the bark of Masonry, and long life to Conservatism, the sheet-anchor on which alone its safety depends."

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**FREE WILL AND ACCORD.**—There is one peculiar feature in the masonic institution, that must commend it to the respect of every generous mind. In other associations it is considered meritorious in a member to exert his influence in obtaining applications for admission, but it is wholly uncongenial with the spirit of our Order to persuade any one to become a mason. Whosoever seeks a knowledge of our mystic rites, must first be prepared for the ordeal in his heart: he must not only be endowed with the necessary moral qualifications which would fit him for admission into our ranks, but he must come, too, uninfluenced by friends and unbiassed by unworthy motives. This is a settled landmark of the Order; and, therefore, nothing can be more painful to a true mason than to see this landmark violated by young and heedless brethren. For it cannot be denied that it is sometimes violated; and this habit of violation is one of those unhappy influences, sometimes almost insensibly exerted upon Masonry by the existence of the many secret societies to which the present age has given birth, and which resemble Masonry in nothing except in having some sort of a secret ceremony of initiation. These societies are introducing into some parts of our country such phraseology as a "card" for a "demit"—or "worthy" for "worthipful"—or "brothers" for "brethren." And there are some men who, coming among us imbued with the principles and accustomed to the usages of these modern societies, in which the persevering solicitation of candidates is considered as a legitimate and even laudable practice, bring with them these preconceived notions, and consider it their duty to exert all their influence in persuading their friends to become members of the craft. Men who thus misunderstand the true policy of our institution, should be instructed by their older and more experienced brethren that it is wholly in opposition to all our laws and principles to ask any man to become a mason, or to exercise any kind of influence upon the minds of others, except that of a truly masonic life and a practical exemplification of its tenets, by which they may be induced to ask admission into our lodges. We must not seek—we are to be sought.

And if this were not an ancient law, imbedded in the very cement that upholds our system, policy alone would dictate an adherence to the voluntary usage. We need not now fear that our institution will suffer from a deficiency of members. Our greater dread should be that, in its rapid extension, less care may be given to the selection of candidates than the interests and welfare of the Order demand. There can, therefore, be no excuse for the practice of persuading candidates, and every hope of safety in avoiding such a practice. It should always be borne in mind, that the candidate who comes to us not of his own "free will and accord," but induced by the persuasions of his friends, no matter how worthy he otherwise may be, violates, by so coming, the requirements of our institution on

the very threshold of its temple, and, in ninety-nine cases out of a hundred, fails to become imbued with that zealous attachment to the Order which is absolutely essential to the formation of a true masonic character.

**ANTAGONISM TO MASONRY.**—Masonry, like every thing else that is good, has always had its enemies—people who, whether they knew any thing about it or not, were ever ready to speak of it and against it, and who, in default of a specious reason for their opposition, have never hesitated to invent one. Of course an antagonism which cared nothing for the strength of logic or the weight of facts, but whose skepticism, like Tertullian's faith, often gloried in being founded on an absurdity, must have continually changed its point of attack to vary with the changing phases of character in those who maintained it. Sometimes these changing aspects of opposition to Masonry have been of a rather contradictory character to each other. It does seem to a rational and impartial mind that sometimes, if one of them was well founded, another urged at some past or subsequent period could not but be false. But this has never made a particle of difference to the anti-masons. Their war-cry always has been "*Delenda est Carthago*;" and it mattered but little to them how the destruction was brought about, so that it could at last be accomplished. Grave divines, learned lawyers, astute politicians, in their anxiety to obliterate Freemasonry from the catalogue of human institutions, have not declined to embrace any falsehood or folly, however monstrous or absurd, and to retail it to gaping multitudes with all the unction that they should have felt only in delivering a maxim of truth or a lesson of wisdom.

To take up the history of this moral crusade against the Order only for the last half century, we shall find at least four different changes in the spirit and manner of the opposition.

In the beginning of the century, or just before it, Masonry was denounced, by such men as Barruel and Robison, as a conspiracy against all government and religion, and the institution was flatly charged with encouraging rebellion to constituted authority, and with the unscrupulous inculcation of Atheism. "We cannot but suspect," says Pope Pius VII, "that the Freemasons wish to overturn not only thrones, but even religion, and especially the Christian." Hence edicts were issued by emperors and kings, and bulls fulminated by popes, forbidding the meeting of lodges, and commanding the utter abolition of the Order. These things have died off, among most intelligent people, but there are some men who can never get rid of an idea which has once taken possession of their minds; and, therefore, we still find many, even at this day, who believe as firmly in the bull of Pope Pius as they do in their creed, and who cannot be persuaded that Freemasons are any thing better than Atheists in disguise.

But the charge of Atheism against an institution which publicly announced that a trust in God was an absolutely necessary qualification for admission into its mysteries, was too absurd to be long believed, even by fanatics; and the priests, while they still fulminate their anathemas against the Freemasons, and threaten them with excommunication, do not now deny them some sort of a religion, such as it is, and which is, at all events, better than the no religion at all of which they once accused them.

Accordingly, about the end of the first quarter of the century, the tactics of the anti-masons were changed; and a belief in God being admitted as a part of the

masonic creed, because it was expedient to contend that his vengeance was most awfully invoked in the lodges on all recreants, the enemies of the Order began to discover, or pretended to discover, (for we are never sure that an anti-mason means all that he says,) that Masonry was an *imperium in imperio*; that the members sought to establish a commonwealth within themselves, which was to be in perpetual antagonism to the laws of the country in which they resided, and that political preferment; trial by jury, and even success in business, were all to be directed and controlled by masonic influences, which were to put the laws at defiance, and bring to the support of the humblest member, in every affair of his life, even though it were a transgression against the laws, the whole weight and power of the fraternity. In the United States, at least, this doctrine of the anti-masons became quite a saleable commodity in the political market, and some men expected to be lifted into high places of honor and especially of profit—perhaps even into the Presidential chair—by the workings of the fermentation which they had excited. But truth is great, and this opposition has all died away, except, perhaps, in some few benighted spots and dark corners of the country, where the name of Morgan is still heard with a shudder, and every Freemason is supposed to bear somewhere about his person a fac-simile of the brand of Cain.

And then came another phase in the opposition. When men were obliged to admit that masons were not Atheists, and to confess that they were very often, excellent citizens, they began to discover that the secrets of the institution were a "humbug"—for these anti-masons are by no means choice in their expressions, and very often sacrifice elegance to strength—they declared that its ceremonies were puerile and unworthy of men of sense, and that a study of its principles was nothing less than a sheer loss of time. But as these philosophers, who, of course, always devoted *their* time and talents to something of more importance than the pursuit of Masonry—such, for instance, as making money or seeking office—very candidly acknowledged that they knew nothing about the society, because they had always considered it as derogatory to their dignity to seek admission into the ranks of an institution which, at best, could only be considered as a remnant of the dark ages, the world has paid less attention to their invectives than to either of the preceding classes, and, therefore, Masonry has continued to be admired and cultivated by some of the brightest intellects of the age. The literature of the institution, as it now stands before the world, has been the most effective answer to the cavils of those would-be wits, who think that it, like their own heads, contains nothing of value or importance within it.

And now, lastly, there is beginning to be presented a new form and substance of objection, which, however, as it is equally unfounded in truth, will, we doubt not, like all the others, meet with the same fate. That Masonry, which was once charged with being the teacher of Atheism, the violator of law, and the conservator of absurd trifles, is now clothed with another garment, different from all these, and is accused of endeavoring to establish a religion for itself, and to teach its members how to get to heaven in its own way.

Its object is now said to be, to offer itself as a substitute for Christianity, and to present its own teachings, exclusively, as a way of salvation. Although this change of tactics is undoubtedly very absurd, it was a very natural change in a system of absurdity. When it was found that men would not believe that Masonry had no religion, it was a very shrewd policy to endeavor to persuade

them that it had too much. The accusation is now a new one; it is, perhaps, the last Parthian arrow from the quiver of anti-masonry, and has already been shot too wide of its mark to effect any harm. The thousands of pious Christians and intelligent clergymen who fill the ranks of Masonry, and who would long ago have abandoned it if it had sought, in the most indirect way, to interfere with their hopes of eternal safety through the Cross alone, is in itself the best answer to such a charge.

We do not intend making any sort of an argument on this subject. In a pleasant little story, from the pen of Mrs. Inchbald, there is a character—a learned but arrogant priest—who once declined entering into an argument with a lady, on the ground that he never disputed with any body under a doctor of divinity. We confess we are somewhat in favor of his views, at least so far as never to argue with a man on a subject of which he is totally ignorant. No one who is at all acquainted with the nature, the history, and the true design of Freemasonry, would ever, for a single instant, undertake to sustain either of the four accusations which we have recapitulated. When, however, an opponent shall present himself armed with a knowledge of all that has been written in favor of Masonry by its disciples, as well as all that has been said against it by its enemies—when such an opponent will prelude his intended combat by the declaration that he has carefully studied its principles from the authority of its teachers, and knows them to be wrong, then we will consider such a foe as worthy of our lance, and will freely enter the lists. But for hearsay scandal and gratuitous abuse no man, or mason, should ever have any other answer than silent contempt.

And, after all, what has been and what will ever be the effect on Masonry of this absurd, if not always unconscientious, antagonism? The story of Galileo will give the response in the way of parable.

When Galileo was on his knees before the Inquisitors of Rome—the greatest mind of the age prostrate before the least—and making the required recantation of his heretical dogma that the sun stood still and the earth moved around it, he turned to a friend, and whispered in his ear these words of solace: “Never mind! the world will still keep moving.” And so whisper we, in spite of all that benighted popes, and despotic kings, and wily jesuits, and cunning politicians, and frightened old women, may say about it or against it, *Masonry will still keep moving.*

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VENTILATION.—Those who, like ourselves, have suffered—and what mason has not?—from the foul, heated, almost fetid atmosphere of the lodge-room of a summer night, can testify to the inconvenience and join us in seeking a remedy. The want of ventilation in American lodge-rooms, as usually built, is an evil to which must be attributed the acknowledged remissness of many a good mason in attending his lodge, together with headaches and other physical annoyances on the part of those who do. Were more attention paid to this matter in the construction of edifices intended for masonic uses, the customary intermission of lodge meetings during the summer months need not happen, and the delightful reunions of the craft might continue throughout the year. This, too, without the bodily ills too often consequent upon attending lodge in summer nights.

As the very nature of our business compels us to meet in upper rooms, we

must endeavor to adopt our remedies, whatever they are, to that necessity. No nook or corner for cowans and eaves-droppers must be allowed between the lodge and heaven. The starry-decked canopy must not be obscured by the intervention of foreign bodies. Jacob's Ladder, one foot of which rests on the lodge floor, must have no forms upon its rounds save the legendary forms upon which we contemplate.

There are but two methods in vogue for ventilating masonic halls: one by windows in the sides, the other by openings in the roof. The latter, when practicable, is decidedly preferable; for it leaves the walls of the apartment entire, to be covered with masonic devices and aids to knowledge, and reduces the chances of espial in a large ratio. A room, thus prepared, is the most secure apartment for masonic purposes in the world. When this method is adopted there should be two circular openings made, one near the east end of the room, the other near the west; the glass should be colored, and much precaution used against unauthorized persons mounting the roof during the meetings of the lodge. As it is the tendency of heated air to ascend, these openings, in a sultry night, permit a continual and most healthful current by which the atmosphere of the room would be kept pure.

In cases where such arrangements for ventilation are not practicable, the next best thing is an abundance of windows on the *sides* of the room. It will not answer any useful purpose to put them in the *end*, for the necessity of keeping the Tiler's door shut while the lodge is at work, will debar any current of air from that source; they must be *opposite* each other and, for useful purposes, not more than six feet apart.

We have seen a fine ventilation created in lodge-rooms by the use of movable fans, such as are common in southern hotels in dining-rooms. If they are used, they may readily be made so as to be easily laid aside at the approach of the cold season. But however you do it, good reader, don't fail, for your comfort's sake and your health's sake, to arrange a good ventilation to your lodge-room.

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A NEW ETYMOLOGY.—The Rev. S. G. Morrison, in a lecture on "the Ethics of Freemasonry," delivered last March, before Victoria Lodge No. 4, in Dublin, Ireland, proposes the following new etymology of the word *mason*:

"The word is derived from the secrecy and exclusiveness observed in our lodges. Every lodge is guarded by a Tiler. It is supposed that he is armed. Formerly his protective weapon was a *club*. The old Latin for this was *maça*. It is the word yet in Spain. The meaning of *maça* is club or *mace*—the club borne by corporate bodies. Because, therefore, bodies of architects, including all trades necessary for effecting or carrying out their plans, preserved their secrets by deliberating within a closed or guarded lodge—a lodge guarded by the *maça*—*Mason* was the designation of every brother, and *Masonry* the name of the noble system. At what time persons, not masons by profession, sought admission into the Order I cannot tell, but it must have been at an early date. The records of a lodge at Warrington, so old as 1648, note the admission of Col. Mainwaring and the great antiquary Mr. Ashmole; Charles I, Charles II, and James II, were initiated. All such were "accepted;" hence "Accepted Masons;" and as a mark of respect and confidence they were admitted to all the privileges of the craft, and hence "free." From this, then, we have the designation "Free and Accepted Masons."

## EDITOR'S DRAWER.

**MASONRY AMONG THE INDIANS.**—The Rev. Leander Kerr, Grand Chaplain of the Grand Lodge of Kansas, in his report on Foreign Correspondence, states that he was informed “by a worthy brother mason and a worthy minister of the Methodist church, who had been for many years a missionary among the Chippeway Indians, that he found masons among the Chippeways, and was himself in their lodges; and that their signs, grips, and pass-words were the same as ours, and that they could not tell when or by whom Masonry was introduced among them, but it was beyond the memory of their fathers.”

On this the Committee of Missouri remark: “It is a subject worthy of thought, whence came the Masonry of the Indians? Certainly not from the white man, because their traditions run back far beyond the discovery by Columbus. May it not be that the learned Dr. Robinson was right in ascribing to the Indian a Jewish origin, and that the rites of Masonry, like the mounds, are left as marks of a race whose history has passed into oblivion?”

We are not prepared to subscribe in full to this suggested reasoning of our Missouri brethren; but we agree with them, that the origin of Masonry among the Indians, as well as its present condition, is “a subject worthy of thought.” An essay on this topic, from the pen of a masonic scholar who had passed a portion of his life in the vicinity of these aboriginal brethren—from such a man, for instance, as Bro. PIKE, or Bro. G. F. YATES—would be an invaluable contribution to the archives of our institution.

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**LITERATURE OF MASONRY.**—There is much that is well worth reading and remembering in these remarks by Bro. Richard R. Rees, Grand Master of Kansas, on the extensive sources of masonic study:

“Nor should I pass in silence the vast importance of the study of our noble art; too common is the error that when once we pass the ceremonial of our Order our toils are at an end. You have then but placed your foot upon the step which leads to the entrance of the outer porch. Believe me, brethren, that when you shall have toiled for years in digging knowledge from the depth of science, you have but learned, in Masonry, your lessons of orthography. If you suppose that all the science of the craft consists in your ability to recite the ritual, be undeceived at once; for every path you tread, amid the mazes of literature, adds something to your stock of knowledge in symbolic art. The author who conversed with God on Sinai's mountain, with all the patriarchal writers, details a fund of true masonic science; the journalist of every year, from then till now, can teach you something of the craftsman's history; the deep researches of geology among the hidden mysteries of the mineral world, develop facts of vast importance to the brotherhood; the demonstrative science of geometry is never learned by one short journey through the middle chamber. Then, let the mason, who would know his lesson well, search deeply the musty store-house of the learned, and glean from thence important truths in true masonic lore.”

## TIDINGS FROM THE CRAFT.

THE change in our lodges from July to October is very marked, both in the amount of attendance and of work. Meetings maintained through the months of July and August—and, farther south, we add September—are maintained at an expense of ease and health poorly repaid by the limited demands upon the institution. The calls of charity at that season of abundance are but nominal, and might readily be met by powers inherent in Committees of Relief, &c. Calls at the lodge doors by the mystic numbers are unfrequent—whoever “has long entertained a favorable opinion of our ancient and honorable institution,” can so readily entertain it for a few weeks longer, that the postponement is, or ought to be, a mere matter of course. Talk of the trials of fortitude in the Eleusinian mysteries indeed! the trials of a candidate for symbolic Masonry, required to gather his knowledge amidst the mephitic gases and rarified air of a top-most story in a July night, are many degrees more disagreeable and perilous! We have had the experience which enables us to say so.

IN MEMORIAM.—Among the deaths of the past quarter, we have only been able to gather the following :—GEORGE W. MARSH, a Past Grand Master of Rhode Island, died July 8, 1857, aged 75 years; Bro. JAMES MILLER, a Past Grand Master of Maine, died June 1, 1857; Bro. the Hon. Senator RUSK, of Nacogdoches, Texas; JESSE EDMONSTON, of Hickman, Ky., a right hand and heart-enchained frater of Bro. MORRIS, and a member of the same Chapter, Council and Encampment. The departure of this veteran mason leaves a pang in all hearts throughout western Kentucky.

A stereotyped thought always attaches, in our mind, to a list of fraternal dead, *never to allow a Brother to die under estrangement*. A beautiful writer has said:—

“Moss will grow upon grave-stones; the ivy will cling to the mouldering pile; the mistletoe springs from the dying branch; and, God be praised! something green, something fair to the sight, and grateful to the heart, will yet twine around and grow out of the seams and cracks of the desolate temple of the human heart.”

This touching sentiment is inclosed to us in a letter from a friend and correspondent, who adds: “So it has proved with Henry and me. Living, we could not come together. False friends had alienated us; evil men raised a wall of separation between us, and we felt that nothing but death could ever again *unite* us. So it has proved. In his last hours he sent for me, and against the wishes, against the efforts, almost forcible and

rude, of his family, a complete reconciliation took place; and now I can stand above his grave and say, that ‘something green, something fair to the sight and grateful to the heart *has* twined around and *does* grow out of the seams and cracks of the desolate temple of my heart.’ ” Isn’t this beautiful? Reader, go and do likewise!

R. W. BRO. FURNELL.—We have the gratification of announcing to our readers that the venerable Provincial Grand Master of North Munster, Ireland, Bro. MICHAEL FURNELL, has kindly consented to become one of our collaborators, and to enrich the pages of the Quarterly with some of the results of his profound masonic studies. We are in hopes, ere the issue of the next number, to secure the assistance of other distinguished brethren in Great Britain and on the Continent.

GRAND CHAPTER OF NORTH CAROLINA.—At the annual convocation of the Grand Chapter of North Carolina, holden in June last, that body, by a vote of 35 to 11, formally withdrew from the jurisdiction of the General Grand Chapter of the United States.

MASONIC STATISTICS.—Bro. O’SULLIVAN, of Missouri, has appended to the proceedings of the Grand Lodge of that state, a statistical table from which we collect the following facts in relation to the condition of the Order in the United States. There are 3,316 Lodges, and 112,732 Masons in this country. There were 15,226 initiations during the last year; 436 expulsions; 1,085 suspensions, and 214 deaths. These numbers, however, are much too low, as he gives the statistics of only 28 Grand Lodges, and the returns of many of these are deficient. We suppose, taking this table as a basis, that the affiliated Masons in the Union are about 150,000 in number.

UNION IN NEW YORK.—The articles of Union presented to the Grand Lodge of New York, at its last communication, by the Committee appointed for that purpose in 1856, were rejected by a very large majority. It is probable, however, we understand, that, in a modified form, articles of union may yet be adopted and the indivisibility of Masonry in that important jurisdiction be restored. The subject has been referred to the Committee on the Condition of Masonry, to receive and consider any propositions or suggestions that may be presented to them, with a view to the restoration of harmony, with authority to report at their discretion.

Omo.—This Grand Lodge has led the way in publishing a compendium of its proceedings from its organization, January 4, 1808 to 1847, inclusive. It forms a neat and substantial volume of 656 pages, and reflects the highest credit both upon the Grand Lodge, which directed, and the Committee, consisting of Past Grand Masters W. B. THRALL, W. B. DODDS, and H. M. STOKES, who prepared it. We learn, however, that to Bro. THRALL, chiefly, is the fraternity indebted for the careful and elaborate manner in which the work is executed; he has exhibited the skill of a master printer, as he is; likewise of one who has himself written some of the best pieces in the volume, and knows the value of appearances.

Well executed lithographs represent Past Grand Masters W. B. DODDS, HENRY BRUSH, W. B. THRALL, M. Z. KREIDER, and the venerable Secretary of State, LEWIS CASS, who, we perceive, was present as a delegate from Amity Lodge No. 5, in which capacity he made the motion, seconded by Bro. SEELY, "That it is expedient to form a Grand Lodge in this State,"—unanimously agreed to. Bro. CASS was elected Deputy Grand Master at the first meeting following the organization, January 5, 1809, and Grand Master, January 3, 1810. To this high position he was re-elected January 8, 1811, and January 8, 1812. Amongst these portraits we look, however, in vain for the truly Eminent and Illustrious Captain of American Chivalry, Sir Knt. Wm. B. HUBBARD, of Columbus, Ohio.

Another publication, highly praiseworthy in design, is before us: "Historical Sketch and Work of Quitman Lodge, No. 76, F. and A. M. : from its first organization A.D. Dec. 10, 1848, to July 3, 1857. Printed by order of the lodge." These things speak well for the craft. Its history will yet be written. Its examples will animate the young and gladden the old. Its treasures will be put into circulation and passed from hand to hand, as all the free gifts of God were made to do. We hope to hear of many such publications in the year before us.

We learn that Bro. GILES F. YATES is engaged upon a hand-book for the Ancient and Accepted Rite. No one more competent to the preparation of such a work than he. Bro. ROB MORRIS is engaged, among other things, upon a manual styled: "The Observance of the Religious and Military Orders of Knights of the Red Cross, Knights Templar, and Knights of Malta, according to the American system. With a thorough system of Drill and Sword Exercise, and full instructions for Processions and other public appearances of the Sir Knights." Dr. GEORGE OLIVER has in hand a work on Masonic Jurisprudence. Dr. ALFRED CREIGH, of Washington, Pa., author of "Masonry and Antimasonry," (vol. xxvi. *Universal Masonic Library*)

has completed a Manual of Cryptic Masonry, or the degrees of Royal and Select Master. The *Sunday Dispatch*, of this city, a paper of great circulation and influence, is publishing a series of twelve articles, by ROB MORRIS, on the Medals of the Freemasons.

SANDWICH ISLANDS.—We learn, through Bro. Capt. Wm. W. CLARK, of New Haven, Ct., who, in the way of his profession, frequently visits these islands, that a Dispensation has recently been granted by M. E. CHARLES GILMAN, G. G. High Priest, to organize a Royal Arch Chapter at Honolulu, in those distant borders, under the title of Honolulu Chapter. The officers are CHARLES W. VINCENT, *H. P.*; R. COADY, *King*; R. C. WILEY, *Scribe*. This is an interesting fact which deserves a special chronicle.

UNPARDONABLE PREJUDICE.—There is more rank prejudice against Masonry and masons yet extant than the superficial reader will observe. As an evidence of this, in a recent publication styled "The American Biographical Dictionary, by WILLIAM ALDEN, D. D., 3d ed., 1857," under the head of WILLIAM MORGAN, the following most astounding evidences, of a prejudice as unchristian as it is unhistorical, appear:—

"The writer of this article published the following article a quarter of a century ago:—'Whether the institution of Masonry—with its false pretensions to antiquity, its mummeries, its ridiculous secrets, its horrible oaths and shocking blasphemies, all exposed to full light and red with the blood of its victim—can yet sustain itself in this land of law, and of morals, and of Christianity, assailed by 230 newspapers, established for the special purpose of overthrowing the institution, and with ten thousands of intelligent, patriotic and indignant men frowning upon it, remains to be seen. In the result the institution has disappeared; but recent attempts have been made to revive it.'"

Now, if the Rev. W. ALDEN, D. D. supposes that a society of 200,000 members is going to suffer such falsehoods as these to pass down to history unquestioned, he is quite in an error; nor need his publishers wonder that no man, who desires a correct work of this sort, will purchase "The American Biographical Dictionary, by WILLIAM ALDEN, D. D.," while such a specimen of unadulterated prejudice and misstatement forms a part of it.

AN OLD GRAND MASTER.—His Royal Highness, Prince FREDERICK, of the Netherlands, has been Grand Master of the Grand East of the Netherlands for the long period of forty successive years.

**LECTURES.**—Bro. ROE MORRIS has commenced at New York a course of Masonic lectures, to comprise themes derived from the History, Philosophy and Jurisprudence of the Institution. They will be maintained, at 207 Bowery, during all the fall and winter season.

**HISTORY OF FREEMASONRY.**—In 1856 the venerable SALEM TOWN was appointed the historiographer of the Grand Lodge of New York, an office which the infirmities of age have compelled him to decline, but at the last Communication of the Grand Lodge he presented some suggestions for writing the history of Masonry in New York, which, as they will equally refer to the masonic history of any State, are well worthy, from their practical value, of attention. He recommends that the first three officers of every lodge be appointed a standing committee to examine all existing documents in their respective lodges; to transcribe every thing properly historical, such as when, where, by whom, and under what circumstances said lodge was organized, and what, in general, has been its subsequent history; to avail themselves of personal conversations with the oldest masons, for the purpose of obtaining historical reminiscences from them; to collect relevant traditional incidents and well-authenticated masonic agencies in relieving distress, &c.; to give a brief sketch of the Morgan excitement in their neighborhood; and lastly, to transcribe all these facts and send them to the Grand Secretary. The Grand Lodge may then obtain a competent person, who will be easily enabled, from these masonic records, to compile a history of Freemasonry in the State.

**THE KING AND THE CRAFT.**—This loyal toast may henceforth be drunk by the Hawaiian brotherhood "with all the honors," as we learn that the King of the Sandwich Islands has been recently initiated into Masonry. The Pacific Island Lodge, in which he received the light, has offered an example which might well be followed by some of their eastern brethren, who have been known to sacrifice the rigidity of the formula of initiation to politeness in the cases of candidates in high places. The Hawaiian monarch was submitted to all the ceremonial like any other man of less political pretension, and is said to have stood a very excellent examination in his preceding degrees.

**BRO. T. S. PARVIN.**—This indefatigable laborer in the vineyard of Masonry has been presented, by the Grand Chapter of Iowa, with a splendid Past High Priest's jewel, as "an expression of its respect and of its appreciation of his valuable services rendered in the organization of the Grand Chapter." Bro. PARVIN has fairly earned this tribute of esteem from his companions.

**MASONIC CHARITY.**—During the late meetings of the craft at the masonic anniversaries in England, \$22,392 have been collected for benevolent purposes, besides the sum of \$16,800, expended in charity during the past year by the Grand Lodge.

**CANADA.**—On the 30th of June the Provincial Grand Lodge of Canada declared itself independent of the Grand Lodge of England. The EARL OF CARNARVON has given notice of a resolution in the Grand Lodge of England for a recognition of its independence.

**MASONIC PURCHASE OF MOUNT VERNON.**—The Richmond Dispatch supplies us with the following interesting information:—"We understand that one or more of the masonic lodges of this city have originated a plan for the purchase of Mount Vernon, which, if taken hold of in earnest by the 'brothers of the mystic tie' throughout the Union, cannot fail of success. The plan proposed, is to get the subordinate lodges to contribute one dollar for each member. The price asked for the Mount Vernon estate is \$200,000, and the masonic statistics show that the Order numbers three hundred thousand; so that, if all the lodges in the Union accede to the proposition—and the probability is that they will—the purchase of Mount Vernon may be looked upon as a fixed fact. But the suggestion, as given out, does not stop here.

"When the land which contains the last mortal remains of the immortal Washington is possessed by the masons, they propose to present it to the State of Virginia, only reserving to their Order the right to meet around the tomb of their deceased brother once every year, to celebrate his imperishable deeds and to keep alive his great name. We have strong faith in this patriotic plan for the purchase of Mount Vernon, knowing, as we do, that the Order, from which it emanates, are ever ready for good deeds, and never look back when they put their hands to the plow. Let every true mason feel that the tomb of Washington can only be preserved from decay by his efforts, and but a few short months will roll by ere it will be the property of that State which gave him birth, and to whose keeping alone his ashes should be intrusted."

We doubt, however, the correctness of the statistics which make the Freemasons in the United States amount to 300,000. They do not, perhaps, exceed much more than half that number.

**GRAND LODGE OF ALABAMA.**—In consequence of the lamented death of the late Bro. AMAND P. PFISTER, Grand Secretary of Alabama, the Grand Master has appointed Bro. A. S. PFISTER Grand Secretary until the next annual communication of the Grand Lodge.

COMPLIMENTS—PERSONAL.—Though we have not published the kindly notices of this work, we would not have the readers of the *Quarterly Review* to suppose we are destitute of such things. Our bundle of compliments is large, but we only give place to the following, which comes from a source very discriminating:—

*Lynchburg, Va., 12th Aug. 1857.*

"DEAR SIR AND BRO.:—I am in receipt of the first number of 'The American Masonic Quarterly Review.'

"I hail your appearance again in the field of masonic literature with sincere delight, and look forward with full confidence for much, indeed, incalculable good to result to the craft from your efforts in this laudable undertaking.

"The array of talent which you unite with you must and will insure success. The plan of your work is just what is wanted.

"The masonic news of the day, views and opinions on masonic jurisprudence are all well, but not sufficient. The masonic mind needs more; something of the past. We seek often the history of our time-honored institution, our ancient and revered institution, whose 'ivy-crowned turrets' endear us to it and increase our interest and desire to know who placed this stone; who built that beautiful cornice, and whose careful hands has long preserved it.

"In short, we want all the old rusty records examined and rewritten—the hieroglyphic delineations explained by just such hands and just such minds as yours and your associates.

"Yours, fraternally,

"JNO. ROBIN MCDANIEL.

"Dr. A. G. Mackey,

"Charleston, S. C."

As every one knows the intelligent Past Grand High Priest of Virginia, such opinions will tell with no little force upon the general sentiment.

ILLINOIS.—The annual communication was held on the 6th of October, at Springfield. Officers elected: HARRISON DILLS, *G. M.*; J. H. MATHENEY, *D. G. M.*; A. J. KUYKENDALL, *S. G. W.*; F. M. BLAIR, *J. G. W.*; WM. McMURTRY, *G. T.*; H. G. REYNOLDS, *G. S.*

NIGHTINGALE LODGE.—Our English Brethren have been perpetuating, in masonic nomenclature, one of those rare specimens of self-sacrificing philanthropy among the great, which is associated with the history of Florence Nightingale. A London paper of August 5, says:

"Lord Panmure, accompanied by Lord Durham, Lord Leigh, Lord Goderich, Lord Lincoln, Lord Carnarvon, and a numerous party, visited Woolwich arsenal on Tuesday, after which they repaired to the Town Hall, to attend a meeting of the Woolwich Masonic Brethren, for the purpose of inaugurating a new masonic lodge, to be named the 'Nightingale Lodge.' The ceremony was performed by the new D. Grand Master, Lord Panmure."

MASONIC MEDALS.—An impetus has been given to the study of Masonic Numismatics in this country, by the publication, in a New York paper of very extensive circulation (Sunday Dispatch) of a series of twelve papers entitled "The Medals of the Freemasons," and prepared by Bro. ROB MORRIS. The publication embraces copies of the drawings, as well as thorough descriptions of symbols, &c., with their moral application. The enterprise of a secular paper in getting up this costly series of masonic articles is *sui generis* in this line. The fraternity will not forget the debt of gratitude they owe to the Sunday Dispatch.

On this subject we add what Dr. R. BARTHELMESS, of Brooklyn, N. Y., informs us, that Pythagoras Lodge, in that city, yet unhappily under authority of the Grand Lodge of Hamburg, possesses a collection of Masonic Medals, the only one, we believe, in America, numbering 171. They are freely offered for inspection to all who enjoy such rarities. There are sixty-three from Germany, seventy from France, three from England, sixteen from Holland, one from Belgium, ten from Sweden, two from Russia, five from Italy, and one from America. Dr. BARTHELMESS, the librarian, has his office at 248 Clinton st., Brooklyn.

LOUISVILLE, KY.—The costly and elegant Masonic Temple at this place, the corner-stone of which was laid in 1851, is now completed, and will probably be dedicated during this month. A description of its architectural and institutional beauties and adaptations shall appear in a future number.

LEXINGTON, KY.—The corner-stone of a monument to Bro. HENRY CLAY, the orator and statesman, a Past Grand Master of Kentucky, was laid amidst high ceremonies July 4, 1857, by Grand Master T. N. WISE; D. G. M., PHILIP SWIGERT; Sen. G. WARDEN, ROB MORRIS, and other officers of the Grand Lodge of Kentucky.

ANTHONY WAYNE.—The corner-stone for a monument to the memory of the gallant revolutionary patriot, Major General ANTHONY WAYNE, was laid at Stony Point, on the 16th of July, the anniversary of the storming of that place.

An immense concourse of people assembled to witness the ceremonies, masonic, military and civic, which were of the most complete and imposing character.

The masonic ceremonies were conducted by R. W. ROBT. MACOY, as *G. M.*; R. W. DANIEL SICKELS, as *D. G. M.*; R. W. ROYAL G. MILLARD, as *S. G. W.*; W. THOPHILUS PRATT, as *J. G. W.*; and W. JAMES T. COUENHOVEN, as *G. Marshal*, assisted by a large number of the fraternity.

**TESTIMONIAL TO M. E. WM. B. HUBBARD.**—At the last triennial session of the Grand Encampment of the United States, a committee was appointed to present a memorial of esteem and affection to the Most Eminent Grand Master, Sir Knight Wm. B. HUBBARD. The presentation was made on the 9th of September last at Buffalo, during the session of the Grand Commandery of New York, by Sir Knight ROB MORRIS, as Chairman of the Committee. The presentation was accompanied by a most eloquent and affecting address on the part of Sir Knight MORRIS—in fact, just such an address as he might have been expected to make—to which the Grand Master appropriately replied. The presentation was made in one of the public halls of the city, and in the presence of a large concourse of ladies and gentlemen as well as of the fraternity of Buffalo. The memorial is a massive patriarchal cross, about five inches in length along the body, and about two and a half inches in width along the two arms of the cross. The material is of gold, surrounding a gorgeous surface of red enamel, in the centre of which a single diamond of great size is set. The hangings are of massive gold, with the emblems of the Order of Knights Templar emblazoned on them.

The following is the inscription on the reverse :

*In Hoc Signo Vincas.*

PRESENTED TO THE  
HON. WM. BLACKSTONE HUBBARD,  
M. E. Grand Master of Knights Templar of  
the United States.  
A Testimonial from the Grand Encampment  
of the United States.  
Ordered September, 1856.  
A. O. 738.

If unflinching devotion to his Order and unwearied fidelity in the discharge of his official duties, united with the strictest discipline as a Commander, and the most chivalrous courtesy as a knight, could claim such a memorial, then has it been fairly won by him whom, in thus honoring, the Grand Encampment has done honor to itself.

**TESTIMONIAL TO M. E. JOHN W. SIMONS.**—Immediately at the completion of the above exercises, an honorarium, (token of respect) comprising a series of appreciative resolutions, beautifully engrossed, in the form of a cross, was presented to Sir JOHN W. SIMONS, Past Grand Master. Sir JOHN L. LEWIS, JR., in his usual impressive and eloquent manner, rendered this presentation among the happiest incidents of the Annual Convocation of the Grand Commandery of New York. Sir Knight Simons' reply was equally beautiful and appropriate.

**WESTERN FREEMASON.**—Our friend and brother, JAMES R. HARTSOCK, has commenced the publication, at Iowa city, of a monthly masonic journal under this title. The first number appeared in July, simultaneously with our own. Our two journals being of the same age, we can hardly venture on the liberty of welcoming our brother to domains upon which he has as old a claim as ourselves. We can only wish him a prosperous journey, and we trust to hold many a friendly chat with our fellow-passenger in the great editorial omnibus.

**KNIGHTS TEMPLAR OF PENNSYLVANIA.**—By an edict issued by the Most Eminent Sir Knight Wm. B. HUBBARD, Grand Master of the Knights Templar of the United States, we learn that no disunion now exists among the Templars of Pennsylvania, but that all the Commanderies in that State are in knightly fellowship with each other, and in common allegiance to the Grand Encampment of the United States.

**BRO. W. P. MELLEN.**—At the last communication of the Grand Lodge of Mississippi a fine service of silver plate was presented to Bro. W. P. MELLEN, late Grand Secretary, by a number of brethren who were desirous of expressing their personal regard and their entire satisfaction with the manner in which, for many years, he had discharged the duties of his office. Bro. G. M. HILLIER, Grand Master, was selected as the organ of presentation, and, in the course of his remarks, paid an eloquent but deserved tribute to the worth and talents of Bro. MELLEN. No man in American Masonry has better deserved it than the late accomplished Grand Secretary of Mississippi.

**PERU.**—Two of the lodges under the jurisdiction of the Grand Lodge of Peru, namely, "Concordia Universal" at Lima, and "Estrella Polar" at Callao, have, in consequence of serious acts of insubordination, been formerly expelled by the Grand Orient, and are consequently now clandestine lodges. The Grand Master, Bro. FRANCISCO QUIROS, has forbidden all masonic communication with their members.

**A LARGE INCOME.**—The income of the Grand Lodge of Pennsylvania for six months, ending with the 1st July of the present year, was \$23,189. A Grand Lodge with such an income can scarcely be called *masonically* prosperous. The management of so large a fund is apt to divert it from the management of Masonry. It is a dangerous experiment for a masonic body to become a financial one.

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## THE LEGEND OF THE THIRD DEGREE.

BY ALBERT G. MACKEY, M. D.

THE most important and significant of the legendary symbols of Freemasonry is, undoubtedly, that which relates to the fate of Hiram Abif, commonly called, "by way of excellence," the Legend of the Third Degree.

The first written record that I have been able to find of this legend is contained in the second edition of Anderson's Constitutions, published in 1738, and is in these words:

"It (the temple) was finished in the short space of seven years and six months, to the amazement of all the world; when the capstone was celebrated by the fraternity with great joy. But their joy was soon interrupted by the sudden death of their dear master, Hiram Abif, whom they decently interred, in the lodge near the temple, according to ancient usage."\*

In the next edition of the same work, published in 1754, a few additional circumstances are related, such as the participation of King Solomon in the general grief, and the fact that the King of Israel "ordered his obsequies to be conducted with great solemnity and decency."† With these exceptions, and the citations of

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\* Anderson's Constitutions, 2d ed 1738, p. 14.

† Ib. 3d ed. p. 24.

the same passages, made by subsequent authors, the narrative has always remained unwritten, and descended, from age to age, through the means of oral tradition.

The legend has been considered of so much importance that it has been preserved in the symbolism of every masonic rite. No matter what modifications or alterations the general system may have undergone—no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old and substituting new ones—the legend of the Temple Builder has ever been left untouched, to present itself in all the integrity of its ancient mythical form.

What, then, is the signification of this symbol so important and so extensively diffused? What interpretation can we give to it that will account for its universal adoption? How is it that it has thus become so intimately interwoven with Freemasonry as to make, to all appearances, a part of its very essence, and to have been always deemed inseparable from it?

To answer these questions, satisfactorily, it is necessary to trace, in a brief investigation, the remote origin of the institution of Freemasonry and its connection with the ancient systems of initiation.

It was, then, the great object of all the rites and mysteries which constituted the "Spurious Freemasonry" of antiquity to teach the consoling doctrine of the immortality of the soul.\* This dogma, shining as an almost solitary beacon-light in the surrounding gloom of Pagan darkness, had undoubtedly been received from that ancient people or priesthood† who practiced what has been called the system of "Pure Freemasonry," and among whom it probably existed only in the form of an abstract proposition or a simple and unembellished tradition. But in the more sensual minds of the Pagan philosophers and mystics, the idea, when presented to the initiates in their mysteries, was always conveyed in the form of a scenic

\* "The hidden doctrines of the unity of the Deity and the immortality of the soul were originally in all the mysteries, even those of Cupid and Bacchus."—WARBURTON, in *Spence's Anecdotes*, p. 309.

† "The allegorical interpretation of the myths has been, by several learned investigators, especially by Creuzer, connected with the hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, and communicating to the rude and barbarous Greeks, religious, physical and historical knowledge, under the veil of symbols."—GROTE, *Hist. of Greece*, vol. i. ch. xvi. p. 579. And the Chevalier Ramsay corroborates this theory: "Vestiges of the most sublime truths are to be found in the sages of all nations, times, and religions, both sacred and profane; and these vestiges are emanations of the antediluvian and noevian tradition, more or less disguised and adulterated."—*Philosophical Principles of Natural and Revealed Religion unfolded in a Geometrical Order*.

representation.\* The influence, too, of the early Sabian worship of the sun and heavenly bodies, in which the solar orb was adored, on its resurrection, each morning, from the apparent death of its evening setting, caused this rising sun to be adopted in the more ancient mysteries as a symbol of the regeneration of the soul.

Thus, in the Egyptian mysteries we find a representation of the death and subsequent regeneration of Osiris; in the Phœnician, of Adonis; in the Syrian, of Dionysus; in all of which the scenic apparatus of initiation was intended to indoctrinate the candidate into the dogma of a future life.

It will be sufficient here to refer simply to the fact, that through the instrumentality of the Tyrian workmen at the temple of King Solomon, the spurious and pure branches of the masonic system were united at Jerusalem, and that the same method of scenic representation was adopted by the latter from the former, and the narrative of the temple builder substituted for that of Dionysus, which was the myth peculiar to the mysteries practiced by the Tyrian workmen.

The idea, therefore, proposed to be communicated in the myth of the ancient mysteries was the same as that which is now conveyed in the masonic legend of the third degree.

Hence, then, Hiram Abif is, in the masonic system, the symbol of human nature, as developed in the life here and the life to come; and so, while the temple was, as I have heretofore shown, the visible symbol of the world, its builder became the mythical symbol of man, the dweller and worker in that world.

Now, is not this symbolism evident to every reflective mind?

Man, setting forth on the voyage of life, with faculties and powers fitting him for the due exercise of the high duties to whose performance he has been called, holds, if he be "a curious and cunning workman,"†—skilled in all moral and intellectual purposes—(and it is only of such men that the temple builder can be the symbol,)

\* Of this there is abundant evidence in all the ancient and modern writers on the mysteries. Apuleius, cautiously describing his initiation into the mysteries of Isis, says: "I approached the confines of death, and having trod on the threshold of Proserpine, I returned therefrom, being borne through all the elements. At midnight I saw the sun shining with its brilliant light; and I approached the presence of the gods beneath, and the gods of heaven, and stood near and worshiped them."—*Metam.* lib. xi. The context shows that all this was a scenic representation.

† *Aish hakam iodea binah*, "a cunning man, endued with understanding," is the description given by the king of Tyre of Hiram Abif. See II. Chron. ii. 13. It is needless to say that "cunning" is a good old Saxon word meaning *skillful*.

within the grasp of his attainment, the knowledge of all that divine truth imparted to him as the heir-loom of his race—that race to whom it has been granted to look, with exalted countenance, on high;\* which divine truth is symbolized by the word.

Thus provided with the word of life, he occupies his time in the construction of a spiritual temple, and travels onward in the faithful discharge of all his duties, laying down his designs upon the trestle-board of the future and invoking the assistance and direction of God.

But is his path always over flowery meads and through pleasant groves? Is there no hidden foe to obstruct his progress? Is all before him clear and calm, with joyous sunshine and refreshing zephyrs? Alas! not so. "Man is born to trouble, as the sparks fly upward." At every "gate of life"—as the Orientalists have beautifully called the different ages—he is beset by peril. Temptations allure his youth; misfortunes darken the pathway of his manhood, and his old age is incumbered with infirmity and disease. But clothed in the armor of virtue he may resist the temptation; he may cast misfortunes aside and rise triumphantly above them; but to the last; the direst; the most inexorable foe of his race, he must eventually yield, and, stricken down by death, he sinks prostrate into the grave *and is buried in the rubbish* of his sin and human frailty.

Here then, in Masonry, is what was called the *aphanism*† in the ancient mysteries. The bitter, but necessary lesson, of death has been imparted. The living soul, with the lifeless body which encased it, has disappeared and *can nowhere be found*. All is darkness—confusion—despair. Divine truth—the word—for a time, is lost, and the master mason may now say, in the language of Hutchinson—"I prepare my sepulchre. I make my grave in the pollution of the earth. I am under the shadow of death."

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\* Pronaque cum spectent animalia cætera terram;  
Os homini sublime dedit: cælumque tueri  
Jussit, et erectos ad sidera tollere vultus. *Ovid. Met. i. 84.*

Thus, while the mute creation downward bend  
Their sight, and to their earthly mother tend,  
Man looks aloft, and with erected eyes  
Beholds his own hereditary skies. *Dryden.*

† *Ἀφανισμός*, disappearance, destruction, a perishing, death; from *ἀφανίζω*, to remove from one's view, to conceal, &c.—*Schrevel. Lex.*

But if the mythic symbolism ended here, with this lesson of death, then were the lesson incomplete. That teaching would be vain and idle—nay more—it would be corrupt and pernicious—which should stop short of the conscious and innate instinct for another existence. And hence the succeeding portions of the legend are intended to convey the sublime symbolism of a resurrection from the grave and a new birth into a future life. The discovery of the body, which, in the initiations of the ancient mysteries, was called the *euresis* ;\* and its removal, from the polluted grave into which it had been cast, to an honored and sacred place within the precincts of the temple, are all profoundly and beautifully symbolic of that great truth, the discovery of which was the object of all the ancient initiations, as it is almost the whole design of Freemasonry, namely, that when man shall have passed the gates of life and have yielded to the inexorable fiat of death, he shall then, (not in the pictured ritual of an earthly lodge, but in the realities of that eternal one, of which the former is but an antitype,) be raised, at the omnific word of the Grand Master of the Universe, from time to eternity—from the tomb of corruption to the chambers of hope—from the darkness of death to the celestial beams of life—and that his disembodied spirit shall be conveyed as near to the holy of holies of the divine presence as humanity can ever approach to deity.

Such I conceive to be the true interpretation of the symbolism of the legend of the third degree.

I have said that this mythical history of the temple builder was universal in all nations and all rites, and that in no place and at no time had it, by alteration, diminution, or addition, acquired any essentially new or different form : the myth has always remained the same.

But it is not so with its interpretation. That which I have just given, and which I conceive to be the correct one, has been very generally adopted by the masons of this country. But elsewhere and by various writers, other interpretations have been made, very different in their character, although always agreeing in retaining the general idea of a resurrection or regeneration, or a restoration of something from an inferior to a higher sphere or function.

Thus, some of the earlier continental writers have supposed the

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\* *Euresis*, a finding, invention, discovery.—*Schrevel. Lex.*

myth to have been a symbol of the destruction of the Order of the Templars, looking upon its restoration to its original wealth and dignities as being prophetically symbolized.

In some of the high philosophical degrees it is taught that the whole legend refers to the sufferings and death, with the subsequent resurrection of Christ.\*

Hutchinson, who has the honor of being the earliest philosophical writer on Freemasonry in England, supposes it to have been intended to embody the idea of the decadence of the Jewish religion and the substitution of the Christian in its place and on its ruins.†

Dr. Oliver—"clarum et venerabile nomen"—thinks that it is typical of the murder of Abel by Cain, and that it symbolically refers to the universal death of our race through Adam and its restoration to life in the Redeemer,‡ according to the expression of the Apostle, "as in Adam we all died, so in Christ we all live."

Ragon makes Hiram a symbol of the sun shorn of its vivifying rays and fructifying power by the three winter months, and its restoration to prolific heat by the season of spring.§

And, finally, Des Etangs, adopting, in part, the interpretation of Ragon, adds to it another which he calls the moral symbolism of the legend, and supposes that Hiram is no other than eternal reason, whose enemies are the vices that deprave and destroy humanity.||

To each of these interpretations it seems to me that there are important objections, though perhaps to some less so than to others.

As to those who seek for an astronomical interpretation of the

\* A French writer of the last century, speaking of the degree of "tres parfait maitre," says : "C'est ici qu'on voit réellement qu' Hiram n'a été que le type de Jesus Christ, que le temple et les autres symboles maçonniques sont des allegories relatives à l'Eglise, à la Foi et aux bonnes mœurs." —*Origine et Objet de la Franche-Maçonnerie, par le F. B., Paris, 1774.*

† "This, our Order is a positive contradiction to the Judaic blindness and infidelity, and testifies our faith concerning the resurrection of the body."—HUTCHINSON, *Spirit of Masonry*, lect. ix. p. 101. The whole lecture is occupied in advancing and supporting his peculiar theory.

‡ "Thus then it appears that the historical reference of the legend of Speculative Freemasonry in all ages of the world was—to our death in Adam and life in Christ. What, then, was the origin of our tradition? Or, in other words, to what particular incident did the legend of initiation refer before the flood? I conceive it to have been the offering and assassination of Abel by his brother Cain; the escape of the murderer; the discovery of the body by his disconsolate parents, and its subsequent interment under a certain belief of its final resurrection from the dead, and of the detection and punishment of Cain by Divine vengeance."—OLIVER, *Historical Landmarks of Freemasonry*, vol. ii. p. 171.

§ "Le grade de Maître va donc nous retracer allegoriquement la mort du dieu-lumière.... mourant en hiver pour reparaître et ressusciter au printemps."—RAGON, *Cours Philos. et Interp. des Init.* p. 158.

|| "Dans l'ordre moral, Hiram n'est autre chose que la raison éternelle, par qui tout est pondéré réglé, conserve."—DES ETANGS, *Ouvres Maçonniques*, p. 90.

legend, in which the annual changes of the sun are symbolized, while the ingenuity, with which they press their argument, cannot but be admired, it is evident that, by such an interpretation, they yield all that Masonry has gained of religious development in past ages, and fall back upon that corruption and perversion of Sabaism from which it was the object, even of the Spurious Freemasonry of antiquity, to rescue its disciples.

The Templar interpretation of the myth must at once be discarded if we would avoid the difficulties of anachronism, unless we deny that the legend existed before the abolition of the Order of Knights Templar, and such denial would be fatal to the antiquity of Freemasonry.\*

And as to the adoption of the Christian reference, Hutchinson, and after him, Oliver, profoundly philosophical as are the masonic speculations of both, have, I am constrained to believe, fallen into a great error in calling the Master Mason's degree a Christian institution. It is true that it embraces, within its scheme, the great truths of Christianity upon the subject of the immortality of the soul and the resurrection of the body; but this was to be presumed, because Freemasonry is truth, and Christianity is truth, and all truth must be identical. But the origin of each is different; their histories are dissimilar. The institution of Freemasonry preceded the advent of Christianity. Its symbols and its legends are derived from the Solomonic temple and from the people even anterior to that. Its religion comes from the ancient priesthood. Its faith was that primitive one of Noah and his immediate descendants. If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahmin and the Buddhist could not conscientiously partake of its illumination; but its universality is its boast. In its language citizens of every nation may converse; at its altar, men of all religions may kneel; to its creed, disciples of every faith may subscribe.

Yet it cannot be denied, that since the advent of Christianity a Christian element has been almost imperceptibly infused into the masonic system, at least among Christian masons. This has been a necessity; for it is the tendency of every predominant religion to pervade, with its influence, all that surrounds it, or is about it, whether

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\* With the same argument would I meet the hypothesis that Hiram was the representative of Charles I. of England—an hypothesis, now so generally abandoned, that I have not thought it worth noticing in the text.

religious, political, or social. This arises from a need of the human heart. To the man deeply imbued with the spirit of his religion, there is an almost unconscious desire to accommodate and adapt all the business and the amusements of life, the labors and the employments of his every-day existence, to the indwelling faith of his soul.

The Christian mason, therefore, while acknowledging and justly appreciating the great doctrines taught in Masonry—and while grateful that these doctrines were preserved in the bosom of his ancient order at a time when they were unknown to the multitudes of the surrounding nations—is still anxious to give to them a Christian character—to invest them, in some measure, with the peculiarities of his own creed, and to bring the interpretation of their symbolism more nearly home to his own religious sentiments.

The feeling is an instinctive one, belonging to the noblest aspirations of our human nature ; and hence we find Christian masonic writers indulging in it almost to an unwarrantable excess, and by the extent of their sectarian interpretations materially affecting the cosmopolitan character of the institution.

This tendency to Christianization has, in some instances, been so universal, and has prevailed for so long a period, that certain symbols and myths have been, in this way, so deeply and thoroughly imbued with the Christian element as to leave those, who have not penetrated into the cause of this peculiarity, in doubt whether they should attribute to the symbol an ancient or a modern and Christian origin.

As an illustration of the idea here advanced and as a remarkable example of the result of a gradually Christianized interpretation of a masonic symbol, I will refer to the subordinate myth, (subordinate, I mean to the great legend of the Builder,) which relates the circumstances connected with the grave upon "*the brow of a small hill near Mount Moriah.*"

Now, the myth or legend of a grave is a legitimate deduction from the symbolism of the ancient Spurious Masonry. It is the analogue of the *Pastos*, *Couch* or *Coffin*, which was to be found in the ritual of all the Pagan mysteries. In all these initiations, the aspirant was placed in a cell or upon a couch, in darkness, and for a period, varying in the different rites, from the three days of the Grecian mysteries to the fifty of the Persian. This cell or couch, technically called the "*Pastos*," was adopted as a symbol of the being whose death and resurrection or apotheosis was represented in the legend.

The learned Faber says that this ceremony was doubtless the same as the descent into Hades, and that when the aspirant entered into the mystic cell, he was directed to lay himself down upon the bed which shadowed out the tomb of the Great Father or Noah, to whom, it will be recollected, that Faber refers all the ancient rites.\* "While stretched upon the holy couch," he continues to remark, "in imitation of his figurative, deceased prototype, he was said to be wrapped in the deep sleep of death. His resurrection from the bed was his restoration to life or his regeneration into a new world."

Now, it is easy to see how readily such a symbolism would be seized by the Temple masons and appropriated at once to *the grave at the brow of the hill*. At first, the interpretation, like that from which it had been derived, would be cosmopolitan; it would fit exactly to the general dogmas of the resurrection of the body and the immortality of the soul.

But on the advent of Christianity, the spirit of the new religion being infused into the old masonic system, the whole symbolism of the grave was affected by it. The same interpretation of a resurrection or restoration to life, derived from the ancient "pastos," was, it is true, preserved; but the facts that Christ himself had come to promulgate to the multitudes the same consoling dogma, and that Mount Calvary, "the place of a skull," was the spot where the Redeemer, by his own death and resurrection, had testified the truth of the doctrine, at once suggested to the old Christian masons the idea of Christianizing the ancient symbol.

Let us now examine briefly how that idea has been at length developed.

In the first place it is necessary to identify the spot, where the "newly-made grave" was discovered, with Mount Calvary, the place of the sepulchre of Christ. This can easily be done by a very few but striking analogies, which will, I conceive, carry conviction to any thinking mind.

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\* "The initiation into the Mysteries," he says, "scenically represented the mythic descent into Hades and the return from thence to the light of day; by which was meant the entrance into the Ark and the subsequent liberation from its dark inclosure. Such mysteries were established in almost every part of the Pagan world: and those of Ceres were substantially the same as the Orgies of Adonis, Osiris, Hu, Mithras, and the Cabiri. They all equally related to the allegorical disappearance, or death, or descent of the great father at their commencement, and to his invention, or revival, or return from Hades, at their conclusion."—*Origin of Pagan Idolatry*, vol. iv. b. iv. ch. v. p. 384. But this Arkite theory, as it is called, has not met with the general approbation of subsequent writers.

1. Mount Calvary was a *small hill*.\*
2. It was situated in a *westward direction* from the Temple, and *near Mount Moriah*.
3. It was on the direct road from Jerusalem to Joppa, and is thus the very spot where a *weary brother*, traveling on that road, would find it convenient to *sit down to rest and refresh himself*.†
4. It was *outside* the gate of the temple.
5. It has at least *one cleft in the rock*, or cave, which was the place which subsequently became the sepulchre of our Lord. But this coincidence need scarcely to be insisted on, since the whole neighborhood abounds in rocky clefts, which meet at once the conditions of the masonic legend.

But to bring this analogical reasoning before the mind, in a more expressive mode, it may be observed that if a party of persons were to start forth from the temple at Jerusalem, and travel in a westward direction toward the port of Joppa, Mount Calvary would be the first hill met with; and as it may possibly have been used as a place of sepulture, which its name of Golgotha‡ seems to import, we may suppose it to have been the very spot alluded to in the third degree, as the place where the craftsmen, on their way to Joppa, discovered the evergreen acacia.

Having thus traced the analogy, let us look a little to the symbolism.

Mount Calvary has always retained an important place in the legendary history of Freemasonry, and there are many traditions connected with it that are highly interesting in their import.

One of these traditions is, that it was the burial-place of Adam, in order, says the old legend, that where he lay, who effected the ruin of mankind, there also might the Savior of the world suffer, die, and be

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\* Mount Calvary is a small hill or eminence, situated in a westerly direction from that Mount Moriah on which the temple of Solomon was built. It was originally a hillock of notable eminence, but has, in modern times, been greatly reduced by the excavations made in it for the construction of the Church of the Holy Sepulchre. BUCKINGHAM, in his *Palestine*, (p. 283) says, "The present rock, called Calvary, and inclosed within the Church of the Holy Sepulchre, bears marks, in every part that is naked, of its having been a round nodule of rock standing above the common level of the surface."

† Dr. BEARD, in the art. "Golgotha," in KIRTO's *Encyc. of Bib. Lit.*, reasons in a similar method as to the place of the Crucifixion, and supposing that the soldiers, from the fear of a popular tumult, would hurry Jesus to the most convenient spot for execution, says, "then the road to Joppa or Damascus would be most convenient, and no spot in the vicinity would probably be so suitable as the slight rounded elevation which bore the name of Calvary."

‡ Some have supposed that it was so called because it was the place of public execution. *Gulgolet* in Hebrew, or *gogultho* in Syriac, means a skull.

buried. Sir R. Torkington, who published a pilgrimage to Jerusalem in 1517, says, that "under the Mount of Calvary is another chapel of our Blessed Lady, and St. John the Evangelist, that was called Golgotha, and there, right under the mortise of the cross, was found the head of our forefather, Adam."\* Golgotha, it will be remembered, means, in Hebrew, "the place of a skull," and there may be some connection between this tradition and the name of Golgotha, by which the Evangelists inform us, that in the time of Christ, Mount Calvary was known. Calvary or Calvaria, has the same signification in Latin.

Another tradition states, that it was in the bowels of Mount Calvary that Enoch erected his nine-arched vault, and deposited on the foundation-stone of Masonry that Ineffable Name, whose investigation, as a symbol of Divine truth, is the great object of Speculative Masonry.

A third tradition details the subsequent discovery of Enoch's deposit by King Solomon, whilst making excavations in Mount Calvary, during the building of the temple.

On this hallowed spot was Christ the Redeemer slain and buried. It was there that, rising on the third day from his sepulchre, he gave, by that act, the demonstrative evidence of the resurrection of the body and the immortality of the soul.

And it was on this spot that the same great lesson was taught in Masonry—the same sublime truth—the development of which evidently forms the design of the third or Master Mason's degree.

There is in these analogies a sublime beauty as well as a wonderful coincidence between the two systems of Masonry and Christianity, that must, at an early period, have attracted the attention of the Christian Masons.

Mount Calvary is consecrated to the Christian as the place where his crucified Lord gave the last great proof of the second life, and fully established the doctrine of the resurrection which he had come to teach. It was the sepulchre of him,

"Who captive led captivity,  
Who robbed the grave of victory,  
And took the sting from death."

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\* Quoted in OLIVER'S *Landmarks*, vol. i. p. 587; note.

It is consecrated to the mason, also, as the scene of the *euresis*; the place of the discovery, where the same consoling doctrines of the resurrection of the body and the immortality of the soul are shadowed forth in profoundly symbolic forms.

These great truths constitute the very essence of Christianity, in which it differs from and excels all religious systems that preceded it; they constitute, also, the end, aim, and object of all Freemasonry, but more especially that of the third degree, whose peculiar legend, symbolically considered, teaches nothing more nor less, than that there is an immortal and better part within us, which, as an emanation from that divine spirit which pervades all nature, can never die.

The identification of the spot on which this divine truth was promulgated in both systems—the Christian and the Masonic—affords an admirable illustration of the readiness with which the religious spirit of the former may be infused into the symbolism of the latter. And hence, Hutchinson, thoroughly imbued with these Christian views of Masonry, has called the Master Mason's order a Christian degree, and thus Christianizes the whole symbolism of its mythical history.

“The Great Father of all, commiserating the miseries of the world, sent his only Son, who was *innocence* itself, to teach the doctrine of salvation—by whom man was raised from the death of sin unto the life of righteousness—from the tomb of corruption unto the chamber of hope—from the darkness of despair to the celestial beams of faith; and not only working for us this redemption, but making with us the covenant of regeneration; whence we are become the children of the Divinity, and inheritors of the realms of heaven.

“We, *Masons*, describing the deplorable estate of religion under the Jewish law, speak in figures :—‘Her tomb was in the rubbish and filth cast forth of the temple, and *Acacia* wove its branches over her monuments; *akakia* being the Greek word for innocence, or being free from sin; implying that the sins and corruptions of the old law, and devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be found where *innocence* survived, and under the banner of the Divine Lamb, and, as to ourselves, professing that we were to be distinguished by our *Acacy*, or as true *Acacians* in our religious faiths and tenets.

“The acquisition of the doctrine of redemption is expressed in the typical character of *Huramen*, (I have found it.—*Greek*,) and by

the applications of that name with masons, it is implied, that we have discovered the knowledge of God and his salvation, and have been redeemed from the death of sin and the sepulchre of pollution and unrighteousness.

“ Thus the *Master Mason* represents a man, under the Christian doctrine, saved from the grave of iniquity and raised to the faith of salvation.”\*

It is in this way that Masonry has, by a sort of inevitable process, (when we look to the religious sentiment of the interpreters,) been Christianized by some of the most illustrious and learned writers on masonic science—by such able men as Hutchinson and Oliver in England, and by Harris; by my esteemed friend Scott, and by the venerable Salem Town, in this country.

I do not object to the system when the interpretation is not strained, but is plausible, consistent, and productive of the same results as in the instance of Mount Calvary; all that I contend for is, that such interpretations are modern and that they do not belong to, although they may often be deduced from, the ancient system.

But the true ancient interpretation of the legend—the universal, masonic one—for all countries and all ages, undoubtedly was that the fate of the temple builder is but figurative of the pilgrimage of man on earth, through trials and temptations; through sin and sorrow, until his eventual fall beneath the blow of death and his final and glorious resurrection to another and an eternal life.

And now, in conclusion, a few words of historical criticism may not be misplaced. It is not at all essential to the value of the symbolism that the legend shall be proved to be historical. Whether considered as a truthful narrative of an event that actually transpired during the building of the temple, or simply as a myth, embodying the utterance of a religious sentiment, the symbolic lesson of life and death and immortality is still contained in its teachings, and commands our earnest attention. But it will be perceived, from the course of my remarks, that I am disposed to place credence in the legend as a truthful history, and I do so for a threefold reason.

1. Because the character of the legend is such as to meet all the requirements of the well-known canon of Vincentius Lirinensis as to what we are to believe in traditionary matters:—“ Quod semper,

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\* HUTCHINSON, *Spirit of Masonry*, lect. ix. p. 99.

quod ubique, quod ab omnibus traditum est ;" that is, we are to believe whatever has been, at all times, in all places, and by all persons, handed down to us.

I am not, however, disposed to give to Vincent's canon all the force that has been bestowed upon it by the dogmatic theologians of the Roman Church. All I contend for is that, in the absence of other authority, and when there is no opposing internal or external evidence, it may be quoted as giving probability to the truth of a legend or tradition.

With this rule the legend of Hiram Abif agrees in every respect. It has been universally received and credited among Freemasons from the earliest times. We have no record of any Masonry having ever existed without it, and indeed it is so closely interwoven into the whole system; forming the most essential part of it and giving it its most determinative character, that it is evident that the institution could no more exist without the legend than the legend could have been retained without the institution. This, therefore, gives probability, at least, to its truthful character.

2. It is not contradicted by the scriptural history of the transactions at the temple, and, therefore, in the absence of the only existing written authority on the subject, we are at liberty to depend for the formation of our opinions on traditional information, provided that the tradition be, as in this instance, reasonable, probable, and supported by uninterrupted succession.

3. The very silence of Scripture in relation to the fate of Hiram is an argument in favor of the mysterious nature of that fate. A man so important in his position as to have been styled the favorite of two kings—sent by one, and received by the other, as a gift of surpassing value—and the donation thought worthy of a written record—would scarcely have passed into oblivion, when his labor was finished, without the memento of a single line, unless his death had occurred in such a way as to render a public account of it improper. And this was, I suppose, the fact. At the institution of the masonic mysteries, by a modification of the Tyrian ritual, it had become the legend of these new mysteries and, like the cognate ones of the old systems of initiation, was only to be divulged when accompanied by the symbolic instruction which it was intended to convey.

## THE TEMPLARS.—A SKETCH.

BY ALBERT PIKE.

IN the year 1128, Hugues de Payens, Geoffrey de Saint Aldemar, and seven other gentlemen of noble birth, Frenchmen, but whose names history has not preserved, pitying the dangers to which the pilgrims were exposed in their journey to, and return from, Jerusalem, formed themselves into a society at that city, to serve as an escort to the pilgrims, receiving them at, and reconducting them as far as, the mountain defiles and most dangerous passes. At first they were a mere association of individuals, without rules, or assuming a religious habit, but merely acting as an escort for the pilgrims, when required. They lived in a house near the Temple, at Jerusalem, from which circumstance they came to be known by the name of Templars, or Knights of the Temple. The king of Jerusalem, having selected Hugues de Payens to go to Rome and solicit succor, and, if he could obtain it, a new crusade, that knight, after performing this duty, presented his companions to Pope Honorius II. and requested that they might be formed into an order, religious and military, like the Hospitallers, or Knights of St. John, for the protection of pilgrims. The Pope referred them to the council, then assembled at Troyes, in Champagne, which granted their request, and appointed St. Bernard to draw up the rules of the Order and prescribe a dress. Among the rules, they were each allowed a squire or serving brother at arms, and three riding-horses; but all gilding and superfluous ornaments were forbidden, and their dress was prescribed to be white, as a mark of their profession; to which Pope Eugenius III. added a red cross on the left breast. The institution of the order and its rules, approved by the council, were also approved by the Pope. Many gentlemen, of the best houses of France, Germany, and Italy, joined the order, and went with De Payens to Palestine.

In a little time the order largely increased. Princes of sovereign houses and lords of the most illustrious families of Christendom joined it, and brought to it immense wealth, so that it soon became so rich and powerful as even to overshadow the Knights of St. John. Raimond Berenger, Count of Barcelona and Provence, became a member, and, too old to go to Jerusalem, sent large sums of money to carry on the war against the infidels; laid down his power as sovereign prince, and died among the Templars. Alfonso, first king of Navarre and Arragon, made the Knights of St. John, the Templars and the Monks or Knights of the Holy Sepulchre heirs of his kingdom in 1131. In 1150 they distinguished themselves by defending, with the Knights of St. John, the city of Jerusalem, and

routing the infidels, in the absence of Baldwin III.; and in 1154 at the siege of Ascalon.

In 1179 dissensions grew up between them and the Hospitallers, which were settled, for the time, by the intervention of the Pope. In 1186 the Grand Master of the Templars, depository and guardian of the crown of Jerusalem, gave it, by his influence, to Guy of Lusignan. In 1187 they and the Hospitallers surprised the camp of Saladin, and distinguished themselves by a long and bloody battle; and attacking the infidels, first at the battle of Tiberiade in 1188, long carried every thing before them, until betrayed by the Count of Tripoli, who, by agreement with Saladin, fled the field, and left the Templars surrounded by the enemy, where they were all slain or taken prisoners. In 1191 they purchased the island of Cyprus, from Richard of England, for 300,000 livres, and garrisoned it; but afterward restored it again to King Richard.

In 1243, the knights of the two orders fought a battle against the Corasmins, who had taken and pillaged Jerusalem, that lasted two days, in which they performed prodigies of valor, and were almost annihilated, twenty-six Hospitallers and thirty-three Templars only, escaping, and the Grand Masters of both orders being slain. In 1251, the quarrel between the two orders again breaking out, they fought a battle, in which the Templars were so cut to pieces that hardly one survived to bear the news of the defeat; and so few Templars were left in Palestine, that they were compelled, peremptorily, to summon all their knights, in the west, to repair thither.

In 1270, the Templars mortgaged all their lands in France to Philip III., the Bold, son of St. Louis, king of France, as security for 25,000 marks of silver, borrowed by Gregory X. to carry on the wars against the infidels: and in the General Council at Lyons, that year, the Grand Masters of the two orders sat above all the ambassadors, the peers of France, and the other great lords who were present. In 1291, when Acre, with a garrison of 12,000 men, mostly Hospitallers, Templars and Teutonic Knights, was besieged by the Sultan, at the head of 160,000 infantry and 60,000 cavalry, Pierre de Beaujeu, Grand Master of the Templars, was chosen commander-in-chief, and defended it bravely to the last, until he was slain with a poisoned arrow; the city carried by storm, and its defenders slain.

In 1301, a feud occurring between Boniface III. and Philip le Bel, king of France, in consequence of that Pope's claim to temporal power in France, it was reported that the Templars offered their services to that Pontiff in the war which he meditated against Philip, and that they had furnished considerable sums of money to begin the war. In 1303 Boniface died, and was succeeded, eleven days afterward, by Benedict XI., who also died, after occupying the chair of St. Peter only eight months.

The conclave of cardinals then assembled at Perouse, and remained in session nearly a year, divided into two factions, and resolved never to agree to the election of any one of themselves. Cardinal Francis Gaëtan, nephew of Boniface, and who had inherited his hatred of the Colonna, the partisans of France, was at the head of one of these factions; and at that of the other, which was devoted to Philip, was Cardinal Duprè, intimate friend of the two Cardinals Colonna; whom, as well as their whole house, Boniface, through his hatred to France, had cruelly persecuted.

Cardinal Duprè at length proposed to Cardinal Gaëtan, that, as they must needs select some one, not in the conclave, one of the two factions should name, at its pleasure, three ultramontane archbishops, and the other faction should, within forty days afterward, choose one of the three to be Pope; and offered, as if from generosity and regard for the good of the church, to permit the party, headed by Cardinal Gaëtan, to make the nominations. The latter communicated the proposition to his party, by whom it was assented to, and embodied in a solemn agreement, drawn up, and signed by all the cardinals.

Gaëtan then nominated three ultramontane archbishops, all of whom had been creatures of his uncle, and espoused his interest against the King. The first of them was the Archbishop of Bordeaux, named Bertrand de Got, a prelate of a great family in Aquitaine, but fond of pleasure; devoured by ambition; an intimate friend of Gaëtan, whose entire confidence he had, and a subject of the King of England, who was then Duke of Aquitaine. Besides, he was a personal enemy of Philip le Bel, and especially of Charles of Valois, his brother, who, during the wars between France and England, had ravaged the chateaux and lands of his brother and other relatives.

Cardinal Duprè, knowing the character of this archbishop, dispatched a courier to the King of France, bearing a copy of the agreement, and a letter from himself, advising him to make terms with the Archbishop. The King wrote to the latter that he desired to meet him, on important business, at an abbey in the midst of a forest, near St. Jean d'Angely, on a certain day. They met in the church of the abbey, where, after hearing mass and swearing the archbishop, with his hand upon the altar, to inviolable secrecy, he showed him the agreement, and informed him that it was in his power to make him Pope.

The Archbishop threw himself at the King's feet, and embraced them, with assurances of the profoundest gratitude, pledging himself that if he became Pope, the King should share his authority, and offering to give him any assurances to that effect that he might require.

The King told him that, when he reached the chair of St. Peter, he

wished him to grant him six favors, all just, he said, and which would redound only to the good of the church and the state; but of which he desired to be assured, before entering into any more particular engagements with him. The first five conditions he made known to him. The sixth, he said, he would not make known until after his coronation as Pope. The Archbishop swore upon the holy sacrament to grant these requests, and gave his brother and two nephews to the King as hostages for performance. Information of this was sent by the King to Cardinal Duprè, and he, with the consent of his party, nominated Bertrand de Got, Archbishop of Bordeaux, to be Pope, who was immediately elected, to the great joy of the nephew of Boniface and his party.

He was installed in the College of Cardinals, held at Lyons, and took the name of Clement V. After the installation, the King made known his sixth condition; which was, the execution and abolition of the entire order of Templars. Clement was greatly surprised; but the King averring that they had been guilty of the most fearful crimes, of which he had good proof, the Pope agreed to institute secret investigations, and requested the King to communicate to him his proofs, that he might comply with his promise. Having for his mistress the beautiful Countess of Perigard, daughter of the Count de Foix, and avaricious even to the practice of the grossest simony, this base pontiff was prepared to commit any crime which his interest prompted.

In 1307 he summoned to his court, at Poitiers, Jacques de Molay, Grand Master of the Templars, of an illustrious house in the county of Burgundy, who had repaired thither with most of his knights, abandoning the island of Cyprus. The knights had dispersed themselves through the different states of Christendom, in which they had a great number of wealthy commanderies. It was reported that the Grand Master had brought from the Levant immense treasures, which were deposited in the house of the order at Paris. The Grand Master, with his principal knights, repaired to the court of the Pope and were graciously received, the Pope carefully concealing the secret motive which induced him to require their attendance; but he consulted him in regard to a new crusade which he had in view; called upon him for information, and proposed to unite the two orders of Templars and Hospitalers as one order, under one Grand Master. Perhaps he hoped thus to enable them to escape the vengeance of the royal assassin. History has preserved the responses of de Molay to the memoirs of the King. He showed the impracticability of the proposed union, for several strong reasons; but proposed, if the Pope desired, to hold a Chapter of Priors, Bailiffs, and Principal Commanders, in the presence of the King, where he could learn their views, and decide as he might think best. The response breathed the purest spirit of religious piety and submission to the Pope, coupled with military frankness and fearlessness.

After the Knights of St. John took Rhodes, in 1310, popular opinion became unfriendly to the Templars, for abandoning the Holy Land and living in Europe in idleness; and odious rumors began to circulate in regard to the order. Philip then put in execution his long cherished plans for the destruction of the order. Two wretches, one a citizen of Beziers, named Squin de Florian, and the other an apostate Templar, being confined together in prison charged with monstrous crimes, and despairing of their lives, confessed their crimes to each other. The apostate then made known to the officers of the prison that he was in possession of a secret of vast importance, which he would make known to the king alone. Some historians charge this act upon a Templar, the Prior of Montfauçon, and another of the same order, called Noffodei, who had both been condemned by the Grand Master and a Council of the order for their impieties, and for leading infamous lives, to end their days in close confinement. Whoever was the informer, Philip had him sent to Paris, saw him and promised him pardon and even rewards, if he would divulge the truth. Upon this, the wretch, having already drawn up the heads of his accusation, charged the whole body of Templars with theft; homicide; idolatry and sodomy. He added, that when a Templar was received into the order, he was obliged to renounce Christ, and spit upon the cross in token of detestation; that the knights, who had secretly become Mahometans, by an infamous act of treason, sold the Holy Land to the infidels. In the collection of Pierre Dupuy may be seen all the abominations and all the obscenities with which the former endeavored to blacken his brothers, and which decency will not allow us to repeat.

The King had communicated these accusations to the Pope, in an interview at Lyons, and urged him more pressingly on the subject the next year at Poitiers. On the 9th of July, 1307, the Pope wrote to the King, that if the corruption charged upon the order was so general, and it must be abolished, he willed that all their wealth should be employed in the recovery of the Holy Land, and would not suffer the least part of it to be diverted to other uses: whence it is to be presumed that he suspected that, in the persecution about to begin against the Templars, their crime was rather their great wealth than their irregular morals.

Philip, not brooking the delays of the Pope, by a secret order, executed on the 13th of October, caused to be arrested, in one day, the Grand Master and all the Templars that were found in Paris and the different parts of his realm, and confiscated all their property; for which proceeding several reasons were assigned. Some said it was because the Templars had furnished money to Boniface, to enable him to make war upon the King: others added (and the formal accusation contained the charge,) that they had even obtained part of that money from the King's treasury, by means of a Templar,

who was treasurer. Others said that the Templars had stirred up a sedition in Paris, that grew out of the King's having debased the coin. The people insisted that no better reason need be sought for than the avarice of the King and his ministers, and their greediness to handle the vast property of the order. Philip had, the year before, arrested all the Jews in one day, despoiled them of their property, and driven them and their families, half naked, and with scanty means for their subsistence on the road, out of his kingdom. And he had lately taken the principal share of the plunder of Italy, when Anagnina was pillaged by a band of adventurers, secretly in his service.

When Edward II. of England heard of the arrest of the Templars, he wrote to the Pope and most of the sovereigns of Europe, begging them to close their ears against the calumnies circulated against the knights, "the purity of whose faith," said he, "whose good morals, and whose zeal for the defence of religion, all England reveres." But the haughtiness and ambition of the Templars had made them many enemies, and prejudiced most of the bishops, their judges, with whom, indeed, as well as with the Hospitallers, they had had difficulties, in regard to their independence and the privileges of the order. By appointment of the King, these prelates, assisted by William of Paris, a Dominican and Inquisitor, and the confessor of the King, held the first examination of the prisoners, which William de Nogaret conducted.

The Pope was surprised at this proceeding, and regarded the matter as an invasion of his rights. He suspended the powers of William of Paris, and interdicted the bishops from proceeding with the case; and wrote to the King, claiming the jurisdiction and requiring him to deliver over to two cardinals, or to his nuncio, the persons and property of the Templars. The King replied boldly and contemptuously; and the Pope yielded, and allowed the King's tribunal to proceed; the persons and property being, to save appearances, in form, but not in reality, placed in the hands of the Pope's nuncio.

The proceedings commenced. The prisons were full of knights; all of whom that did not voluntarily confess were subjected to the most extreme torture in use. Nothing was heard but the cries and groans of those who were torn with hot pincers; their bones crushed and their limbs torn asunder in the torture. Many, to escape the awful agony, confessed whatever they were required; but many, in the midst of the most fearful torments, insisted, with invincible firmness and constancy, that they were innocent.

The Pope himself interrogated seventy-two, who confessed. One knight of the order, an officer of the Pope, pretended to reveal all the wicked practices of his brethren. The Pope then ordered the Grand Master; the Grand Priors, and the Principal Commanders, of France, of beyond seas, and of Normandy, Aquitaine and Poitou, to

be brought before him. It was pretended that the Grand Master had, at Poitiers, and also at Paris, confessed most of the crimes imputed to him and the order, and had written a circular letter, urging all the knights to do the same. The apostolic commissioners, on their return from Chinon, laid the pretended proces-verbal of his confession before the King and Pope.

But when measures were about to be taken to extinguish the order, based on the confessions of a great number of Templars, the royal and ecclesiastical miscreants were surprised to learn that the greater part of the knights had revoked their confessions, and averred that they were extorted from them by torture; that they detested the pardon which the officers of the King had offered them, and regarded it as the price of infidelity, and the shameful reward of prevarication, as injurious to their honors as to their consciences.

The Kings of England, Castile, and Arragon, the Count of Provence, most Christian princes, and even the archbishops of Italy, had, in the mean time, on the urging of the Pope, arrested all the Templars in their dominions. Garrisons were placed in their Commanderies, their property was seized, and everywhere the proceedings against them went on. The Templars of Arragon at first took refuge in their fortresses, built by them to defend that country against the incursions of the Moors, and wrote to the Pope justifying themselves and asserting their innocence; urging that the charge against them, that they were infidels, was particularly absurd, because many of their brethren were captives among the Moors and treated most cruelly as Christians; and they claimed the right to prove their innocence, as Knights were entitled to do, by wager of battle. The Pope is not known to have answered their letters; and James II. of Arragon besieged them, took them prisoners, and confined them, to be tried by the Bishop of Valencia.

Most of the prisoners in France were collected in Paris. The revocation of the confessions embarrassed the judges; but they finally determined that they should be treated as relapsed, and as having renounced Christ. De Molay was again brought before the Commissioners, and asked if he had any thing to say in defence of his order. He answered that he would cheerfully undertake, and would be delighted with the opportunity, to prove, in the face of the Universe, the innocence of his order; but that he could neither read nor write (like most of the nobility). He demanded to be allowed to employ an advocate; "though," said he, "I have not four farthings left, to defray the costs of so great a suit."

The Commissioners told him that persons accused of heresy could be allowed neither counsel nor advocate, and advised him, before undertaking the defence, seriously to reflect, reminding him of his pretended confessions; and thereupon they were read to him. Never was astonishment like that of the Grand Master. When he heard

them read, he made the sign of the cross, and said that if the three cardinals, before whom he appeared at Chinon, and who had signed the examination, were not what they were, he should well know what to say. Being urged to explain himself more openly, he said (not being able to control his anger), that they deserved the same punishment which the Saracens and Tartars inflicted on forgers and liars, whose bellies, he said, they rip open, and cut off their heads.

The authentic proceedings show, that before the assembly at Chinon, and upon the promise of immunity of the King and Pope, he had, on two occasions, confessed a part of the crimes charged against him. Apparently the clerk had added aggravated circumstances—perhaps all the crimes imputed to the order—and, to conceal the cheat, had not read the paper to him.

De Molay claimed to be sent before the Pope, who had reserved the right of trying him; and added, that he had but three things to represent in favor of the order :—1st. That except in the cathedral churches, nowhere in all Christendom was the divine service celebrated with more devotion, nor anywhere were to be found a greater number of relics and richer ornaments. 2d. That in every Com-mandery a general alms was given three times a week. 3d. That there was no order, nor any nation, where the knights and gentlemen had more generously exposed their lives in defence of the Christian religion, than the Templars had always done.

The Commissioners told him that all that was useless without faith. He replied that the Templars firmly believed every thing that the Catholic Church believed; and that it was for the maintenance of so holy a belief, that so great a number of those knights had poured out their blood against the Saracens; the Turks, and the Moors.

Brother Pierre de Boulogne, a priest, and procureur general of the order, pleaded for the order. He represented the means by which confessions had been extracted : by promises of pardon, in letters patent, under the King's seal, and, those failing, by torture. He said that many knights had died in their dungeons, and he invoked the jailors and executioners to prove that they had invariably died protesting their innocence. And he demanded to be heard in full council, with his Superiors and the Deputies of the whole order, "to prove," he said, "their innocence in the face of all Christendom."

But all was prejudged, and the Commissioners proceeded accordingly. Those who had confessed were either discharged, or condemned merely to a canonical penance. Those who had revoked their confessions were treated with every species of rigor. Fifty-nine were degraded, as relapsed, by the Bishop of Paris, and given over to the secular arm. They were taken out of the gate St. Antoine and burned alive by a slow fire. In the midst of the flames, all invoked the holy name of God; and what was most surprising, not

one of the fifty-nine would deliver himself from so awful an agony and death, by accepting the amnesty which relatives and friends were holding out to them, from the King, if they would renounce their protestations of innocence.

And a great number of Templars, in other parts of France, in the midst of the flames, showed the same firmness. They burned them; but they could not extort from them any admission of the crimes charged against them. "It was an astonishing thing," says the Bishop of Lodève, a contemporary historian, "that these unfortunates who were delivered over to the most cruel punishments, gave no other reason for retracting their confessions, than their shame and remorse for having, under the influence of torture, confessed to crimes of which they now declared themselves perfectly innocent."

The King, with his relatives and chief nobles, repaired to the Great Council held at Vienne in Dauphiny, the first session of which was held on the 16th of October, 1311, when there were present more than three hundred bishops, besides the abbots, priors, and most celebrated doctors of Christendom.

The Pope had the proceedings against the Templars read, and the question as to suppressing the order was then put to each of the fathers, in turn. An Italian prelate advised it; but all the bishops and archbishops of the council, and the most celebrated doctors unanimously represented to the Pope, that, before extinguishing so illustrious an order, and one which had, from the time of its institution, rendered so important services to Christianity, they ought to hear the Grand Master and Principal of the order in their defence, as justice required, and as they had themselves demanded, so urgently, by many petitions.

All the bishops of Italy, save one, were of this opinion; and with them agreed those of Spain, Germany, Denmark, England, Scotland and Ireland, and all the prelates of France except three, the archbishops of Rheims, Sens and Rouen, so that only four prelates, out of more than three hundred, were found to deny the right of defence, contrary to the first principles of natural equity. But the time had come for the knavish and unprincipled Pope to comply with his oath to the kingly assassin, torturer and robber. He delayed the matter by conferences, and at last declared that if the Templars could not be otherwise condemned without the formality of being heard in their defence, the plenitude of the pontifical power would supply every thing; and that he would condemn them by way of expedient, rather than that his dear son, the King of France, should be disappointed.

And, in fact, on the 22d of May, 1312, after obtaining assurance of support, in a secret consistory of cardinals, and of some of the bishops who had been won over, he held the second session of the council, and therein quashed and annulled the military order of the

Templars. "And though we cannot," he said in his sentence, "pronounce according to the forms of law, we condemn them provisionally and by the Apostolic authority, reserving to ourselves and to the Holy Roman Church the disposition of the persons and property of the Templars."

The question then arose as to the disposition to be made of their property. The Pope proposed to give it to the Knights of Rhodes (the new names of the Knights of St. John of Jerusalem). The partisans of France proposed to found a new order to be receivers of the spoil. But the Pope, by large promises of reforming the order of St. John, prevailed. All the property of the Templars was given to the Knights of Rhodes, except so much as was in Spain, which, by special provision, was to be applied to the defence of that country against the Moors, who yet occupied Grenada.

The next year, and after the adjournment of the council, the next act of the tragedy was performed. The Pope, who had promised to try the Grand Master, and the Grand Preceptors or Grand Commanders, devolved that business on two cardinals, who went to Paris and associated with themselves the Archbishop of Sens, and some other prelates of the Gallican church. These apostolical Commissioners caused to be brought before them, by the Prévôt of Paris, Jacques de Molay, the Grand Master, whose rank was equal to that of a prince; Guy, brother of the Dauphin of Viennois, Sovereign Prince of Dauphiny; Hugues de Peralde, Grand Prior, or visitor of the Priory of France; and the Grand Prior of Aquitaine, who had, before his arrest, had the direction of the finances of the King.

It does not appear that the Prelates put any new questions to the prisoners, or that they were confronted with the witnesses, although the proceedings aped the ordinary judicial forms. The tribunal was content with the confession which they had already made before the Pope and the King; and upon that, and following the intentions of the Pope, the judges agreed, if the prisoners stood to their first confession, to condemn them to perpetual imprisonment only.

But as it was important to calm men's minds, astonished at so many fires lighted in the different provinces of the realm, and, above all, to convince the people of Paris that so great a number of Templars had justly been burned alive, the four prisoners were required, if they would save their lives and have the benefit of the Pope's promise to that effect, to make, in public, a sincere declaration of the abuses and crimes committed in their order. For this purpose a staging was erected in the nave of the cathedral church, upon which the archers and soldiers led the accused. One of the legates opened the ceremony by a harangue, in which he expounded, at great length, all the impieties and abominations whereof, he said, the Templars were convicted by their own admission. And, to leave no doubt on this subject, he called on the Grand Master and his companions to

make anew, before the people, the confession which they had made before the Pope of their crimes and their errors. As if to induce them to make this declaration, they were, on the one hand, assured of a full pardon, while, on the other, to intimidate them, the executioners prepared a pile of wood, as if they were to be burned on the spot, if they revoked their first confession.

The Priors of France and Aquitaine adhered to their confessions, terrified by the immediate prospect of an awful death. But when it came to the Grand Master's turn to make his declaration, all were surprised, as, rattling the chains with which he was loaded, he advanced with a bold countenance to the very edge of the staging, and, raising his voice, that he might be the better heard, cried aloud: "It is very right that on this terrible day, and in the last moments of my life, I should uncover all the iniquity of the lie, and cause the truth to triumph. I declare then, before heaven and earth, and I avow, although to my eternal shame, that I have committed the greatest of all crimes; but only by acknowledging the truth of those so foully charged against an order, of which the truth to-day compels me to say that order is innocent. I agreed to the declaration demanded of me, solely to procure a respite from the excessive agony of the tortures, and to endeavor to move those to compassion who left me to suffer. I know the punishment that has been imposed on those who have revoked similar confessions; but the fearful spectacle that fronts me cannot make me confirm a first lie by a second. Upon a condition so infamous, I heartily renounce a life already hateful to me. And what would it avail me to prolong a miserable life, which I must owe to the basest calumny and slander!"

He would have said more, but they forced him to be silent. The brother of the Prince Dauphin, who came after him, held the same language and loudly protested the innocence of the order.

The prisoners were then remanded to prison; and the King, naturally vindictive, and more irritated by this public retraction of the chiefs of the order, caused them to be burned alive by a slow fire, on a little island in the Seine, between the King's garden and the Convent of the Augustins. The Grand Master, in the midst of his cruel punishment, showed the same courage as in the cathedral, and made similar declarations. He protested anew the innocence of the order; but confessed that he himself deserved death for having confessed the contrary before the King and Pope. Some authors say that one of the Priors, determined by the noble resolution of De Molay, had also revoked his confession, and was burned with the Grand Master and the brother of the Prince Dauphin. The other died in prison.

When the Grand Master could at length move his tongue only, and was nearly stifled with smoke, he, in a loud voice, summoned the Pope, that iniquitous judge and cruel butcher, to appear before the Tribunal of the Sovereign Judge in fifty days, and Philip within a

year ; and both afterward died at the time specified in his summons. All the people shed tears at the tragical spectacle of this execution. The Grand Master had, before his execution, offered up this prayer: " O God, permit us to meditate on the pains that Jesus suffered that we might be redeemed ; and enable us to imitate the example of endurance which he gave us, when he submitted, without a murmur, to the persecutions and torments which bigotry and injustice had prepared for him. Forgive, O God, those false accusers who have caused the entire destruction of the order whereof thy providence had made me the head : And if it please thee to accept the prayer which we now offer, grant that the day may come when the world, now deceived, may better know those who have sought to live for thee. We trust to thy goodness and mercy to compensate us for the tortures and death which we are now to suffer ; and that we may enjoy thy divine presence in the mansions of happiness."

Convinced of his innocence, many holy persons and devotees gathered the ashes of these noble victims and preserved them as precious relics.

This tragedy was enacted on the 11th day of March, 1314. The Knights of Rhodes or Malta greedily accepted the donation of the estates and riches of the Templars. A council was held, and persons appointed to receive the property by an act dated at Rhodes on the 17th of October, 1312, signed by the Grand Master, Foulques de Villaret, "by the grace of God and of the Apostolic See, Humble Master of the Holy House and Hospital of St. John of Jerusalem, and Guardian of the Sepulchre of Jesus Christ." But it cost them much time and vast sums of money to get the property out of the hands of the greedy courtiers who had possession of it ; and, finally, they were compelled to consent to pay the King and his successor a large sum, for which the latter retained two thirds of the moneys of the Templars ; the ornaments of their churches ; the furniture of their houses, and the fruits and revenues of their lands, and, in a word, all their movables up to the day when the Hospitallers obtained possession. Of this plunder the Pope received his share.

Charles II., King of Naples and Sicily, and Count of Provence and Fortalquiers, pursued the same course. He burned a great number of them, who would not confess, and gave the lands of the order to the Hospitallers, but divided their money and personal effects between himself and the Pope. The kings of Castile, Arragon, and Portugal seized on most of their property within their respective realms ; but in England the Hospitallers obtained the whole, and in Germany shared the property with the Teutonic Knights. The order was entirely destroyed everywhere.

Hated and persecuted by the Pope ; by all the sovereigns and princes of Christendom, and by the Hospitallers, who had become mighty by means of their ill-gotten wealth, the remaining Templars

knew that it was entirely useless to attempt to revive their great, illustrious, and unfortunate order. Having in Palestine become intimate with the Knights of St. Andrew and other gallant and noble masonic knights and princes, and many of them having been made masons in the Holy Land, they sought to unite themselves with our ancient fraternity, hoping, by thus gaining accessions to their order among the military masons, one day to be able to recover their estates, and again to become the defenders of the Holy Land and the shield of Christendom against the infidel. The masonic knights and princes, who by this time were to be found in every part of Christendom, gladly agreed to this union, and most of them were initiated into the order of Templars, who first discarded their white habit and red cross, and assumed a masonic garb; and also adopted masonic signs and words, and assumed the name of Knights and Princes Kadosch, to protect themselves against traitors; for whom to arrive at this exalted degree would be impossible, in consequence of the assurance which, during their progress toward it, they would be compelled to give of their fidelity, their courage, and their discretion. Hence the hostility which the Knights of St. John, or of Malta, have always shown against Freemasonry: for even so late as 1740 the Grand Master of that order caused to be published and enforced in Malta the bull of Pope Clement XII., worthy successor of Clement V., against the Masons, and forbade their meetings; and in 1741 encouraged the Inquisition to persecute them.

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### THE EQUILATERAL TRIANGLE.

“The equilateral triangle, according to the theory of Pierius, represents POWER by the first angle; WISDOM by the second, and LOVE by the third; and that their union in ONE produces CHARITY, which is the brightest emanation of the Deity. The same machinery occurs in the doctrines of the Jewish cabalists, who deduce it from a passage in the book of Wisdom; where the Sacred Triangle is recognized under three several denominations, viz.: Goodness or LOVE, Light or WISDOM, and Creation or POWER, which they consider to be the names of the three spheres which emanate from the throne of God. In the Sacred Writings the Divine Being is represented as seated on an azure throne, surrounded by a red or fiery sphere, in the centre of a rainbow formed of brilliant prismatic colors; blue being the symbol of Wisdom, green of Power, and red of Love. In the ancient initiations, the three degrees correspond to these celestial spheres; and the symbolic colors, red, blue, and green, indicate fire, air, and earth.”—OLIVER'S *Symbol of Glory*.

## APPLICATION OF PARLIAMENTARY LAW TO THE GOVERNMENT OF MASONIC BODIES.

BY B. B. FRENCH.

No body of men, no matter how small, or how well disposed to be orderly it may be, can be kept in order for the transaction of business, and the debate which necessarily accompanies it, without a presiding officer; and no presiding officer, be his talent and capacity for presiding what they may, can keep order unless he be governed by fixed rules and principles, admitted to be binding by those over whom he presides. Therefore, we find the custom to be universal, after the organization of any assembly of individuals, of adopting rules for government, by which they impose a duty on their presiding officer of administering, and on themselves of obeying, the rules thus made. In ordinary public bodies these rules are temporary, lasting only during the legal existence of the body which they are formed to govern. The House of Representatives of the United States becomes a new legislative body every two years, and is only governed by the general parliamentary law until either the rules of the preceding House are adopted, or a new code formed. The Senate, being a permanent body, is always governed by the same rules until it sees fit to alter or renew them.

Masonic bodies are somewhat like the Senate, in this latter particular. When once formed, they remain Lodges, Chapters, Councils, Commanderies, or Encampments, for ever. Therefore, the rules and regulations by which they are to be governed ought to be permanent and uniform. I have noticed, within a few years, a new feature adopted by some of the governing masonic bodies, in the formation of "model by-laws," on which Subordinates are to found their codes. This is an excellent plan, inasmuch as it tends to create a uniformity of government in the jurisdictions wherein it operates. But by-laws are one thing and rules of government, while the body is assembled for business, another.

My design in this paper is to present my own views in relation to the application of regular parliamentary law, so far as it will apply, to the government of masonic bodies.

The term Parliamentary Law originated by being the designation of the peculiar law which governed and governs the proceedings of the British Parliament. Laws and rules adopted by that high body became, by degrees, the governing law of all deliberative assemblies so far as they would apply, and as soon as our forefathers, so far established governments on this side of the Atlantic, as to need rules and regulations, they adopted those of the mother-country; and thus the law of parliament—the *Lex Parliamentaria*—became, in a

measure, the governing law of American deliberative assemblies, and "the law of parliament" has come to be a general term, applicable to all well-established rules and regulations adopted by legislatures.

The *dictum* of Hatsell—the best English authority on precedents extant—that, "it is much more material that there should be a rule to go by, than what that rule is," is a sound principle, and applies as well to the government of a masonic lodge as to the House of Commons of Great Britain.

All regular meetings of masonic bodies are fixed by their by-laws, and the records of the body should always show either that the meeting was held, or the reason why it was not. It is well known to every well-informed Freemason, that a certain number must be present before a lodge can be opened, and that it requires also the presence of certain officers; therefore no parliamentary rule applies to the convening of a lodge. The rule, that a faithful record shall be kept of what is proper to be written, is a masonic one; and the period of no regular meeting should be suffered to pass, even though the lodge be not opened, without a statement, as full as may be, on the record-book, giving the facts as they occurred; that, when the proper inspecting officer makes his annual visit, he may see as well what has been omitted to be done that ought to have been done, and the reasons therefor, as what has actually been done.

The lodge having been duly opened, it becomes at once a deliberative assembly for any business that may legitimately come before it. The Master is the presiding officer, and the floor is open, under the restrictions of the by-laws, to any member who may desire to submit any proposition proper for consideration. And here the parliamentary rules apply in all their force.

I will here quote those rules, substituting the words "Master" and "Brother," for *Speaker* and *Member*.

When the Master is seated in his chair, every brother is to sit in his place.

When any brother means to speak, he is to stand up in his place and to address himself, not to the lodge, or any particular brother, but to the Master, who calls him by his name, that the lodge may take notice who it is that speaks.

When a brother stands up to speak, no question is to be put; but he is to be heard.

[This rule closes with the words, "unless the house overrule him." It is not customary, or proper, for a lodge to overrule any brother in debate. If the Master deem the debate irrelevant, he has full power to call the brother to order and to keep him within the bounds of order, or to silence him, in a manner known only to masons. From the Master's decision there is no appeal to the lodge.]

If two or more brethren rise to speak, nearly together, the Master

determines who was first up, and calls him by name, whereupon he proceeds, unless he voluntarily sits down and gives way to the other.

[Here again the House can overrule the Speaker, and, if called upon, decide which member was first up. But the lodge cannot overrule the Master.]

By the parliamentary law, no one may speak more than once, to the same question, on the same day. This is a very wholesome provision, and, unless there be some particular provision in the by-laws, touching this point, it would be well for the Master, when he thinks precious time is being wasted in debate, to enforce it. This is a matter, however, that I consider altogether discretionary with the Master, and in which he should always be governed by the peculiar circumstances of the time. Explanation, as to what has been said, is always permitted.

If the Master rises to speak, the brother, standing up, ought to sit down, that he may be first heard.

No one is to speak impertinently or beside the question, superfluously or tediously.

No one is to disturb another in his speech by hissing, coughing, spitting, speaking, or whispering to another, nor to stand up or interrupt him; nor to pass between the Master and the speaking brother, nor to go across the lodge-room, nor to walk up and down it.

If a brother, in debate, use any improper language, any brother may call him to order, if the Master do not; and, if there is any dispute as to the language used, it would be well to have the language taken down by the brother calling to order, that the Master may consider it carefully before coming to a decision.

As the rules of Freemasonry allow no appeal from the decision of the Master to the lodge, it behooves every Master to make his decisions with great care and after full consideration; and, although no appeal can be taken, the Master may, before his decision, ask experienced members of the lodge to aid him with their opinions, and they are bound to respond. The Master may, if he see fit, express an opinion to the lodge, and ask its advice, prior to making his decision.

[This was done by the M. E. Grand Master of Knights Templar, at the triennial meeting of 1856, at Hartford, prior to the adoption of the new constitution, admitting an appeal from the Grand Master's decision.]

#### PETITIONS.

Any brother may present a petition to the lodge, if properly signed and vouched, at the time when petitions are in order, under the by-laws, or he may hand it to the Secretary and have it presented through him. After it is received, it is for the lodge to determine what is to be done with it. If no question is made by any brother, the petition is referred by the Master, as a matter of course; and,

when reported upon, the report is open to amendment and debate, and to final action by the body to which it is made.

Upon the presentation of a petition, any brother may raise the question of reception, and, in that case, the Master is bound to put the question: "Shall the petition be received?" If not received, no further action can be had relative to it, and it remains in the hands of the one who presented it, to be disposed of as he thinks proper.

#### COMMITTEES.

Much of the work of masonic bodies is initiated by committees. No application for membership should be acted upon until it has been referred to a special committee, and reported upon to the body. And this should not be a mere formal matter; for strict inquiry and investigation into the character and moral standing of all applicants is the greatest safeguard of the masonic institution.

There should be but few standing committees in masonic bodies. A Committee of Stewards and a Committee of Accounts are generally all that are necessary. Some lodges have a Standing Committee on Charity; but as every application for charity should be speedily and thoroughly investigated, it seems to me better that it should be placed in charge of a special committee, the members of which will always be present and attend at once to their duty.

"Committees of the Whole" are utterly out of place in a masonic body. Lodges can only do business with *the Master* in the Chair; for, let who will preside, he is, while occupying the Chair, *Master*—invested with supreme command and, emphatically, "governs the lodge." Any committee presupposes a "chairman," and no Freemason would feel at home were he presided over by "a chairman!" This single fact is conclusive; and yet I have seen, in my day, a masonic body pretending to be in Committee of the Whole! I raised my voice against it, and believe I convinced my brethren that they were wrong.

Every committee should take all the time that may be necessary to investigate the subject referred to it, and, except in cases where a written report may be improper, should report in writing. If there are no by-laws prescribing the time when committees may report, their reports are always in order when the body is not specially engaged in transacting other business.

Committees may be appointed by a vote of the body; but it is usual, and, unless for some special reason, best, that they should be appointed by the Master. The first one named on the committee is always chairman, and it is usual for him to make the report, although he may delegate that duty to any other member of the committee. The report may be made either by the organ of the committee, from the floor, or through the secretary, and, as soon as made, is open for debate and action. There is a difference, however, between *accepting*

and *adopting* a report. If nothing is said, it is considered as *accepted* as soon as made. If it closes with resolutions, and the report itself requires no definite legislation, the question is on agreeing to the resolutions. If the report itself embodies legislation, and there are also resolutions attached, the question is *on adopting* the report and agreeing to the resolutions. If no resolutions are attached and the report recommends no action, its *acceptance*, either tacitly or by a vote, disposes of it. If it require action, then a vote must be taken on its adoption to make it binding. If it is upon a petition for admission, no matter whether favorable or unfavorable, the question is, on proceeding to ballot for the candidate, unless a motion is made to dispose of the report in some other manner.

Reports may be recommitted at any time before final action upon them.

#### BALLOTING FOR CANDIDATES.

This does not come within the scope of remark applicable to the subject on which I am writing, inasmuch as no parliamentary law can apply to it; still, as it is a matter of importance, I will briefly allude to it. As to balloting for candidates, Freemasonry has its peculiar manner, which should never be departed from. And, from a recent investigation, I lay down the following as masonic law:—

This ballot is the sacred right of *individual masons*. No Grand Body should ever meddle with it, and it is doubtful whether they have the right to do so.

*It is masonically unlawful for any brother to give information how he cast his ballot*, and much injury to the craft has resulted from the imprudence of brethren in avowing, in the heat of excitement perhaps, how they voted.

#### OTHER BALLOTING.

In balloting for officers, or in relation to any matter where paper ballots are used, and a majority decides, masonic bodies are governed by the same rules as all other assemblages.

The ballots are collected in a box, tellers are appointed to count them, and they report to the Master the state of the ballot, and he announces the result.

Motions, in a masonic body, are governed by precisely the same rules as in a parliamentary body. Any member of the body can make a motion, and it must be seconded by another member (the presiding officer can second it, if he pleases,) before it is in possession of the body. If in order, of which the presiding officer must be the judge, it is then debateable, or may be put to the question, if no debate is offered. If the presiding officer require it, all motions must be put in writing before being acted upon.

*Resolutions* and *Orders* are governed by precisely the same rules as *Motions*; they are often only motions reduced to writing: for instance, a brother may move that the lodge proceed to ballot for a

candidate, or he may introduce a resolution in writing to do the same thing. Resolutions generally express opinions, and motions may apply to resolutions, as "a motion to amend," "to lie on the table," "to postpone," &c., but resolutions cannot apply to motions.

*Orders* are only used when the body commands, as "ordered," that the Secretary do so and so, &c.

Freemasonry knows no "previous question," and no masonic body should ever tolerate it.

As much of the business of regular parliamentary bodies is perfected by the passage of bills, a great variety of questions arise therein that cannot possibly apply in masonic bodies.

The masonic rule should be, that where well-settled parliamentary principles can be properly applied to the action of masonic bodies, they should always govern; but they should never be introduced where they, in any way, interfere with the established customs or landmarks of Masonry, or with the high prerogatives of the Master.

I have endeavored to give, in as brief a form as possible, what I believe applicable, and what I believe inapplicable, of parliamentary law to the government of masonic bodies. In discussing such a subject generally, many specific points may have been overlooked; and should any brother, who may read this, desire my views on any special case, I shall be found ever ready to give them, when applied to, either publicly or privately.

In conclusion let me say, that no general rules can be laid down that will meet all special cases; and proper consideration and good judgment will almost always lead a properly qualified Master to decide right.

### MORAL SAYINGS OF CONFUCIUS.

Those who constantly consult their appetites and palates, never do any thing worthy of their rank as men; they are rather brutes than rational creatures.

Endeavor to imitate the wise, and never discourage thyself, how laborious soever it may be: if thou canst arrive at thine end, the pleasure thou wilt enjoy will recompense all thy pains.

The virtue which is not supported with seriousness, gains no reputation among men.

Always remember that thou art a man, that human nature is frail, and that thou mayest easily fall. But if, happening to forget what thou art, thou chancest to fall, be not discouraged; remember that thou mayest rise again; that it is in thy power to break the bands which join thee to thy offence, and to subdue the obstacles which hinder thee from walking in the paths of virtue.

## AN INQUIRY CONCERNING COWANS.

BY DAVID RAMSAY, LL. D.

THE Tiler guards against the approach of "cowans and eaves-droppers." In ancient times our brethren assembled "on the tops of the highest hills and at the bottom of the lowest vales." The form of building to which 'eaves-dropping' is applicable, is of the projecting roof, one found at the time when the craft came in from the country, abandoning their *mysteria pagana*,\* their meetings on the mountain-top, or in the dim cavern.

Auf Bergeshoehn  
In deinem lieben lichte gehn,  
In Bergeshoehle mit geistern schweben,  
Auf Wiesen in deiner Daemmer weben,  
Von allen Wissensqualm entladen  
In deiner Thau gesund mich baden.

When they left their fresh fields and pastures, ever new, to convene in recessed chambers or retired halls, the quaint gothic roof, brought, perhaps, as a reminiscence from the rich trestle-board of nature, covered the fraternal assembly. Those grave market halls or opulent burgher homes which received the now *polite*† craft, were capped with sober-pointed gables and high-pitched eaves, redundant with foliage, grim monsters, ghastly saints. It was an easy thing for the prurient to support himself among the fantastic gutters, whose only utterance had been the pattering rain-drop, "the murmuring tears of out-wept clouds;" but it was as easy for the spy to approach from beneath, for the architect, whose strong nerves so frequently supported a top-heavy frame, seemed to confide not less in the line of gravity of fabrics, whose ascent, sketched by that sedate brain, was invariably curvilinear and out-jutting. This peculiarity of early building was styled the *coving* of the building; why, we shall ask below. Among the brackets which upheld the protruding floor, the cowan might find a lurking-place. Hence, at this period, the tiler should look above for the eaves-dropper, and, as diligently, search below for the cowan. The word, however, must be sought by no analogy, and to eradicate its etymology we take mattock and spade.

It is generally admitted that all language in its origin (whether from one stock or not,) is monosyllabic. We desire to take such an indivisible atom, *semen rerum*, and watch it launched on the great wave receding from the Ararat of the human race and hope, from the lofty home of *beauty* and *strength*, from the cold, elevated slopes

\* No brother will read this, *pagan*.

† ἐν τῇ πολέει.

of those solemn mountains, where our patron, the beloved disciple, with an undying faith, tarries until the MASTER come. It was thence the tide swept, whose phosphorescence, illumining Egypt, Italy, Spain, and, passing to the auroral North, now kindles beneath western skies. The several tribes separated to their different nationalities, bearing with them their monosyllabic germs. One such we would analyze, the triplet *kau*, embodied in the very name whence it *lapsed*, *Cau-casus*.\*

Its signification appears connected with hearing, for its vocalic is found in these, among others : audio, auris, auso, (the ear) Goth. *akouēiv*. It has also a meaning of circuit, for in Greek it appears in *κοῖλος*, whence the Latin *coelum*; the Gothic stem preserved this idea of *cavity*, in *hoehle*, anglicè, hollow.

The idea applied to the blue sky above, or to the cavern below in its concave appearance, the *vault* of heaven, or earth.

We find innumerable proofs, even where least expected, in the familiar every-day speech of the beautiful antique life. In the early agriculture of Italy steam plows were unknown; but, nevertheless, Varro could exult over the improvements he had lived to witness, and much pleased was he with the flexibility induced by the *covum*, a term explained as *cauum in aratro sub iugo medio*.† If we seek an analogy in the northern currents of language, it is curious that there is an exact parallelism. The hyperborean artisan had a similar invention, but applied it to improve those machines by which Celtic energy plowed furrows whose only harvest was fruitless glory. When the Roman AGRICOLA had finished his little speech to the cohorts, on one of these occasions, the historian adds, *media campi covinarius et eques strepitu ac discursu complebat*;‡ of course, the noise was by the guides of the *covinus*. It is curious, though, that the same word occurs again in relation to the exercise of the vocal organs, this time in a more masonic manner, in connection with precautions against overhearing; for long afterward, when luxury had imported this chariot, that Roman idlers might take their airings on easier springs, the great satirist congratulates himself that he is, as we should say, well tiled.

O, jucunde, *covine*, solitudo  
Hic mecum licet, hic, Juvence, quidquid,  
In buccam tibi veneret, loquaris.  
Aurem non ego tertiam timerem.§

*Covinus* was a latinizing of some northern word, which instructs us only that it was a round car, and contained this early syllable.

\* Of course *Caucasus* is *Gog-casan*, the castle of Gog, and Gog is Prometheus; but the *jeu de mot* in the text is irresistible; besides, Gog is connected with the syllable, as is attempted to be shown, *post*, and *casan* is no less an ally, coming from some root of defence; *cas*, in Welsh; *castrum*, *castle*, and the like; all words revertible to the primary *kau* in its various indications.

† Varr. l. 4, l. c. 31.

‡ Tacit. vit. Agric. c. 36.

§ Mart. 12, 24.

*En parenthèse*, it may be urged that our argument could borrow aid from a right reverend theory of language. It were easy to assert that the thing suggested the sound, the sound the word, without any particular place for the idea; that the first eye which shrank dazzled from the unchanging circumference of the sun, or gazed wonderingly at the moon as it completed its arc; or, to jump boldly to conclusions, that he who first reasoned from cause to effect, and asked, with Lucretius:

Unde natura omnis creet res?

and, after much questioning and study, formulated the great axiom *omne ab ovo*, was so delighted with his own cleverness as to apply the first word uttered, his self-approbatory exclamation, to the geometric form, and thus styled it, Oh!

Let us, however, return in earnest to our theme—*revenons à nos moutons*—to our “lambskin aprons.”

The examination of the compounded forms of this simple utterance, furnishes us abundantly with words signifying a receding, a *concavity*. Thus, writing the words in their proper way, the only one now in vogue among the continental philologists, bringing the cursive *v* to its ancient form of *u*, we have *cauum* and the derivatives. It would be beyond the present examination to resolve all the words presenting this primal sound; as far as confirmation is required, the reader might examine a list prepared as derived from a root *KRUP*, and found in vol. v. *Trans. Philol. Soc.* at No. 118; almost every word contains the refrain of the syllable first indicated; one of the secondary forms exhibited by *cauum* is so appropriate that we would present it; *caueo*, in the sense of protect, by (*over-roofing*, *pro-tectum*,) furnished a word of religious warning, ridiculed by the light-minded comedians; *caue sis* occurs twice in each of the great *vaudevillants* Ter. Eu. 4. 7. 29; Plaut. Amp. 2. 2. 215.

The serious consideration of this radix might relax with the argument from form to fancy, which is peculiarly masonic, and glance at the mathematical problem which best adapts sound to shape and *e converso* by constructing an oval, the ellipse which conveys even a whisper to the *Auri intento*; but, abandoning the idea of hearing, we perceive an idea of concealment presented by this note, as found in *cover*, *cover*, *covert*, and the like, and may proceed a step further to examine if expressions which convey circuitry and circumvention contain any reference to this triplet. Before proceeding, it may be noticed that the sentence just concluded comes to our aid: ‘circle’ and ‘circuitry’ are referred in the paper quoted of the Philological Society to the root *krup*, not very dissimilar to the one we employ, but, in fact, combined with it in circuitry—(*krp cir*, is given in loc. cit. and *cuity* presents the completive)—*circum—krp* and *cum kaum*: without any analysis, the recurring echo of *fraud* shows the persistent

sound. The question to be now answered is, whether symphonious words express this fraud, this *overreaching* idea.

At the very threshold one meets it, and on the tip of the tiler's sword, impaled as on the naturalist's pin, we present this masonic bug-bear. *Covin*, with a right king's English accent on the *v*, is almost identical with the word *cowan*. Asking its definition, we are told in Norman French: *COVIN est un secret assent déterminé en les cœurs de deux ou plus al prejudice d'un auster.*—TERMES DE LA LEY, *s. v.*

If we were to adopt, as the stand-point of the *cowan*, an antithesis denoted by his opposition to the eaves-dropper, and look for him below in the *coving* of the house, we find, at least, that this architectural term, faithful to its syllabic potency, contains the idea of receding, while the completories of fraud and overhearing are struck in the diphthongal chord of *covin*. *Coving* is defined by competent authority as follows: "COVING, the exterior projection over the ground floor, made in an arched form with lath and plaster, not now in use.—NICHOLSON, *Archit. Dict. s. v.*

That the recess—alcove—(the same sound coming to us from the Orient, through Spanish medium,) has a legal connection with these lurking thieves is visible in the *Argot* of English outlaws, with whom, a cove is a man of retired habits, given to overreaching.

In the pursuit after a sound, more successful than the chase of Echo, we think that in one whose combinations present the required elements of concealment, fraud, listening, and last, but not least, architectural opposition to eaves-dropper, it is easy to perceive the etymon of *cowan*.

So far an examination of the classic stems of language has led us, but in neither do we perceive the term itself, or with a simple syllabic affix. The Gothic vocabulary furnishes as striking analogies and earlier condensations of this primitive root; *kurwa*—supprimere, gives the precise idea of being under, and transforms itself into the Swedo-gothic *kuion*, "*hominem imbellem, CUIUS CAPITI OMNES tuto illudunt.*" That the sound, freighted with sense of this last, is identical with the proposed root, appears in the word of our present English, derived from the noun just defined, *cuion*, coward; moreover, the word containing at first this accent of contempt, and taken up into Masonry, returns, by a not uncommon metastasis, to everyday life with another meaning, curiously connected with derision and Masonry. Jamieson (*Scottish Dictionary, s. v.*) defines *cowan* as "one who does the work of a Mason, but has not been regularly bred."

That the *cowan* was, however, of some account, appears from a statistical review of Argyleshire: "A boat-carpenter, joiner, *cowan*, (a builder of stone without mortar,) gets 1s. at the *minimum* and good maintenance."—*Argyl. Stat. Acc. x. 267.*

The facts of laborious life are corroborated by the figures of fancy, for the Magician of the North makes a personage declare of his

loch that "she doesna' value a Cawmil mair as a Cowan."—*Rob Roy*, chap. 29.

Like many other phrases of British speech, although only lingering in the Highlands, there can be no doubt of its general usage; for, without ascending to the Gaelic *chual*, to hear, we can find it in forgotten poetry, where the Archimagirus of the banquet declares:

It is no glad collatioun  
 Quhlye ane maks merrie, an vither luiks down,  
 Ane thirsts, ane vither playes cope out.  
 Let anes the cope go round about,  
 And win the *cowanis* benysoun.

*Dunbar Mait, Poems*, 101.

We might follow the triplet *kau* into every language, and discover it entering into expressions analogous to those above exhibited; but it would be a very useless labor. We have seen it in those from which, mediately, our present speech is derived, and, consequently, our text 'cowan.' Is, however, our theory supported by those great organic tongues to which the phrase must, at last, be referred in its original as masonic or as linguistic? As far as regards one which may be taken as the vernacular of the Temple, the venerable idiom of Solomon is rich in response. There is a story of one who loved too well, of a heart turned from the Creator by passion for his creature, whose last pulsations were coincident with the ebbing tide flowing high with the throb of passion, to cease in unison and death. It is a story of mortuary extasis, repeated unwittingly in the bridal of Adrienne and Djalma, without other similarity, except, perhaps, that this last is told us by the "Wandering Jew," evoked by French genius, and that the first is an ancient tale of the elder wanderers; what time "Israel dwelt in Shittim, and the people began to commit whoredom with the daughters of Moab."—Numbers xxv. 1–15.

"And the name of the Midianitish woman that was slain was *Kauzbi*."—*Ibid*.

No one familiar with the story will deny that it presents positions of *coverture*, *covin* and *penalty*.

The entire Hebraic vocabulary of this sound will aid our thesis; even words containing consonantal differences. גֹּג *Gog*, a roof, a covering, is such a one, and is plainly not dissimilar, as the name of *Caucasus* will prove, alluded to previously in a note; even the same letters occur in other words for covering, קִרַּם, or watching קִרְץ. The New Testament itself would furnish specimens; in its corrupted Greek, we might see the syllable as much lost in the *corban* of St. Mark, *korban*, *kaurab*, as was the 'gift' thereby signified. We might, in perfect catholicity, take up suspicious titles of Masonry brought from the 'groves' of the old dispensation, and study the *kadosh*

(desh) of the ineffable degrees. It is best, nevertheless, to take the *clue* of this labyrinth, and escape with the very word  $\text{प} \text{ kau}$ , a thread, one sufficiently mysterious to be that of fate ; sufficiently circuitous to unravel the Cretan wonder, much less our proposition.

We have ascended to a tongue, used by one who spake as never man spake, and might be content with the language dedicated to revelation, and used in the earliest charity of our order. Yet, if it be that this primal sound is really such, its antiquity must reach higher ; and, accordingly, we do find it in the speech of that land watered by the rivers "east of Assyria," and by the Euphrates ; the gold of which (like most gold) is good. The diphthong of the triplet is given in Sanskrita lexicons as an  $\text{कौ}$ , a respectful term of address. The cowan could hardly claim such, but must content himself with the  $\text{कौ} \text{ kau}$ , bad, vile.\*

Tully saw the immortality of the soul in its reduction of sound to shape. Heathen as he was, visions of the other world came to him through the *horn-book* : 'Aut is concretus... qui sonos, qui infiniti videbantur, paucis literarum notis terminavit. Tusc. Quaest. l. i. c. 25. The great English lexicographer believed there "was a great consent between letters and the signification." "Each letter," says the master of English philology, and a higher authority than Dr. Johnson, "was the sign of a separate, distinct meaning; it was, in fact, the sign of a word previously familiar in speech." And here we may well rest content. This elemental perfection (Sanskrita) starts with its alphabet containing this utterance  $\text{कौ} \text{ kau}$ , a letter which, like the birds of Psepho, has come to us through the waste of ages ; *k*, in our tongue, and in every modern speech of the Continent, more approximated to its prototype.

We have tried to lead the cowan to a proper position. We thought we had discovered him couched beneath the mosaic pavement, while his confrère glimpsed above. Him we have briefly essayed to erect, by synthesis, from a caput mortuum, the letter *k*, the sound *kau*, the noun *covin*, the verb *cover*, *cower*,  $\text{κῶων}$ , the participle  $\text{κῶων} \text{ id est}$ , a cowan, *one crouched to fraudulently overhear*. In that *posé* we found him—

There let him lie.

If we have discovered but a mare's nest, and started only the first wail of the infant tongue, the oval 'o' said to enter into every respiratory utterance, and thus to be the very first sound of tongue and language, we place our cowan in that nidus, and still repeat,

'There let him lie.'

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\* Admitting  $\text{κῶων}$  to be the root, in the sense of profane, from which cowan comes,  $\text{κῶων}$  itself could then be traced hitherto. It is rather the ideas developed of *secret* and *circle*, which, starting from the syllabic, or even alphabetic sound, are seen in  $\text{κύκλος}$  and the like, in  $\text{κύνες}$  assume a *phallic* signification, and thus become the attribute of vice and indecency.

Nothing remains but to except to the received derivations. We know of only one worthy of attention, and that is the deduction from  $\kappa\acute{\upsilon}\omega\nu$ , presented with customary point and acumen in the Masonic Lexicon of Dr. Mackey, s. v. *cowan*. It is with diffidence that we assail any conclusion of the learned editor; yet it appears that  $\kappa\acute{\upsilon}\omega\nu$  cannot, for several reasons, furnish a radix. The word itself is a derivative; for looking, of necessity, in its accidence for the root, it appears as  $\kappa\upsilon\nu$ , which certainly furnishes no consonance of *cowan*. It comes from the stock of  $\kappa\acute{\upsilon}\omega\omega$ , regarded on a previous page, and is itself resolvable into the  $\kappa\alpha\nu$  first indicated. Next, its (v) ypsilon is fatal; for every trace of pronunciation afforded by contemporary orthography gives the sound of  $\gamma$  to that letter: again, as signifying profane, it is hardly the tiler's office to detect such or keep them off. The profane are the uninitiate, who do not desire instruction, are careless of the mysteries; if they seek to pry into the sanctum they become eaves-droppers and the like; if within the lodge, other inquiry than the tiler's would detect and exclude. But the profane, the new testamentary  $\kappa\acute{\upsilon}\omega\nu$ , is one who shuts his ear to the call of virtue, and removes from her tents. The elect, the inquisitive, (cowans and eaves-droppers,) and the profane, are three distinct classes: those within the temple, those lurking around, and those who flee it, *pro Fano*. ( $\nu\alpha\delta\epsilon\varsigma$ )

Lastly, being no collective, but a plural of class, in the way  $\kappa\acute{\upsilon}\omega\nu$  appeared, if ever used, all trace of *cowan* vanishes, e. g.  $\kappa\acute{\upsilon}\nu\epsilon\varsigma$ .

The most serious objection reaches to the signification of the word in its mystic employment. Even admitting the possibility of its phonetic coincidence, it would agree with *cowan* in no one particular. Viewing it as a strictly Greek word, we find the fidelity of the dog honored by application of his name to sacred objects and servitors. The tragic and lyric writers style the bird of Jove  $\Delta\iota\omicron\varsigma \kappa\acute{\upsilon}\omega\nu$ . There is a very wide-spread theory which recognizes in the Hermes the dog of Egypt, the Anubis; in either character the messenger between life and death, the guardian of the soul. The ministers of religion were styled dogs of the temple. *Vid.* *Aes. Pr.* 1022: *Ag.* 136. These are, certainly, no attributes of the *cowan*.

The term  $\kappa\acute{\upsilon}\nu\epsilon\varsigma$ , as applicable to priests, may be remotely connected with 'cohen,' also proposed as the germ of *cowan*. Whatever philologic intercommunication there may be between the mastiff qualities of the clergy of the Greek and Hebrew prehierarchies, it seems to us absurd to imagine any between the masonic *cowan* and a name so sacred to agio and office as the *Cohenim*. It is idle to look for any corruption of this latter august title as originating the tiler's specialities.

The term 'cowan' has, probably, returned into Masonry after issuing from it. Like the reding-cote imported into England when gallicized from riding-coat; or, like the gavil placed by masons in

the hands of presiding officers ; or, to give a peculiarly cognate example, like 'eaves-dropper,' which a sage of the Common Law has defined : "*Eaves-droppers*, or such as listen under the eaves of a house, are a common nuisance, and presentable at the Court leet; or are indictable at the sessions, and punishable by fine and finding sureties."—Blacks. iv. Com. 13.

The word *cowan* would thus appear to be one of those apparently tautological amplifications, common in all ancient rituals, especially frequent in the Book of Common Prayer, where the redundant word is obsolete in its distinct signification, and only, in its present application, a synonym.

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#### HISTORICAL.

BUT for the further instruction of candidates and younger brethren, a certain record of Freemasons, written in the reign of King Edward IV. of the Norman line, gives the following account, viz. :

That though the ancient records of the brotherhood in England were many of them destroyed or lost in the wars of the Saxons and Danes, yet King Athelstane, (the grandson of King Alfred the Great, a mighty architect,) the first anointed King of England, and who translated the Holy Bible into the Saxon tongue, when he had brought the land into rest and peace, built many great works, and encouraged many masons from France, who were appointed overseers thereof, and brought with them the Charges and Regulations of the lodges preserved since the Roman times, who also prevailed with the King to improve the Constitution of the English lodges according to the foreign model, and to increase the wages of working masons.

That the said King's youngest son, Prince Edwin, being taught Masonry, and taking upon him the Charges of a Master Mason, for the love he had to the said craft, and the honorable principles whereon it is grounded, purchased a free charter of King Athelstane, his father, for the masons having a correction among themselves, (as it was anciently expressed,) or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly.

That, accordingly, Prince Edwin summoned all the masons in the realm to meet him in a congregation at York, who came and composed a General Lodge, of which he was Grand Master ; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the Constitution and Charges of an English lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working masons.—ANDERSON'S *History of Freemasonry*.

## DYING IN HARNESS FULL KNIGHTLY.

BY ROB MORRIS.

IN the touching remarks made by Sir Knight John L. Lewis, jr., upon presenting to M. E. Sir Knight John W. Simons a well-earned testimonial on behalf of the Grand Commandery of New York, at Buffalo, September, 1857, occur these words : " When that stern old Warder, Death, shall come, as come he will at last, you will be ready for his challenge, and be found worthy of having inscribed upon your escutcheon the sentence which was pronounced over the brave Knight of romance : ' He was a gallant Knight, and has died as he should, *in his steel harness full knightly* ! ' " While listening to this, my heart swelled with that emotion which the words and the occasion were so well calculated to excite ; and I am reminded to give you the following incident from the chivalric passages of ancient times. When Seward, Earl of Northumberland, found his end approaching, he ordered his servants to dress him in a complete suit of armor, and, sitting erect on the couch, with a spear in his hand, declared that in *that* position, the only one worthy of a warrior, he would patiently wait the fatal moment. Such, although symbolically understood, is the coveted death of every worthy Sir Knight. This has been beautifully wrought into verse by Dr. Doran in his " Knights and their Days," as follows :

See, how the chief of many a field  
Prepares to give his latest breath;  
And, like a well-trimmed warrior, yield  
Becomingly t' impending death—  
That one stern conqueror of all;  
Of chieftain in embattled tower,  
Of lord within his ancient hall,  
And maiden in her trellised bower.

To meet that surest of all foes,  
From off his soft and pillowed bed  
With dignity old Seward rose,  
And to a couch of state was led.  
Fainting, yet firm of purpose, there,  
Stately as monarch on his throne,  
Upright he sat, with kingly air,  
To meet the coming foe alone.

"Take from these limbs," he weakly cried,  
    "This soft and womanish attire;  
"Let cloak and cap be laid aside;  
    "Seward shall die as died his sire;  
"Not clad in silken vest or shirt,  
    "Like princes in a fairy tale;  
"With iron be these old limbs girt;  
    " My vest of steel, my shirt of mail.

"Close let my sheaf of arrows stand;  
    " My mighty battle-axe now bring;  
"My ashen spear place in my hand;  
    " Around my neck my buckler sling;  
"Let my white locks once more be pressed  
    " By the old cap of Milan steel;  
"Such soldiers' gear becomes them best;  
    " They love their own defence to feel.

"'Tis well ! now buckle to my waist  
    " My well-tried gleaming blade of Spain;  
"My old blood leaps in joyful haste  
    " To feel it on my thigh again.  
"And here, this pendant loop upon  
    " Suspend my father's dagger bright;  
"My spurs of gold, too, buckle on,  
    " Or Seward dies not like a Knight."

'Twas done. No tear bedimmed his eyes;  
    His manly heart had ne'er known fear;  
It answered not the deep-fetched sighs  
    Of friends and comrades standing near.  
Death was upon him; that grim foe  
    Who smites the craven as the brave.  
With patience Seward met the blow;  
    Prepared and willing for the grave.

# THE TRINITY OF FREEMASONRY, EXEMPLIFIED IN THE THREE GREAT DISPENSATIONS OF THE WORLD.

BY J. F. ADAMS, M. D.

*Tria juncta in uno.*

RELIGION is the key of history, and the more closely we investigate the course of Providence, the more distinctly shall we comprehend the course of man. The three great revelations—the Patriarchal, the Jewish, and the Christian—will be found to have been adapted to the three great periods of society, and to have been adapted with a foresight and a completeness which argue their origin divine. In each instance the religion long preceded the period—a proof that it was not the work of human necessities; and the period was always the subject of both prophecy and miracle—a proof that it was also the operation of the will of Heaven.

The first stage of human society, after the dispersion of the descendants of Noah, was clanship; an existence by small tribes, widely separated, and roving over the wastes of the world. That this form of society was by a divine ordinance, is evident from the prophetic name of the patriarch פְּלִי,\* which means, in the Hebrew language, *dispersion*, in whose time this extraordinary change was to be effected; and from the miracle expressly wrought to counteract the establishment of an empire of Babel, the miracle, too, having the object of even increasing the dispersion by breaking up the universal language. The tower of Babel, the nucleus of the city of Babylon and nation of Chaldea, was to be built as high as the heavens, in the vain hope of affording an escape, should another flood visit the earth; but, because the descendants of Noah were thus forgetful of God's covenant, sealed with the rainbow, their language became unintelligible to each other, and they were forced to separate into tribes, and to settle the different parts of the earth.

The religion had been given five hundred years before by the Covenant with Noah, itself only a renewal of the religion given at the gates of Paradise; its simple tenets being, the existence of a God, the sin of man, and the hope of redemption; its simple ritual being sacrifice, and its only priest the father of the family—a religion whose simplicity, while it contained all the essential truths of revelation, was obviously suited to the narrow means and rude capacities of wanderers† through the wilderness of the globe. This first

\* And unto Heber was born two sons: the name of one was Peleg; for in his days was the earth divided.—Gen. chap. v. 25.

† Thus were the different quarters of the world peopled by the descendants of Noah, the patriarch himself founding the empire of China; and thus was our science disseminated and spread over the earth. Its spirit, amongst many of these nations, continued to invigorate the minds of men, and it sunk into oblivion by gradual and almost imperceptible degrees.—OLIVER'S *Antiquities of Freemasonry*.

and beautiful system had the desired effect of *fraternizing* the good and worthy of the different tribes into one band or society, acknowledging as their creed, *faith, hope* and *charity*: *Faith* in that Supreme Power which had been so supernaturally manifested to them; *Hope* by that celestial arch, or covenant of his promise—a type of the Redeemer; and *Charity*, by that Divine love which had preserved their posterity, and whose spirit had descended into their hearts. These were the first principles of Masonry, which have since been represented by that “theological ladder which Jacob, in his vision, saw ascending from earth to heaven.” Every mason knows that the “LADDER,” with its *three* rounds or steps, is a significant emblem on the trestle-board, and refers to the *Trinity of Freemasonry* as exemplified in the *three* ancient degrees. It symbolically points, also, to the three great dispensations.

But another period was to come, when a new and vast stimulant was to be given to the progress of mankind, by a new system of society. The scattered clans were to be gathered into condensed masses. Government was to begin, and the passions, powers, and enjoyments of mankind were to be moulded, excited, and elevated by the force, the fear, and the splendor of the sceptre. In this period the civilized world was to be placed under four successive great sovereignties; and the singularity of this system was, that, unlike the perpetual competitorships of later kingdoms, each was to be, for its time, without a rival, and the supreme guardian and governor of civilized mankind.

That this period was equally the work of the Divine will is proved, as in the former instance, by both miracle and prophecy; the miraculous vision of Nebuchadnezzar, revealing the existence of the four successive and *only* empires; and the prophecies of Daniel, giving the detail of their origin, their objects, and their dissolution. To meet this period, a religion had also been prepared nearly five hundred years before the Mosaic covenant. Although the Jewish dispensation was local in its ordinances, it was universal in its principles; and, although expressly devised to keep the Jew separate from the profanations of the Heathen, yet, in the “proselytes of the gates,” it at once provided for the reception of the Gentile, and dispensed with those ordinances which were dependent on locality. But the code of Judea, besides the purest religion, exhibited to the surrounding nations an example of the purest government.\* In all

\* God was the God of Egypt, Babylon, and Philistia, as truly as of Israel. But in such a general revelation to these nations, dark and brutish as their minds at that time were, they would fail to perceive Him; He would only be a lost idea to them. Hence, for the benefit of all, that is, to make His sway apparent to all, He selects one people, of the four, to receive a special discipline and have a special outward future dispensed to them. He is to be called their God, and they His people; and it is to be seen, by the victories he gives, and the wonderful deliverances He vouchsafes, how superior He is to the other gods of the nations. And so He will be known, at length, as the Great God and King above all gods. In one view, this special theocracy has a fictitious and even absurd look: for, when we scan the matter more deeply, we find that God reigns in Philistia as truly as in Israel, and the contrast raised is only God contrasted with Himself. Still, the truth communicated through

conditions of mankind, the two chief elements of public happiness are : the supremacy of law, and the security of property. In the Jewish constitution, the Heathen saw these two elements placed in the highest point of view—a law superior to all change, and binding king and people; and a succession of property equally beyond the caprice of man. May it not have been with the direct purpose of impressing this example on mankind, that the Jewish kingdom was constantly connected with the four successive empires; the lesson running parallel with them all, Judea surviving the three eastern, and perishing only when the “Period of Empire” was to fall with Rome?

Every age has its religion, and although Freemasonry is not a religious order, yet it is allied to the religion of every age, by a series of moral links which bind them together, she pledges herself as the handmaid of the latter, to coöperate and defend those sublime principles—the superstructure of all that is good and beautiful in the social and moral government of the universe.

That Freemasonry flourished in great splendor during this second period we have incontestible evidence. Solomon, king of Israel, was among the greatest patrons of the Order, which he not only encouraged, but perpetuated. It is generally conceded that he united and blended Operative and Speculative Masonry. The latter had been practiced by all the sages of ancient times, but symbolic language was but little understood by the operatives who worked in laying the foundation of the second temple. To promote peace and good will among the large number of workmen in his employment, he conceived the grand idea of uniting the two systems into one perfect and harmonious whole.

Without stopping to trace its existence among the contemporary nations, we come at once to the brilliant reign of Solomon, King of Israel. When that monarch was divinely assured that he should receive whatever blessing he should ask, he prudently and modestly desired, not riches and honor, but a wise and understanding heart. The wisdom of our first Grand Master was no less distinguished in the government of his kingdom, than in the many learned treatises which he wrote upon the nature of plants and trees, and of beasts, birds, and fishes. “All the earth,” says the sacred historian, in the excess of his imagination, “sought Solomon, to hear his wisdom, which God had put into his heart.” He investigated the kingdoms of nature; he described the vegetable world, from the cedar of Lebanon to the smallest grasses that push their way through the crevices between the stones; he described the animal world, from the leviathan and the flying fowl, down to the fish and the worm. His

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the contrast is this : God is the fundamental verity of the transaction, and the Jewish polity is only the means He appointed to make His power known, and disclose to all that broader and more comprehensive theocracy, which is the shelter, blessing, and joy of all.—BUSHNELL, *God in Christ*.

Songs, we are told, were a thousand and five; one of these, called the "CANTICUM CANTICORUM," as if it were the best, has been handed down to us. His Proverbs are a treasury of moral instruction, for the most part in a sententious form, but sometimes melting into tenderness or rising into sublime conceptions. Peace and plenty were diffused throughout his dominions, and, by his extensive alliances and commerce, gold and silver were brought to him in such abundance, that the riches of the world seem to have been gathered together in the city of Jerusalem. Having, by these means, added a vast quantity of materials to those which David had collected, he applied himself to the great work which his father had so much at heart, and built a temple to the Lord; it was the most beautiful and magnificent edifice in the world, and erected on Mount Moriah, where Abraham had offered up his son Isaac, and where God appeared to David when he stopped the pestilence. The grandeur and richness of it exceeded all power of description; and when the ark was deposited in it, a divine light filled the building. The fame of the wisdom and magnificence of this great monarch spread over the whole earth, and drew many persons of wealth and learning from distant nations to his court. Hiram, king of Tyre, had always been a friend of David; and when Solomon succeeded to his throne, he sent an embassy to congratulate him. Solomon soon after applied to him for cedar-wood, fir-wood, and stone, for the construction of the temple, which Hiram sent down on floats from Lebanon to the port nearest Jerusalem. No less than 150,000 of Solomon's people were employed in assisting Hiram's workmen to hew the timber and raise and cut the required quantity of stone. The workmen were divided into Masters, Fellow Crafts, and Apprentices; the apprentices were classed by sevens and the fellow crafts by fives. Although the temple was seven years and seven months in its completion, still there was not heard within its walls the sound of axe or hammer, or any iron or steel instrument. This was to indicate that harmony and brotherly love should at all times prevail in our lodges, and that ORDER—"Heaven's first law"—is an essential element of success in all great and important undertakings. The building and dedication of so magnificent a temple to the ever-living God was the triumph of Operative and Speculative Freemasonry.

"Nothing, indeed, can be more simple and consistent than the creed of the Fraternity concerning the state of their Order at this period. The vicinity of Jerusalem to Egypt, the connection of Solomon with the royal family of that kingdom, the progress of the Egyptians in architectural science, their attachment to mysteries and hieroglyphic symbols, and the probability of their being employed by the King of Israel, are additional considerations which corroborate the sentiments of Freemasons, and absolve them from those charges of credulity and pride with which they have been loaded."\*

\* *Hist. Freemasonry.* CROSS'S CHART.

The intervening period between the glorious reign of Solomon, the destruction of the magnificent temple, and the captivity of Judah, although belonging to the second revelation, forms a connecting link in the chain of events, and is remarkable for one of the greatest discoveries ever made by man for the benefit of man.

After the death of Solomon, the tribes of Judah and Israel divided into two kingdoms, the *type* of which was figuratively shown by the judgment of the wise monarch, in the case of the two women and the *living* and *dead* child; the former representing a foreshadowing of the house of Judah, and the latter that of Israel. The faithful, who remained true to the Lord, belonged to the former, and by their zeal and fidelity, their love and attachment, glorified His name; to preserve which, from the gross idolatry which surrounded them in every direction, cost many their lives.

It would appear, then, that notwithstanding the corruption and idolatry, and utter absence of all true religion during this age of darkness and deprivation of spiritual light, there were a chosen few who did not forget the knowledge of God which they had derived from their ancestors. Although their *spiritual trestle-board* was lost; although they were without a *chart* to guide them; with no *testimony* in Israel to refer to; yet they forgot not the *oral* instruction which they had solemnly *sworn* faithfully to *keep*, to *do*, and to *observe*. The voice of a religious faith whispered in their attentive ears, "that that which was lost would be found," so long as they remained true and faithful servants; for it was written, in that which they were seeking, "Take this book of the Law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."\*

Cherishing this lively *faith* in their hearts, and with only the two great lights of Masonry to guide them, they patiently and steadily pursued their noble work, with the enlivening *hope* that, ere long, the third and greatest light would manifest itself, and, by its rays of divine intelligence, illuminate the moral and intellectual darkness of the children of Abraham.

Since the rapid progress of idolatry in place of the religion of God, three centuries may have passed away without the Law and the Testimony being read to the people in the temple, which was closed by Ahaz, who restored the worship of Baal, made his children go through the fire to Moloch, and burned incense in the high places and on the hills, and under every green tree, to the idols of the Syrians. But Hezekiah, having observed the distresses of his country, considered the cause of them, and endeavored to apply a proper remedy. He opened the temple, and restored divine worship; he broke the images, cut down the groves, and cleansed the city and the land from the pollution of idols. He was succeeded by his son Manasseh, who dis-

\* Exodus, chap. xx. v. 21.

played as much zeal to restore, as his father had shown to abolish, idolatrous worship ; he replaced the image of Baal in the Temple, and put to death the prophet Isaiah, who, in his own sublime language, denounced the popular sins, and, with prophetic accuracy, described the coming of the Messiah and his attributes. About this period the Order of Masonry may have been instituted in Rome. Numa Pompilius, a Sabine philosopher, was then king. He was an enemy to war, studied to soften the manners of the Romans, rather than to render them superior in power to their neighbors ; encouraged agriculture, and divided the citizens into distinct bodies of *artists*, whom he employed to erect a *temple* to Janus, which was to remain open in time of war, and to be closed in time of peace. He also instituted the order of the *Salian Priesthood*, to preserve the sacred shields said to have fallen from heaven, and which were considered the palladium of the state. The ceremonies of this new order bore a strong resemblance to some of the ceremonies of the higher degrees of symbolic Masonry.

Truth, like the sun, may be obscured for a time, but will shine again in resplendent beauty. So it has been with Freemasonry at different periods. Hence we have noticed these contemporaneous events, to show that there cognized principles of our order were always kept alive in the hearts of the faithful among all nations.

These achievements of the good and true, among the conflicting elements in the moral, political, social, and religious phases of society, only inspired them the more to discover that *spiritual cape-stone*, wanting in the *arch of promise*, through which we may hope to gain admission to that "temple not made with hands, eternal in the heavens."

The prophecy, made three hundred and forty years before, by a prophet from Jerusalem, that the altars of idolatry, on which sacrifices were offered at Bethel by Jeroboam and the people, should be destroyed by a king of Judah, named Josiah, was fulfilled during the reign of this monarch, of whom the Bible says : "And he did *that which was right* in the sight of the Lord, and walked in the ways of David his father, and inclined *neither* to the right hand nor to the left."\* In the eighteenth year of his reign he sent for the faithful three—Shaphan, Maaseiah, and Joah the recorder—"to repair the house of the Lord his God."† They immediately raised the money for the purpose, which was delivered over to the high priest Hilkiah, who put it into "the hands of the workmen" (Master Masons) that had the oversight of the house of the Lord, and they gave it to the workmen (Fellow Craft) that wrought in the house of the Lord to repair and mend the house."‡ "And the men did the work faithfully."§

\* II. Chron. xxxiv. 2.

† Idem, xxxiv. 8.

‡ Idem, xxxiv. 10.

§ Idem, xxxiv. 12.

The most important link in the *mysterious* chain—the discovery of the *Word*—which had been lost to the house of Israel, now completed the divine mission of Hilkiah the priest, and added a brighter luster to the throne of Josiah. The glory of this august discovery belongs to the former, as it is recorded that “Hilkiah the priest found a book of the law of the Lord, given by the hand of Moses.”\* Also, “And Hilkiah answered, and said to Shaphan the scribe, ‘I have found the book of the law in the house of the Lord.’ And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king, and brought the king word back again, saying, ‘All that was committed to thy servants, they do it.’”†

As there were three witnesses who commenced the work, so were there three witnesses to complete it. The solemn transaction, having been completed, the world became indebted to Freemasonry for the discovery of that greatest of treasures—the Bible. Like Tabor, it is a “mountain apart.” That Book where God has put his own perpetual Shekinah, let us choose as the sanctuary at whose oracle we may find answers to our doubts and light upon our path; to the Spirit’s home, whither our affections shall every day return.

But a third period was to come of a totally different character from either of the past, and employing a totally different species of action. In this period, which is our own, mankind was to be governed by separate and contemporaneous sovereignties, thus constituting a rivalry of states; that rivalry compelling nations to cultivate their peculiar means of power, and that cultivation obviously tending to bring into the fullest activity all the variety and vigor of individual character. This change, too, was the subject of miracle and prophecy. In the vision of the King of Babylon, the division of the western empire into ten sovereignties was distinctly shown a thousand years before its fulfillment, splendidly and unanswerably filling up that astonishing development of Providence.

Digressing for a moment, we are specially reminded of that *faithful three*, whose integrity and fidelity the *fiery furnace* of persecution could not destroy; and more recently, of that *fourth person* having a divine aspect, and who was seen with them amidst the flames. The manifest interposition of Providence, through the *faith* of those three worthy companions, recalled the arrogant king to his senses. Calling the men to come out of the furnace, and declaring his belief in the God of Judah, he issued a decree to the effect that no man should, in future, question His almighty power.

Returning to the subject, it is clear that whatever may be the other high purposes of Christianity, one was to provide a new religion for this new period. Its whole texture was evidently intended for a more advanced time than the era of governments acting solely by the pressure of irresponsible power. Its constant appeals to the

\* II. Chron. xxxiv. 14.

† Idem, xxxiv. 15, 16.

common sense of man, its demands on the exercise of personal judgment, its declarations of the general accountability, and its promises of future glory to all orders of men alike, in proportion to the performance of their duty here, contain at once all the essentials of human freedom, and all the loftier excitements which can awaken the human mind to the most vivid exertion of its talents and virtues. The patriarchal was the *earth*, prepared to receive the *seed*, or Jewish period, which germinated and *blossomed* in the masonic, and ripened into *fruit* in the Christian. This religion, too, was given about five hundred years before the time for which it was specially designed—that of the European kingdom.

In the brief space to which we are limited in these pages, allusion can only be made to its palpable effect in *creating* a series of questions of the highest importance to mankind, yet which had never occurred before; the education of the people, the improvement of their condition, the general elevation of their habits, and the relief of their necessities under the various circumstances of human suffering.

The first declaration of the meek and humble Founder of this new system was, that he came to heal the spiritual and physical maladies of the multitude, commencing by that most direct and comprehensive of all mercies—the preaching of the Truth to the *poor* and *needy*. His whole career was an exemplification of this announcement; from day to day he alike healed disease and preached the Gospel, the pure spirit of which gave a new impulse to Masonry. That which was only *operative* became, by the moral teachings of the new religion, also speculative. If, by the former, men, from seeking shade and shelter under the trees of the forest, soon felt the necessity and saw the utility of learning a science which taught them how to erect buildings either for habitation or defence; so, by the latter, were they instructed “to subdue their passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity.”

As there was an intervening period of *light* between the second and third periods, so there was one of *darkness* between the advent of Christ and the fall of Rome. Christianity did not accomplish all its purposes; the world still suffered under barbarian ignorance during the Middle Ages, and would have suffered still more from despotism, but for Masonry, the handmaid of the new religion. A long night of worse than Cimmerian darkness began to overspread the world upon the destruction of the greatest of earthly kingdoms; and the sun of science was not again seen above the horizon for eight hundred years. From the year of Christ, 450, to that of 1500, did the Dark Ages continue; even then the luminary did but peep upon the world; and until three more centuries had passed, his light shone but through clouds. To the early Christian Freemasons are we in-

debted for all that we now possess of the writings of the ancients, whether religious, moral, historical, or scientific. Solely did these worthy brethren, in the retired cells of their monasteries, *secretly* foster what may be called the embers of humane and physical learning. Saving what they were able in the way of manuscripts, they multiplied them in their hours of leisure; and to many sound scholars among them are we indebted for the accuracy of the copies and the light thrown upon the text by judicious annotations. We must not wonder if, when these precious relics were recovered and understood, they should excite a veneration which many centuries in addition have only tended to strengthen and perpetuate. The documents were found to contain more sublime and elegant poetry; more refined, yet nervous, eloquence; more brilliant, pointed, and ingenious wit; above all, profounder views of law, criticism, and philosophy, than had been dreamed of since the subversion of civilization. In these treasures, the human heart, with its springs of action, its secrets and its depth, has been depicted with the finger of truth by the lovers of truth—the Freemasons of the fourteenth and fifteenth centuries.

If there were any thing wanting to elevate the human character to its proper standard of excellence, it was the foundation of that religious and military Order called the Templars,\* which was established at the holy city of Jerusalem in the beginning of the twelfth century. Their dress was a white habit, with a red cross sown upon the cloak. They lived a most rigid life, and dedicated themselves to God. Their object was not only the protection of the Holy Sepulchre, and the thousands of pilgrims who flocked thither to pay their homage to the tomb of their Redeemer, but also to fulfil what James, the servant of God, had admonished: "Pure religion and undefiled before God and the Father is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This was the origin of true chivalry.†

\* A military order of religious persons. It was founded by an association of Knights, in the twelfth century, for the protection of pilgrims on the roads in Palestine; afterward, it took for its chief object the protection of the Holy Sepulchre, at Jerusalem, against the Saracens. Knights were fixed at Jerusalem by King Baldwin II., who gave them the ground on the east of the temple. They took the vows of chastity, obedience, and poverty. The classes of the order were: Knights, Esquires, Servitors, and Chaplains; the universal badge of the order was a girdle of linen thread.—BRANDE'S *Encyclopædia*.

† The usages and customs of the Order of Knighthood. The general system of manners and tone of sentiments which the institution of Knighthood, strictly pursued, were calculated to produce, and did in part produce during the Middle Ages in Europe, is comprehended in ordinary language under the term of chivalry. This imaginary institution of chivalry, such as it is represented in the old romances, had assuredly no full existence at any period in the usages of actual life. It was the ideal perfection of a code of morals and pursuits which was, in truth, only partially adopted; and bore the same relation to the real life of the Middle Ages, that the philosophical excellence aimed at by the various sects of antiquity bore to the real conduct of their professors. But, in both instances, a system of abstract perfection was propounded in theory, which, although the defect of human nature prevented it from being reduced into practice, yet exercised a very important influence in modeling the minds, and even controlling the actions of those who adopted it. The vivifying principle of ancient philosophy was ideal virtue; that of chivalry, the ideal point of honor.

After valor and devotion, the third characteristic feature of chivalry was gallantry to the fair sex; and the source of this sentiment also has been traced to the habits and feelings of the Northern tribes, among whom woman was looked on with a much more exalted sense of her dignity than in the most civilized countries of antiquity.—BRANDE'S *Encyclopædia*.

"About the time of the Knights Templar, chivalry had arrived at its highest perfection. It had its existence, indeed, prior to this period; but as it continued to influence the minds of men long after the destruction of that unhappy order, it was thought proper to defer its consideration till the present stage of our history. When chivalry made its appearance, the moral and political condition of Europe was, in every respect, deplorable; the religion of Jesus existed only in name; a degrading superstition had usurped its place, and threatened ruin to the reason and the dignity of man; the political rights of the lower orders were sacrificed to the interests of the great; war was carried on with a degree of savage cruelty equaled only by the sanguinary contentions of the beasts of prey; no clemency was shown to the vanquished—no humanity to the captive; the female sex were sunk below their natural level; they were doomed to the most laborious occupations, and were deserted and despised by that very sex on whose protection and sympathy they have so natural a claim. To remedy these disorders, a few intelligent and pious men formed an association, whose members swore to defend the Christian religion, to practice its morals, to protect widows, orphans, and the weaker sex, and to decide judiciously, and not by arms, the disputes which might arise about their goods or effects. It was from this association, undoubtedly, that chivalry arose; and not, as some think, from the public investiture with arms, which was customary among the ancient Germans. But whatever was its origin, chivalry produced a considerable change in the manners and sentiments of the great. It could not, indeed, eradicate that ignorance and depravity which engendered those awful evils which we have already enumerated. It has softened, however, the ferocity of war. It has restored the fair sex to that honorable rank which they now possess, and which, at all times, they are entitled to hold. It has inspired those sentiments of generosity, sympathy, and friendship, which have already contributed very much to the civilization of the world."\*

Recollections of great events, that have contributed to the welfare and improvement of mankind, are attended with two important effects: they awaken our sensibility to the benefits they have occasioned, and have a tendency to inspire us with such dispositions as are adapted to the share we take in those transactions, and the advantages we obtain thereby. The recollection, for instance, of the *discovery of the Law*, in the reign of Josiah, reminds us, at the same time, of the great struggle made by the faithful of the Lord, in the fifteenth and sixteenth centuries, for the translation of the Bible into the vernacular, by and through which, so many great advantages have accrued to the Church in regard to our knowledge and our liberty. This recollection must likewise serve to confirm us in our love of Freemasonry, and excite us to the imitation of that goodness and

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\* *History of Freemasonry.* CROSS's Chart.

generosity which we admire in the faithful servants of God, who were helpmates in that glorious cause, and animate us also to persevere in the wise and masonic principles on which they undertook and pursued that work so completely perfected by the new dispensation, wherein is written: "To him that overcometh will I give to eat of the hidden manna; and I will give him a *white stone*, and in the stone a *new name* written, which no man knoweth, saving him that receiveth it."\*

And: "This is the *stone* which was set at naught of you builders, which is become the head of the corner;"† through which a more diffusive benevolence has been exercised by the human race. This *key-stone*, in the *moral arch* of Freemasonry, becomes the *living principle* of our institution by the practical teachings of the *new revelation*. And who will deny that, in proportion as this "new revelation" has been acknowledged, the whole condition of society has been advanced? that law has obtained higher influence; property has been rendered more secure; science has stretched a more vigorous flight; the general mind has become more intelligent; subordination been less slavish, and authority at once more lenient and limited?

Freemasonry draws the circle of light and darkness. Christendom is the intellectual portion of the world. But still higher results may be awaiting mankind. The future can only be matter of hope. There are illustrious intimations, in the *first great light* of Masonry, that the progress of good shall not continue thus tardy beyond a certain time.

Of the three great forms of human society—clanship, empire, and kingdoms—the last is drawing to a close. Prophecy announces one form to come; but it is still wrapt in clouds. Yet who shall say, that splendor, beyond all existing conceptions, may not follow in its train, scatter the darkness and guilt of the fall, and more than reinstate the original grandeur of the race of man? The Fraternity are faithfully and silently performing their peaceful labors for that beneficent end.

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\* Rev. ii. 17.

† Acts iv. 11.

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To make honor and duty the steady beacon-lights that shall guide your life-vessel over the stormy seas of Time; to do that which it is right to do, not because it will insure your success, or bring with it a reward, or gain the applause of men, or be most prudent or most advisable; but because it is right, and, therefore, *ought* to be done; to war always against error, ignorance, intolerance and vice; and yet to pity those who err, to teach the ignorant, to be yourself tolerant even of intolerance, and to strive to reclaim the vicious; are some of the duties of a mason.

## THE ORIGIN OF FREEMASONRY.

FROM THE GERMAN OF F. NICOLAI.

As the Knights Templar were united by a variety of bonds, such as the institution of the order in itself, and the views and policy of their mysterious rites, it is not probable that their abolition would at once have put an end to every sort of communication between themselves. We see that the ex-jesuits have an *esprit de corps* which serves them as a point of union; in a condition precisely similar, the same thing must have taken place among the Templars, for a command or a prohibition cannot eradicate the thoughts or opinions of men on any given subject. It was enough, then, that the Templars, like the Jesuits, entertained a hope, however chimerical, of seeing at some future period the reëstablishment of their order, to make them, for a long time, avoid such a total dispersion as would leave them without such a hope. It is true, that there is no proof of these ulterior ties; and although we see, in history, that at the present day, and in several places, the reëstablishment of the Templars has been discussed, yet the connection of any actually existing order of chivalry with the one of which we are speaking, is a thing so difficult to be demonstrated on a really historical basis, and this point of history has been so unskillfully treated by most writers, that in this, as in every thing else which depends simply upon faith, it is better to leave every one to believe just as he pleases.

While I was reflecting on this subject, several passages from a work of my old and faithful friend Lessing recurred to my mind, and while I was resolving to ask him for an explanation of certain statements which they contained, and which I did not understand, I received the intelligence of his premature death—a death which neither the present nor future generations can sufficiently deplore. He asserts, in his "*Continuation of Ernest and Falk*"\* (p. 53), that the Masonry of the Templars had a high reputation in the twelfth and thirteenth centuries, and that it was from one of these templar institutions, which had always existed in London, that Sir Christopher Wren had, about the close of the seventeenth century, derived the idea of the Society of Freemasons of which he was the founder. Lessing was assuredly not a man to hazard untenable propositions; history must have supplied him with at least some indication of this glorious condition which he attributes to the Masonry of the Templars† in the twelfth and thirteenth centuries. Another reason leads

\* This work was undoubtedly his, although published without his avowal.

† It is very probable that he had in view the different degrees of the Templars; still, we cannot admit that they enjoyed a high reputation, since it was the condemnation of the order which occasioned them to be divulged. Besides, there is but little probability that a secret community, formed out of a remnant of the Templars, should have existed for four hundred years without any important motive. If such a one was to be found at London in the seventeenth century, it might have had an older origin without going so far back as to the commencement of the fourteenth century.

me to the following supposition on this subject: About six years ago, my deceased friend stopped at Berlin, on his return from Italy, and conversed with me much, in detail, on his theory of the origin of the Freemasons. He placed it at the era of the building of St. Paul's church in London, and added, that the germ of this association had existed for centuries, but he did not then speak of this secret Masonry of the Templars, which Sir Christopher Wren could only have modified for the establishment of his own. My friend then said, while alluding to the orthography of the English word, that they were *Massons*, and not *Masons*. It must have been, then, since that conversation, that he discovered the authorities which occasioned him to change his opinion.

I acknowledge that I did not then believe, any more than I do now, that the institution of Freemasonry was as modern as the end of the seventeenth century. I therefore replied to my friend, that Freemasonry was already existing in England about the middle of the seventeenth century, and that I had a perfect recollection of having formerly read, in some English work, that it played an important part in the civil wars which then desolated that kingdom; but, as I had lost the note which I had taken of the fact, he thought that, through an error of memory, I had confounded the Revolution with the Restoration, and he persisted in maintaining that the word *Freemason* is not to be found in any printed book, nor in any written document, which is more ancient than the commencement of the eighteenth century.

He renews this assertion in his "Continuation of Ernest and Falk" (p. 38). But, notwithstanding the exactness of his quotations, and the immensity and excellent application of his reading, he is here mistaken. The celebrated antiquary, Elias Ashmole, was made a Freemason in 1646. On the 11th of March, 1682, he was at a lodge in London, at Masons' Hall; and he names the fellows and the persons who were admitted on that day.\* Although his diary was not published until 1717, it is certain that it was written in the preceding century, and it incontestibly proves the existence of Freemasons in 1646. Sir Christopher Wren could not, therefore, have instituted the order in 1690;† and besides, we know that he was a Grand Warden in 1663.‡

\* See "Memoirs of that learned antiquary, Elias Ashmole, Esq., written by himself in form of a Diary, &c.," London, 1717, and the extract from this same diary in the "Biographia Britannica," art. *Ashmole*. See, also, the *Dictionary of CHAUFEPY* i. p. 513.

† See the *Freemason's Calendar* for 1775.

‡ One of my most excellent friends, the Counsellor Moser at Osnaburg, has explained Lessing's idea in another way. In a German work, entitled "Patriotic Fantasies," vol. i, p. 209 (large 8vo edit.), he says that the building of St. Paul's church at London, for which a society had advanced money, was the cause of that society's taking the name of Freemasons, and that the implements of the Craft were adopted as decorations of the order. But we have already shown that the order is much more ancient, and its decorations and implements are not less so; moreover, St. Paul's church owes nothing to the generosity of the Freemasons. We find the details of this edifice in Maitland's History of London (p. 492), and we there see that the sum of £736,752, and that of £49,384, by which it became necessary to augment the former amount, were collected through the benevolence of the

Lessing says again (p. 18), that we have only to read the history of the Templars with attention, to find the time and the manner in which they became the true Freemasons of their age. I have certainly studied their history with much attention, and I think that I have discovered the circumstance to which he alludes. It is sufficiently indicated on page 21 of his book; but I cannot see the necessity of this connection between the Freemasons and the Templars, and I cannot admit it on the strength of a mere hypothesis. I wish that it could be found among Lessing's manuscripts;\* and, if found, I hope that there will be no delay in its publication. In the meantime, I will present the reader with the result of my own reflections on this subject.

What is the meaning of the word *Masonry*? Lessing says (p. 47), that *masa* in the Anglo-Saxon signifies a *table*, and that *Masonry*, consequently, means a *society of the table*. I do not know whether *masa* signifies a table, but I know that in Anglo-Saxon *Maça* denotes a companion,† and I have found *Masonia* only in the writings of the Middle Ages as signifying a society of a table. Scholars well acquainted with this branch of learning have not been more successful. Here, again, it is possible that the papers of Lessing might afford the necessary information, although the passage of Agricola,‡ to which he refers, and which, I have found, is any thing else but an ancient source; besides, *Messeney*, as Agricola writes it, is not *Masonia*. I think that I have traced out an entirely different origin for this word. *Massonya*, in the Latin of the Middle Ages, is the same as *clava*, a club;§ but *clava* is also used for *clavis*, a key, and hence comes the word *clavare*,|| which denotes the right of entrance into a house, and of refusing entrance to another.

But it will be seen that what we call in Germany a *club*, a private or exclusive society, as if we had said *societas clavata*, is expressed in English by the same word, *club*. Does not this bring us back to our *Massonia*,¶ which has the same relation to the word club? It follows, then, that *Masonia*, or *Massonia*, signifies not only a society of the

king, gratuitous donations, the sale of the rubbish, and particularly by a tax on coal, granted by parliament from 1670 to 1716. The donations were small, and, in reference to them, nothing is said of the Freemasons. In Northouck's new History of London (p. 135), we find the same sum mentioned, but without any details.

\* I have, at least, been assured, that a package was found among his papers, with this superscription:—"Papers concerning the continuation of Ernest and Falk."

† *Maça*, par, socius, consors, conjux, a peer, an equal, a companion, a mate. See *Somneri Dictionarium Saxonico-Latino-Anglicum*, fol. Oxon. 1689. Thre, in his Glossary, makes the well-known word *mallopi* come from *mate*.

‡ The Assembly of the Knights of the Round Table was called in Germany *Messeney*. See Joseph Agricola, folio 323.

§ Carpentier, *Glossarium Lat. Med. Ævi*, t. ii. *Massonya*.

|| Ibid. tom. i. "Clava, clavare. Item quod Dom. Abbas possit clavare et claudere domus dictorum hominum."

¶ If we are not satisfied with so natural an origin, I know not whence we are to deduce the word *club*, when it signifies a private society; for the etymology which Skinner gives, and Johnson after him, is a very forced one, when they derive it from the Anglo-Saxon *cleoban*, to divide, because the reckoning was divided and shared among all the members.

table, but an exclusive society—a club—such as the round table, and the etymology I have given here does not in any way contradict that of Lessing.

Another remarkable circumstance may be mentioned. There are churches in Italy which belonged to the Templars, and which, to this day, have preserved the title of the “Church of the Mason.”\* Paciaudi says that it is *della Maggione*, because they were near the dwelling of the Templars. But is not this circumstance common to all the orders, and why should the churches of the Templars alone be called “Churches of the Mason?” Is it not rather the sign of a Templar Masonry, of a *societas clavata*, a close society, composed of brethren instructed in the mysteries of which we have spoken so much, and who believed in one Almighty God, the Creator of heaven and earth?

But I do not now examine the question whether the Freemasons derive their origin from this Masonry or not. To prove a fact of this importance, we want undeniable documents, and not suppositions and traditions. Meanwhile, as I am on this subject, I will relate what I know of the origin of this society; but I can communicate to the public only some of the results of my laborious researches, and even when prudence would permit me to present the whole of my labors, I am afraid of falling into a wearisome prolixity which the patience of the reader could not resist. In researches of this kind, we are obliged to look among the insufferable rubbish of old and bad books for the very little amount of truth which they contain. This would be tedious to many readers, without any hope of interesting an equal number. If I cannot confirm every thing that I shall advance by proofs derived from history, at all events I shall say nothing that history can contradict.

If I undertake to treat of the origin of this celebrated association, it is with the hope that no one will unfavorably misunderstand me. I seek neither to decry its establishments, nor to penetrate its secrets; this is not the object of my labors, for none of its external symbols can be classed in the number of its secrets, since we find them in works which have been approved by most of its members.

My object in writing enables me to leave entirely out of view the secret of a society which I look upon as a phenomenon in the history of the human race. In a work, entitled *L'Etoile Flamboyante* [The Blazing Star], the actual number of Freemasons in the world is estimated at ten millions.† Supposing that this may be an exaggeration by one half, there still remains enough to interest the philosophic observer. If they have no secret, this is a new and pregnant proof of the proneness which nature has bestowed upon man to unite in society, since simple usages and a few symbols

\* For instance, the Church of Notre Dame at Bologna, and also the ancient Church of the Templars at Milan. See *Paciaudii de Cultu S. Johannis Baptistæ Antiquitates Christianæ*, Romæ, 1755, 4to.

† Part I., p. 230.

have sufficed to uphold the institution for at least a century; which supposes a power that, until now, had been attributed only to religious ideas, to politics, and to necessity. But if this famous secret exists, we have no less reason to be astonished that a society so numerous should be susceptible of such union, and especially of such marvellous discretion—two things concerning which profanes should endeavor to get a just notion.

It is doing Masonry no wrong to deny it the prodigious antiquity which some writers have attributed to it. There was a time when, just criticism not yet existing, every historian felt himself obliged to make the history which he was writing ascend to the most remote antiquity, and he collected together, without judgment or reflection, relations that were the most frivolous and unconnected. The same thing has been done as to the Freemasons. Lessing some where says: "Brother Orator is a romancer." I am afraid that the same thing must often be said of brother historian, especially when we see him, as the author of the "*Essai sur les N. N.*," enriching history with his own notions, collecting all the mysterious societies into one, however different they may have been; imagining some that have never existed, and believing, like the writer just quoted,\* that Horace was a Freemason, because he has said, "*Hora quota est,*" and "*post mediam noctem,*" or "*cogit dextram porrigere.*" One, in this way, may prove every thing, and simply deserves not to be refuted.

If a writer wishes to compose a true history, he should advance nothing as certain which he cannot prove by incontrovertible documents, taken from original sources and contemporary authors, and even then much precaution must be used. He must know that things that are alike, are not the same, and that "*post hoc*" is not always "*propter hoc*." Tradition is very well for those who are already convinced, or who wish to be so; and I leave such people to their convictions with all my heart. Suppositions, or hypotheses, can never take the place of proofs; not that they are of no value, but to make them of any authority, they must have a very direct relation to certain facts, and the concurrence of all the circumstances of the case should give them the highest degree of probability. But violently to unite facts which have nothing in common, to leap over entire epochs, not to be affected at the most manifest contradictions to generally received opinions—so long as the object is to establish a favorite theory—this is not to write history, but to dream; and genius, united to learning, can never make it any thing else than dreaming.

I do not see how a remote antiquity could make the society of Freemasons more illustrious; it is in the present constitution of a body, and not in its origin, that we must look for its utility. Is it really worthy of respect? It is only its present members that can

\* *Essai sur les N. N.* p. 95.

make it so, however we may seek to discover what it was at its institution, and this, therefore, should be the object of all their efforts.

This, I trust, will be sufficient to convince my readers that in writing I have had no concealed views, and, still less, the intention to give offence to any one.

In going back to the origin of the Freemasons, we are necessarily assisted by that of another equally illustrious institution, the Rose Croix. Here, as in the rest of the work, I shall give my attention to facts alone, carefully avoiding every thing founded only on tradition, which is ever prone to betray the judgment, and the imagination.

There have been many controversies concerning the origin, and even the existence, of the Society of Rose Croix. From the beginning its institution has been attributed to the celebrated theologian John Valentin Andrea, one of the most profound, acute, and wisest philosophers of his age. Arnold, in his *History of the Church and of Heretics*, has maintained this theory with much appearance of truth.\* Others have refuted it, alleging that such a man as Andrea was incapable of so much folly. Among all those who have treated at any length of this society, I know not one who appears to have attentively read the best works on this subject, and I see only writers who copy from each other. Hence the dullness they have exhibited in discovering its true principles. I have read most of the works of Andrea and other members of the Rose Croix; he who, with the same facilities and energy, would do as much, would come to the same conclusion as myself, that Andrea established this society for the purpose of extending, by a poetical fiction, his moral and political views. But his fiction has been accepted literally by most people, each of whom has understood it in a manner analogous to his own character; and hence the most extravagant opinions have resulted. Moreover, there is strong evidence that Andrea, who was then a young man, full of excitement, saw the defects of the sciences, the theology, and the manners of his time; that he sought to purify them, and that, to accomplish this design, he imagined the union into one body of all those who, like himself, were the admirers of virtue and of moral beauty. In this noble enterprise we recognize a youth, full of spirit and without experience, soothing himself with the enchanting hope that he can easily communicate to others the courage, the ardor, and the benevolence of his own disposition. But it was not long before the simple-minded Andrea abandoned his project; he acquired a knowledge of mankind through the cruel persecutions to which he was subjected, and which are invariably visited upon all who rashly dare to discover the vices of their contemporaries. To this disappointment was united the abuse which enthusiasts made of his principles—an abuse with which his enemies have never failed continually to reproach him; so that, seeking at length

\* Part I., p. 245.

for repose, he paused in his career, and has given us to understand, in several passages of his writings, that the Rose Croix was imaginary, or at least that he had taken no part in it. We see this particularly in his "Menippus," and in his "Mythologia Christiana," two works filled with spirit, genius, and excellent ideas, exceedingly appropriate to give a correct knowledge of the manners, the theology, and the science of his times. Notwithstanding the little encouragement which was given to his first design, he never entirely abandoned it, but always sought to direct the social sentiment, so natural to man, to a good purpose. I should not, indeed, be astonished if the immediate effects of his generous efforts were, even at this day, to be discovered in his native country.

I shall confine myself to making a few reflections on the writings of the Rose Croix. In the year 1614\* a work appeared with the following title: "The Universal Reformation of the whole World with the Fama Fraternitatis of the venerable Order of the Rose Croix."

Again, in 1616,† appeared "The Chemical Nuptials of the Christian Rose Croix."‡ These are the first works in which we find the name of that society. They are eminently distinguished, by their style and their ideas, from all similar works that have since been published, and at the same time bear such an analogy to the writings of Andrea, as to be equally extraordinary in their resemblance to the one and their unlikeness to the others. The "Fama Fraternitatis" announces a general reformation, and exhorts all sages to unite in a society unknown to the world, for the purpose of removing corruption and restoring wisdom. This exhortation is accompanied with an allegorical recital of the discovery of the tomb of Father Rose Croix or Rosenkrutz,§ under the veil of which allegory he presents the designs and good effects of the proposed society. The "Chemical Nuptials" has been attributed to Father Rosenkrutz, but then it must have been written in 1459, whereas we recognize the tone of the beginning of the seventeenth century, and the style especially of J. V. Andrea. It is a charming vision, full of poesy and imagination, but of a singular extravagance, very common in the writings of that author. The verses which it contains greatly resemble his poetry, and are replete with elegance; such, for instance, among other pieces, is the Hymn to Love. Here and there we encounter obscurities, but it is very evident that they have been designedly inserted, as well as the chemical allusions, whose object is to attract the attention of the alchemists to the raillery with which he attacks them, under the appearance of a tone of great gravity. It is only

\* An edition of 1613 has been mentioned, but I am only acquainted with that of 1614.

† Some authors speak of an edition of 1615, but I have only seen that of 1616.

‡ These two works, which were very rare, were republished at Ratisbon in 1781.

§ This name of Rosenkrutz, or Rose Croix, is itself allegorical. The cross represents the holiness of union, and the rose is the emblem of discretion. The two words united signify a holy discretion; of this the rose was always the symbol, as is evident from the ancient proverb "*sub rosa*;" hence come the three roses of the mason's apron, and those which they mutually present to each other.

necessary to look at the ridiculous farce which he makes the Paracelsian alchemists enact, under the name of Mercurialists,\* with their interludes full of stratagems,† to inspire the reader with astonishment that the self-styled adepts should so long have sought for the secrets of chemistry in this work without being struck with the satire which it contains.

These two works, especially the "Fama," created quite a sensation in Europe, and still more in England.‡ Germany was, at that period, full of the disciples of the occult sciences; it was the reign of alchemy and astrology, the latter being often dignified with the name of mathematics. The value which the Emperor Rodolph placed upon alchemy is well known; and as to England, it is only necessary to read the lives of learned men in the "Biographia Britannica," or in Wood's "Athenæ Oxonienses,"§ to become acquainted with the extent to which these two fictitious sciences were cultivated, and how, in astrology, they sought the discovery of the most hidden things. All the disciples of the occult sciences imagined that they could find the facts they needed in this society of the Rose Croix; they desired, therefore, to be admitted into it, or at least to enter into correspondence with it. None of them succeeded in their designs, for an excellent reason. Then many persons devoted themselves to its study; but if their writings are examined with attention, a total difference will be remarked between the first two works of which I have already spoken, and the thoroughly novel ideas which took the place of the primitive ones. To be convinced of this, it is only necessary to compare the "Fama Fraternitatis" and the "Chemical Nuptials" with the "Clypeum Veritatis" of Michael Mayer, and the "Defense of the Brethren of the Rose Croix," by Robert Fludd. Andrea himself has very distinctly said that this farce would soon cease,|| and that he was desirous of quitting the fraternity of Rose Croix, to attach himself to the Society of Christians, and other expressions of a similar kind.

There are a great number of works extant on the Rose Croix, differing from each other in accordance with the peculiar genius of their authors. They may, however, I think, be divided into four or five classes.

#### 1. The Mystics, or Theosophists. These saw the evil which the

\* Page 99 of the new edition.

† For instance, at page 96 :—A company of fools arrive, each furnished with a baton, with which, in less than no time, they make an immense globe, which they as quickly destroy. This is a very pleasant phantasy. It will be worth while also to read the passages which he addresses to the seekers of secrets; one will be struck with the good-natured pleasantry and the excellent morality in which they abound. See his *Inst. Mag. pro Curiosis*, appended to his *Menippus*: after Christianus has excited the curiosity of Curiosus to the utmost extent, he at length opens the magic temple, and the explanation which he gives of its contents is, in my opinion, a master-piece. \*

‡ The "Fama" was also published in Latin.

§ See what Wood relates of the astrologers John Evans, William Lily, John Humphrey, &c.

|| In his "Turris Babel," (*Argent.* 1619) where he says: "Satis superque hominibus illusum est. Eheu mortales! nihil est quod Fraternitatem expectetis: fabula peracta est. Fama astruxit; Fama-destruxit; Fama aiebat; Fama negat," etc. See also *Menippus*, (edit. Colon. 1676) and the "Mythologia Christiana," tom. iii.

intolerant dogmatism of their day was inflicting on Christianity, and they profited by certain wholesome notions of reform which they found in the "*Fama*." Among them there were, of course, some obscure enthusiasts; but their work, entitled an "Appeal from the Theology of the Letter to the Christ who is within us," that is to say, to the reason that is within us and to our moral sense, was a great advancement towards truth, and the ardor with which they substituted the divine command of charity for the coldness of dogmatism, must secure them the applause of all good men.\*

2. Robert Fludd in England, and his partisans. He gives us to understand that he was one of the brethren. He had a great number of disciples. His system is a mixture of philosophy, medicine, and theology. The medical part evidently repeats the doctrine of Paracelsus. The philosophy is altogether Gnosticism, if not Manicheism; so much so, that I will venture to find among the Gnostics all those philosophic principles of Fludd, which he, however, understands and often applies in only a physical sense. He explains the word "*Rose Croix*," in an entirely figurative manner, by the cross dyed with the blood of the Savior—a sacred standard which all Christians should follow—an allusion of which the author of the *Fama* never thought.

3. Michael Mayer and his disciples. This man had been the physician and alchemist of the Emperor Rodolph, and his writings turn entirely on alchemy.† Although he went to England to learn the language, that he might be able to understand and translate the "*Ordinal*" of Brother Norbet‡; and although he was intimately connected with Fludd, whose work, "*De Vita, Morte et Resurrectione*," he published under the name of Otreb; he, nevertheless, explains the word "*Rose Croix*" in a way entirely different from that of Fludd and the author of the *Fama*, or rather he denies that the society derived its name from a person called Rosenkrutz. "But," says he, "the founder of the society having given his disciples the letters R. C. as a sign of their fraternity, they subsequently very inappropriately made out of them the word *Rose Croix*." At last, to give an air of mystery to his doctrine, he invented a new species of figure, which he called *anagram*. This conclusively proves that every one made of this system just what he pleased, and the more so, because the word "*Rose Croix*" is distinctly used in the title of the "*Fama Fraternitatis*," the first work of this kind, and repeated in the "*Chemical Nuptials*." None of Mayer's fine inventions is found in either of these works, and both of them give the admonition that the search after the philosopher's stone is not the chief object of a wise man's labor, but only an accessory employment.§ Andrea thought

\* See the *Discourse* of Gratianus Amandus de Stelles, appended to the edition of the *Fama* of 1781.

† *Biographia Britannica, Life of Ashmole*.

‡ He had it printed at Frankfort-on-the-Maine in 1618, with the title of "*Tripus Aureus*," in 4to.

§ The "*Fama*" (p. 95) and the "*Chemical Nuptials*" (p. 151) contain a forcible declaration on this subject, which proves how much the ideas of the founder of the *Rose Croix* differed from the ideas of those who followed him, and have made so bad a use of his.

that the best way to moderate the ardor of the age in which he lived for "the great work," would be to teach that, even if the art really existed, it would be far better study and more useful in its practical results, to endeavor to make men better.

4. An author, who designates himself by the initials B. M. J., spoke before Mayer, in 1616, of a society of R. C. He describes the manner of living, and the occupations of its members, and adds, that many adventurers make an improper use of its name, which he says is not derived from that of a person called Rose Croix. At first view, this anonymous writer seems to treat his subject after the manner of Mayer, but he approaches, in style and ideas, much nearer to Andrea.

5. Finally, in the year 1622, there was really a society of self-styled alchemists at the Hague, and whatever Mayer may say on the subject, they called themselves Rose Croix. They designated Christian Rose as their founder, and asserted that they held their meetings at Amsterdam, Nuremburg, Hamburg, Dantzic, Mantua, Venice, and Erfurth. In public, they wore a small black ribbon, which they pretended to have received when in a state of ecstasy, but in their assemblies they wore a large blue ribbon, to which was suspended a cross of gold, surmounted by a rose. These, and several other details, are found in the Preface, written by L. C. Orvius, to the work of Montani, entitled "The Principles of the Hermetic Science."\* Honest Orvius relates, with a simplicity that gives great weight to his recital, that he made forced journeys for these people; that they caused him to dissipate a considerable patrimony, to say nothing of his wife's fortune, which amounted to eleven thousand crowns; that in the meantime he was living in a wretched condition, while they were enjoying sumptuous lives, at the Hague, in splendid palaces. He says that, having discovered a book which contained all their pretended secrets and much more besides, they, in their indignation, burnt the book, and gave him a severe reprimand; and that, finally, having bethought him to give a sick friend a remedy against the dropsy, the adepts seized this as a pretext to expel him from their society, or, as he expresses it, to place him under the ban, without favor or mercy, (inasmuch as he was ruined,) and enjoined secrecy upon him at the peril of his life. I have kept my promise with them, says he, after the fashion of women, who religiously preserve secrecy as to every thing with which they are not acquainted.

Although Andrea did not succeed in his admirable design of reforming the world, he did not fail to exert a considerable influence on the manners of his age. A wholesome criticism was applied to

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\* This preface is not complete in the edition published, in 1757, at Frankfort and Leipsic by John Rodolph ab Indagine, who, in a work after his own fashion, says that the statutes of the society in question are to be found in the "Theophilosophia theorico-practica" of Sincerus Renatus, whose true name is said to have been Samuel Richter. I have never been able to find this book. He says also that the society ceased to exist at the commencement of the eighteenth century, which I leave him to prove.

the examination of many things which, without his aid, would have been left in the deep obscurity in which they were found. He produced a fermentation in the minds of men, which produced, as its fruit, an ardent love of truth—a sentiment which the philanthropist, with satisfaction, discovers pervading all the writings of the fraternity.

Robert Fludd caused the same revolution in England. However chimerical and vague his system of philosophy may be, it has this much, at least, of excellence about it—that its author labors to establish it upon the phenomena of nature. It was a happy idea of his, to apply the Gnostic principle of creation by attraction to the daily vicissitudes of time, and thus to form a sort of thermometer, which he called his calendar of earth.\* This confirms the truth of an observation which the history of man's inventions repeatedly gives occasion to be made, namely, that error often puts us in the road to truth.

The great Lord Bacon, of Verulam, flourished at this period, and I have found some evidence that the "*Fama Fraternitatis*," and the idea of a general reform may have suggested to him the notion, or, at least, have confirmed it when adopted, of his "*Instauratio Magna*." It is true that he pursued another road, for it never was the design of the members of the Rose Croix to make truth public and visible to the multitude; they enveloped it in a veil which was only raised for adepts, while the great Bacon, that man so superior to his age, sought to banish the difference which the pedantry of his own times affected between the *exoteric* and the *esoteric* methods, so that the sciences, being placed within the reach of all, might become generally useful, without the risk of degenerating into vain prattle. It was with this view that, not content with composing his immortal work, "*De Augmentis Scientiarum*," for the learned, he clothed the same ideas in the form of a romance, in his "*New Atlantis*," which he wrote in English, that all classes of the community might be enabled to read it. He supposes, in this fiction, that a vessel lands on an unknown island, called Bensalem, over which a certain King Solomon reigned in days of yore. This king had a large establishment, which was called the house of Solomon, or the college of the workmen of six days, namely, the days of the creation. He afterward describes the immense apparatus, which was there employed in physical researches. There were, says he, deep grottoes and towers for the successful observation of certain phenomena of nature, artificial mineral waters, large buildings, in which meteors, the wind, rain, and thunder were imitated; extensive botanic gardens, entire fields, in which all kinds of animals were collected, for the study of their instincts and habits; houses filled with all the won-

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\* BRUCKERI, *Hist. Philos.* lib. iv. p. 692.

ders of nature and art; a great number of learned men, each of whom, in his own country, had the direction of these things; they made journeys and observations; they wrote, they collected, they determined results, and deliberated together, as to what was proper to be published and what concealed.

This romance, clothed with all the ornaments of poetry, which were the prevailing taste of the age,\* contributed far more to spread the views of Bacon on the observation of nature, than his learned and profound work had been able to do. The house of Solomon fixed the attention of every body. King Charles I. was anxious to establish something like it, but he was prevented by the civil wars. Nevertheless, in the midst of public misfortunes, this great idea, associated with that of the Rose Croix, continued powerfully to agitate the minds of the learned men of that period.

They began to be persuaded of the necessity of experimental knowledge. In 1646, a society of learned men was established, all of whom were of Bacon's opinion, that philosophy and the physical sciences should be placed within the reach of all thinking minds. They held meetings, in which—believing instruction was to be sought by a mutual communication of ideas—they made many physical experiments in common. Among them were John Wallis, John Wilkins, Jonathan Goddard, Samuel Foster, Francis Glisson, and many others, all of whom were, fourteen years afterward, the founders of the Royal Society of London.

Such laudable proceedings were, however, not common among the learned of England at that period.† It is well known, that a sad and melancholy spirit corrupted religion in England, and made men fear God in the literal sense. A mystical theology, which was almost Gnostic in its character, had infected the best minds; it became the cause of bloody wars and incredible revolutions, because the vehemence of these religious sentiments had made honest men pass from devotion to enthusiasm, and thence to fanaticism; while skillful hypocrites, like Cromwell and Ireton, knew how to use this weakness for the purpose of concealing and advancing their own designs.‡

\* It is very singular that allusions to the Templars are sometimes met with in the writings of that period. In the "Chemical Nuptials," nine candidates are chosen, and, after they have passed through all their trials, they are declared to be knights, and each one carries a white banner, bearing a red cross. And in the "New Atlantis," he who grants permission to travelers to sojourn in the island, wears a blue habit, and a white turban with a red cross above it. This is not, however, the place to inquire into the reason of these allusions.

† To be convinced of this, we have only to observe the diffuseness of reasoning with which Spratt endeavors to defend the utility of experiments and their publicity in his "History of the Royal Society of London" (part iii. p. 321). His arguments appear, in our day, to be very superfluous, but in his own times he had to combat the prejudices which regarded experimental learning as dangerous to the education of youth, to religion, to science, and to government.

‡ Amid an hundred instances of the shameful hypocrisy of Cromwell, I will cite only the following: Seeing that Fairfax would not consent to the death of the king, he caused him to be engaged in prayer by his relative, Harrison, until the execution had taken place, and then attributed this pretended accident to the operation of the special will of God.—HUME, *Hist. of England*.

We meet with the taint of this dark and sad character in all the science, the philosophy, and even in the eloquence and the poetry of that age. Astrology and Theurgy were then in all their glory. Chemistry, which took the place of experimental science, was as obscure as every species of learning. Its facts and its theories were known only as enveloped in the allegories of the alchemists and the enigmas of the Rose Croix. A few learned men, disheartened by this absence of light, organized a society in 1646; but, imbued with a remnant of prejudice, they were always the partisans of the esoteric method, and did not believe that human knowledge should be exoterically taught. The first members of this society were Elias Ashmole,\* the skillful antiquary; William Lilly, a famous astrologer; Thomas Wharton, a physician; George Wharton; William Oughtred, a mathematician; Doctor John Hewitt and Doctor John Pearson, both clergymen, and several others. The annual festival of the astrologers—personages of great importance in those days—gave rise to this association. It had previously held one meeting at Warrington, in Lancashire,† but it was first firmly established at London.

Its object was to build the house of Solomon of the "New Atlantis," in the literal sense, but the establishment was to remain as secret as the island of Bensalem—that is to say, they were to be engaged in the study of nature—but the instruction of its principles were to remain in the society in an esoteric form. These philosophers presented their idea in a strictly allegorical method. First, there were the ancient columns of Hermes, by which Iamblichus pretended that he had enlightened all the doubts of Porphyry.‡ You then mounted, by several steps, to a chequered floor, divided into four regions, to denote the four superior sciences;§ after which came the types of the six days' work, which expressed the object of the society, and which were the same as those found on an engraved stone in my possession.|| The sense of all which was this: God created the world, and preserves it by fixed principles, full of wisdom; he who seeks to know these principles—that is to say, the interior of nature—approximates to God, and he who thus approximates to God obtains from his grace the power of commanding nature. That this was the essence of the doctrine of the age, I

\* BUTLER introduces him into his "Hudibras," under the name of Sidrophel.

† See the *Life of ASHMOLE*, in the *Biographia Britannica*.

‡ See *Iamblichus de Mysterioris*, edit. Oxon., fol., cap. ii. page 5.

§ *Scaccarium*, the Court of Exchequer, was anciently the supreme tribunal in England, to which appeals were made from inferior jurisdiction. (See DU CANGE, in voc. *Scaccarium*, and HUME's *Hist. of England*, vol. ii. p. 128.) This supreme court received its name from the hall in which it met, the pavement of which was chequered, in French "pavé en échiquier."

|| It is possible that these types were taken from those of my antique gem, which was probably engraved in some work anterior to the *Macarii Abraxas*, and in general all these allegories were sufficiently well-known; they are represented on the title-page of the *Speculum Lapidum Camilli Leonardi*, &c., Paris, 1610, 8vo. JOHN VALENTIN ANDREA has placed them, with singular additions, on the title-page of his *Mythologia Christiana*, printed in 1618.

could readily prove, if it were necessary, by mystical and alchemical writings, the two great branches of the *gnosis* in England.

It is known that all who have the right of citizenship in London must be recognized, whatever may be their rank or condition, as members of some company or corporation. It is always easy for a man of quality or of letters to gain admission into one of these companies. Now, several members of the society of which we have been speaking, were also members of the Company of Masons. This was the reason of their holding their meetings at Mason's Hall, in Mason's Alley, Basinghall street.\* They all entered the company, and assumed the name of *Free and Accepted Masons*, adopting, besides, all its external marks of distinction.† *Free* is the title which every member of this body‡ assumes in England; the right, or franchise, is called *freedom*; the brethren call themselves *freemen*; *accepted* means, in this place, that this private society had been incorporated or accepted into that of the masons;§ and thus it was that chance gave birth to that denomination of *Freemasons* which afterward became so famous, although it is possible that some allusion may also have been intended to the building of the house of Solomon, an allegory with which they were already familiar.||

Two illustrious associations, each of a character peculiar to itself, were indebted to the same cause and the same period for their existence. These are the Society of Freemasons and the Royal Society of London. They had a common object, and the difference in their proceedings arose only from a difference in some of their opinions—the one having adopted for its maxim, that the knowledge of nature should be communicated to all classes of men, and the other contending that, from the very nature of the science, it should be restricted to a small number of chosen recipients. Hence it was, that the latter body enveloped its meetings and transactions in mystery, although we cannot prove that they had a mystery from the time that they made an ostentation of possessing a secret. But a singular change has taken place in making the word *mystery* equivalent to

\* See the *Life* of ASHMOLE, in the *Biographia Britannica*.

† The arms of the Company of Masons, of London, are a quarter of a circle, with a compass open at right angles, and three castles above and below, precisely like that of the Freemasons, as contained in ANDERSON'S Constitutions. See MAITLAND'S *Hist. of London*. [This is an error of the author. The arms of the operative masons are not here exactly described, and were entirely different from those of the Freemasons.—*Translator*.]

‡ It is said in WOOD'S *Athenæ Oxonienses* (i. 372), that one FORMAN, an empirical doctor, had many quarrels with the physicians, because he was not *free* of the company.

§ At the present day, every operative mason in England and Scotland enjoys a preference in being admitted as a Freemason, and pays only one half of the usual fee for reception, which proves the reciprocal regard that the two societies entertain for each other.

|| ASHMOLE was an antiquary after the fashion of his times, when they collected all sorts of matter without taste or choice, and paid profound respect to every thing that was antique. He sought, therefore, in the English antiquities for whatever related to the operative masons, and, as the Freemasons had united with them, he extended to the latter all that had any connection with the former. It is remarkable that ASHMOLE, who was himself one of the first members of the society, opposed the tradition, which made them descend from an association of Italian and other builders (*Cementarii* or *Societas*), in whose favor the Pope had granted a bull during the reign of Henry II. He says that these were really operative masons. See his *Life*, in the *Biographia Britannica*.

*secret.* Each company of tradesmen in England calls itself "a mystery."\* In Maitland's History of London we may find a great number of corporations under this name, such as the mystery of the grocers, the mystery of the fishmongers, the mystery of the barbers, the mystery of the cooks, the mystery of the cutlers, the mystery of the hat-band makers, &c. The Society of Freemasons had, at that time, less reason for affecting mystery, since they were soon placed in a position both to possess and to conceal a secret, and the best means of doing so were, undoubtedly, to appear to be solely occupied in the investigation of learning, and particularly of the physical sciences.

In England all the members of a particular society are also members of the same political party, and this is indeed necessary to the preservation of harmony. But the Freemasons of those days were altogether devoted to the King,† and consequently opposed to the Parliament, and they soon occupied themselves at their meetings in devising the means of sustaining the cause which they had embraced. After the tragical death of the King, in 1649, the Royalists, becoming still more closely united, and fearing that the suspicious policy of Cromwell would interfere with their meetings, they selected the assemblies of the Freemasons for the purpose of concealing their own, and the good sentiments of that Society being well known, many persons of quality were admitted into it.‡ But as the objects which occupied their attention were no other than to diminish the number of the partisans of the Parliament, and to prepare the road to the throne for Charles II., by making the Commonwealth odious, and by reviving the drooping spirits of the royal cause, it would have been very imprudent to communicate to all Freemasons, without exception, the measures which they deemed it expedient to take, and which usually required an inviolable secrecy. Accordingly they adopted the method of selecting a certain number of their members, who met in secret, and this committee, which had nothing at all to do with the house of Solomon, selected allegories which had no relation to the former ones, but which were very appropriate for their design. These new masons took Death for their

\* Johnson renders it, in his Dictionary, by *trade, calling*, and thinks, with Warburton, that it is derived from the Italian word *mestiere*, and that in this acceptation it should be written *mistry*. I am, myself, inclined to believe that it comes from *mysterium*. Every trade has its secrets, which are only known to the brethren or masters of the art.

† Ashmole, in 1648, lost a piece of land which belonged to him, in consequence of his attachment to the King. See the *Dictionary of CHAUVÉPIED*, and Wood's *Athenæ Oxonienses*. Lily was the favorite astrologer of Charles I., who never undertook any thing without his advice. This prince consulted him before he made his escape from Hampton Court in the Isle of Wight. In 1653 he had the boldness to insert in his almanac that the fall of the Parliament was near at hand, for which he was attacked, but got out of the difficulty by a joke. George Wharton converted his whole fortune into ready money to enlist soldiers for the service of his master. After the defeat of these troops, in 1645, he wrote satires against the Parliament. He spent a long time in prison, and was finally indebted to the good offices of Lily for his liberation.—See Wood's *Athen. Oxon.* ii. 684 and 886.

‡ See SKINNER'S *Life of Gen. Monk*, 2d edit., Lond., 1724, 8vo.,—where all the members of the secret committee of the servants of the King are named, although the appellation of Freemasons is wanting.

symbol; they lamented the death of their master (Charles I.);\* they nursed the hope of vengeance on his murderers; and sought to re-establish the Word—that is, the son of the King.† The Queen being thenceforth the head of the party, they designated themselves as the Widow's Sons.‡ They agreed also upon private signs, so that the partisans of the royal cause might be enabled to distinguish each other from their enemies. This precaution was also of great utility in their journeys into the provinces, and for those who were admitted in Holland, where the court had retired, and where, as they were surrounded by spies, it was necessary to redouble their diligence in concealing their secret from their enemies.

After the death of Oliver Cromwell, and the abdication of his son, the government fell into the hands of a few heads of parties, divided among themselves, and at once both violent and feeble. Good patriots saw that this illegal and tyrannic administration was pernicious, and could not last long; and they soon learned that the remedy for so many evils was the reestablishment of the royal authority.

But this wholesome design met with great difficulties, especially on the part of the generals, who forgot their differences as soon as there was a necessity for uniting against the party of the court. This party could only reckon on the services of General Monk, who commanded the army in Scotland. He was secretly attached to the royal cause, and he had the honor of insuring success to the projected restoration. One is astonished, while reading Skinner, at the prudence, activity, and courage which distinguished this officer, who was as great a statesman as he was a captain, and the prodigious difficulties which he had to surmount. Nothing is more admirable than the profound secrecy which he preserved, even toward his own brother, respecting the overture made by him to the King, in 1659, while he was marching his army into England.§ All eyes were directed to this Scottish army, and in proportion as their hopes revived, they saw the necessity, in such critical times, of peculiar circumspection. To this we must add, that a member of their society, Sir Richard Wallis,|| becoming suspected, forfeited all their confidence. Then they found it necessary to bind their secret committee still more closely, that they might treat of Scottish affairs—that is to say, of the interests of the King. They selected new allegories, which symbolized the critical state to which they were reduced, and the virtues which were necessary to success—such as prudence, pliancy, courage, self-denial, &c. Their device was, “Let wisdom abide with thee.”¶

\* It must be remembered that Charles I. had entertained the design of building a house of Solomon. If we form our judgment from the taste displayed by this King for the occult sciences, it would have been altogether like that of his faithful partisans.

† *Λογος*, which signifies both *word* and *son*, according to the favorite method with the English, in those days, of alluding to the Scriptures.

‡ See the ancient expression of this term in SHAW'S *Galic and English Dictionary*, London, 1780.

§ See SKINNER'S *Life of Gen. Monk*.

|| *Ibid*.

¶ See SHAW'S *Galic Dictionary*.

They even changed their sign, and in their meetings spoke allegorically of taking care, in that wavering and uncertain condition, of falling, lest the arms should be broken.

This is the authentic history of the origin of the Society of Freemasons, and of the first changes that it underwent—changes which transformed it, from an esoteric society of natural philosophers, into an association of good patriots and faithful subjects; and hence it was that it subsequently took the name of the Royal Art, as applied to Masonry.

An anonymous writer, in M. Wieland's "*Mercury*,"\* has inserted a dissertation on this subject, in which he attributes the merit of this conduct to another society, known as the Royal Society of Sciences. He uses the following language: "John Wilkins, one of the most learned men of his times, and the brother-in-law of Oliver Cromwell, becoming discontented with the government of Richard, began to devise the means of reëstablishing the royal authority. With this view he suggested the idea of establishing a society, or club, in which, under the pretence of cultivating the sciences, the partisans of the King might meet together with entire freedom. General Monk and several other military men, who had scarcely more than learning enough to write their names, were members of this academy. Their meetings were always commenced with a learned lecture, for the sake of form, but the conversation afterward turned on politics and the interests of the King." I much wish that the author of this dissertation had indicated the sources whence he derived this extraordinary statement, in which I find almost as many errors as there are lines.

Wilkins could scarcely have been discontented with the government of Richard Cromwell, since it was equally as advantageous to him as that of the father. He was much opposed to the court, and was a zealous Puritan before the rebellion.† In 1648 he was made Master of Wadham College, in the place of a royalist who had been removed. In 1649, after the death of the King, he joined the republican party, and took the oath of allegiance to the "English Commonwealth, without King or House of Lords." In 1656 he married the sister of Cromwell, who was then Lord Protector. Under Richard he received the best appointment in the University of Oxford,‡ that of Master of Trinity College, which, however, he lost the following year, at the Restoration. Is it credible that this man could have instituted a society for the purpose of advancing the restoration of the King?—a society, all of whose other members were of the opposite party? The celebrated Dr. Goddard, who was one of its most distinguished members, was the physician and favorite of Cromwell, whom, after the death of the King, he attended in his

\* August, 1781.

† See Wood's *Athen. Oxon.* ii. p. 506.

‡ Wood states this positively.

campaigns in Ireland and Scotland.\* It is an extraordinary assertion that a discontent with the administration of Richard Cromwell should have given rise, in 1658, to a society which was instituted in 1646. It is not less extraordinary that this society should have held its meetings in a tavern. It is very certain that, in those days of sombre Puritanism, the few taverns to be found in London could not have been used as places of meeting for associations consisting of men of all conditions, as is now the custom. There would have been much imprudence in thus exposing secret deliberations, on an affair equally dangerous and important, to the inspection of all the spies who might be congregated in a tavern. In fact, this famous society never did hold its meetings in a tavern, but at the residence of Dr. Goddard and in his neighborhood, at the house of a maker of spectacles and telescopes, and afterward at Cheapside and in Gresham College. John Wallis,† from whom we obtain these particulars, also informs us that it was not John Wilkins, but a learned German, originally from the Palatinate, named Theodore Hank,‡ who suggested the first idea of that society whose labors have done so much good for science. As to Gen. Monk, he could not, at that time, have been a member either of this society or of any other. In January, 1647, he was released from the Tower, where he had been a prisoner ever since the year 1643. It is true that he made his appearance in London in the month of April of the same year, but he was continually absent from that time until 1659, when he returned at the head of an army, and thenceforth was engaged in the arrangement of such delicate affairs, affected so great a reserve of manners, and was, besides, so narrowly watched, that it is impossible to be believed that he could have taken part in any sort of political society whatever. His biographer says not one word on this subject, and where, then, is the probability that, with his well-known caution, he would have blindly given himself up to the relatives and friends of Cromwell? Besides, a political society, masking its true designs under the pretext of literature, would have acted very inconsiderately, and too readily have excited suspicion, by admitting into its ranks military men who could scarcely write, and that, too, at a time when distrust had risen to its height. Finally, its subsequent history has shown that this society was really engaged in scientific pursuits, and if the testimony of Dr. Wallis, that politics were banished from its conferences, is not sufficient, it can easily be proved that its political principles were entirely opposed to the Restoration.§ There is, then, no truth in the statements of the anonymous writer in Wieland's "*Mercury*," except that the restoration was supported in secret by a

\* WOOD, vol. ii. p. 538. † *Life of JOHN WALLIS*, in *Biog. Britan.*, and *Dict. of CHAUFFEPED*, p. 673.

‡ There was another German, named Oldenburg, who afterward took a prominent part in the solid and legal establishment of the Royal Society, and who was the first to publish the celebrated "*Philosophical Transactions*," the labors of himself and a few of his friends.

§ SKINNER'S *Life of Gen. MONK*.

certain society; but it was by that of the Freemasons, who had nothing in common with the other, except the date of foundation, and whose views in literature, as well as in politics, were of an entirely opposite character.

The Society of Freemasons continued to assemble after the important era of 1660, and even made, in 1663, several regulations for its preservation;\* but the zeal of its members was very naturally diminished by the changes which science and manners underwent during the reign of Charles II.

Its political labors ceased by the advent of the King to the throne, and as to its first object, which was the cultivation of the esoteric sciences, this must have been greatly interrupted from 1646 to 1680. The Royal Society, which pursued an entirely opposite plan, made successful efforts to destroy the difference of the two methods of exoteric and esoteric philosophy. Several Freemasons, who had been decidedly in favor of the latter method, were dead, and others had conformed their opinions to the progress of the age. The celebrated Elias Ashmole soon quitted it, and, as his biographer expresses it, civilly took leave of his associates. He had been a great advocate of the esoteric method, and after having written extensively on the subject of alchemy, and after he had learned the Hebrew language for the sake of this pretended science, and believed that he had received the secret of "the great work" from a brother of the Rose Croix, named William Backhouse, whom, on that account, he called his father,† he, nevertheless, changed his opinions, and became a member of the Royal Society, which, as it is well known, held entirely different views in respect to physical science. On the other hand, Sir Christopher Wren, who was an opponent of the ancient method, was elevated, in 1663, to the office of Grand Warden of the Freemasons, all of which circumstances will serve to explain the languor which history records as having invaded the society.

To prevent its entire dissolution, it was therefore necessary to make several changes in its first constitution, and to give it a specific design. This was undertaken, and, at the same time, the symbols of the society were altered, and, in the place of the House of Solomon, was substituted the Temple of Solomon as a more appropriate allegory to express the new institution. It may be, that the construction of St. Paul's Church at London, and the persecutions endured, in consequence, by its architect, Sir Christopher Wren, may have contributed to the selection of these new symbols.‡ If, as my deceased friend Lessing maintains, there was then in existence, at London, a Masonry which descended from the ancient Templars, the choice of Solomon's Temple would become still more natural. But on this

\* *Freemasons' Calendar*, 1775.

† See the Preface to an alchemical work, entitled *The Way to Bliss*, London, 1650, 8vo., of which he is the editor, and which he received from Father Backhouse; and the *Life of ASHMOLE*, in the *Biographia Britannica*.

‡ See his *Life*, in the *Dictionary of CHAUFETED*, tom. iv.

point we must wait for enlightenment, or, at least, for some historic probabilities. It is not easy to determine the precise time of these alterations, but it seems to have been in 1688, when Wren became Grand Master. He was the Deputy Grand Master in 1666, and he probably waited a long time for the moment when, being at the head of affairs, he might execute a reform, of which he perceived the necessity, and had convinced the leading members.

It forms no part of my plan to inquire what were the secret and confidential reasons for these changes, but I request the reader to recall to his mind the violent fermentation which was produced in England by the tendencies of King James II. toward despotism and Romanism. It is true, that one of the principal motives that induced the leaders of this society to maintain its existence, was the desire to moderate those religious enmities, so terrible and so useless, and the pernicious effect\* of causes which are continually tending to isolate men in society; such, for instance, as differences of religion, rank, intellect, interest, and even national birth. In the place of so many evils, they wished to establish a fraternal concord, to reconcile man with man, and to make a society which abounded in benevolence and charity, the point of union for the human race.† It was a noble enterprise, and, as we are now on the eve of the centennial anniversary of this renewal of the society, I would fain flatter myself that, among all its members, who boast of their philanthropy, not one will be found who regards this admirable design as frivolous or unworthy.

I am not aware that the Freemasons are mentioned in any work published before the end of the seventeenth century. At the beginning of the eighteenth, a small dictionary appeared, in which we find the following definitions:

“*Mason's Word.*—Those who are acquainted with it, will never know poverty, for there is a bank in a Scottish lodge destined to relieve their wants. This word is given only under a most solemn oath, and with many ceremonies.”

“*Mason's Wound.*—It is an imaginary wound above the elbow, to represent a fracture of the arm occasioned by a fall from an elevated place.”

In 1723, the first work on their constitutions was published (*Constitutions of the Freemasons*), whose editor was the celebrated Doctor Desaguliers,‡ in his capacity of Deputy Grand Master. At page 58

\* See the *Continuation of Ernest and Falk*.

† I may mention, by the way, the “Society of the Trowel” (*Compania della Casuola*), which originated out of a joke, at Florence, in 1512, and which afterward counted the most distinguished gentlemen, artists, and men of letters among its members. Its symbols were the trowel and mallet, and its patron, St. Andrew. It gave several *fetes*, in one of which all the brethren appeared clothed as masons. This society had no other object but that of pleasure, like that of the kettle (*compagnia del sajuola*), which flourished at Florence during the same period. Between it and the Freemasons there was really no relation. See VASARI, *Vite de Pittori*, Roma, 1760, in the *Life* of the sculptor, J. F. RUSTICI.

‡ But its author was Dr. JAMES ANDERSON.—*Translator*.

of this book, we find the Freemasons of London and Westminster specially mentioned, which proves that at that period they knew of no other. I pass over in silence many interesting things which are contained in the first edition of this work.

The authenticity of this book induced three English gentlemen—Lord Derwentwater; the Chevalier Markelyne, and Mr. Heguerty—to establish at Paris, in 1725, and at the residence of an English tailor, whose name was Hure, the first lodge of Freemasons that was known in France. From this period, and from this place, we are to date the prodigious progress and the various forms of the institution.

Has Freemasonry been useful or pernicious to mankind? This is a problem which I abandon to those who profess to know equally well what the Freemasons do, and what would be of advantage to mankind. But, just at this moment, a fable recurs to my mind, which I have somewhere read, and which I will take the liberty of repeating:

A certain man, having found an excellent piece of cloth, made a large cloak out of it, which perfectly answered his object, namely, that of mixing with the crowd, and passing along unknown, but well covered and well guarded against bad weather. This man was known to be a sage, and therefore all the fools hastened to imitate him. They copied the cut and the color of the garment, without paying any attention to the quality of the cloth; and, although the wind and the rain penetrated to their skins, they were not at all troubled, because, while the inventor had made the cloak for a covering, they made theirs only to be looked at. If one of these gentlemen was shivering with cold, his vanity consoled him when he heard one of the people exclaiming, "See how warmly that wise man is covered up in his cloak!" But, in time, the thing was placed in its true light; for, the people being persuaded to look closer into the matter, they sometimes found a good cut, but a bad cloth, and sometimes the contrary—but very rarely the wise man with any sort of cloak at all. It was, however, remarked, that whenever the *true man* was found, the stuff and the fashion—in short, the very cloak itself—was there.

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THE SECRET OF MASONRY.—It is for each individual mason to discover the secret of Masonry, by reflecting on its emblems, and upon what is said and done in the work. Seek, and ye shall find. The great object of Masonry being the physical and moral amelioration of every individual in particular, and of society in general, there are important truths to be substituted in public opinion in the place of many errors and injurious prejudices; and among these moral maladies are some whose treatment requires courage, and, at the same time, much prudence and discretion.

# GNOSTICISM, THE KABBALA AND THE MYSTERIES, AS CONNECTED WITH, AND ILLUSTRATING, MASONRY.

BY ALBERT PIKE.

No. 8.

SYMBOLS were the almost universal language of ancient theology. They were the most obvious method of instruction; for, like nature herself, they addressed the understanding through the eye; and the most ancient expressions, denoting communication of religious knowledge, signify ocular exhibition. The first teachers of mankind borrowed this method of instruction; and it comprised an endless store of pregnant hieroglyphics. These lessons of the olden time were the riddles of the Sphynx, tempting the curious by their quaintness, but involving the personal risk of the adventurous interpreter. "The gods themselves," it was said, "disclose their intentions to the wise, but to fools their teaching is unintelligible;" and the King of the Delphic Oracle was said not to *declare*, nor, on the other hand, to *conceal*; but emphatically to "*intimate or signify*."

The ancient sages, both barbarian and Greek, involved their meaning in similar indirections and enigmas; their lessons were conveyed either in visible symbols, or in those "parables and dark sayings of old," which the Israelites considered it a sacred duty to hand down unchanged to successive generations. The explanatory tokens employed by man, whether emblematical objects or actions, symbols or mystic ceremonies, were, like the mystic signs and portents, either in dreams or by the way side, supposed to be significant of the intentions of the gods; both required the aid of anxious thought and skillful interpretation. It was only by a correct appreciation of analogous problems of nature, that the will of Heaven could be understood by the Diviner, or the lessons of Wisdom become manifest to the Sage.

The Mysteries were a series of symbols; and what was *spoken* there consisted wholly of accessory explanations of the act or image; sacred commentaries, explanatory of established symbols; with little of those independent traditions embodying physical or moral speculation, in which the elements or planets were the actors, and the creation and revolutions of the world were intermingled with recollections of ancient events; and yet, with so much of that, also, that nature became her own expositor through the medium of an arbitrary symbolical instruction; and the ancient views of the relation between the human and divine received dramatic forms.

There has ever been an intimate alliance between the two systems, the symbolic and the philosophical, in the allegories of the monuments of all ages, in the symbolic writings of the priests of all nations, in the rituals of all secret and mysterious societies: there has been a

constant series, an invariable uniformity of principles, which come from an aggregate—vast, imposing, and true—composed of parts that fit harmoniously only there.

Symbolical instruction is recommended by the constant and uniform usage of antiquity; and it has retained its influence throughout all ages, as a system of mysterious communication. The Deity, in his revelations to man, adopted the use of material images for the purpose of enforcing sublime truths; and Christ taught by symbols and parables. The mysterious knowledge of the Druids was embodied in signs and symbols. Taliesin, describing his initiation, says: "The secrets were imparted to me by the old Giantess (*Ceridwen*, or *Isis*), without the use of audible language." And again, he says: "I am a *silent* proficient."

Initiation was a school, in which were taught the truths of primitive revelation; the existence and attributes of one God; the immortality of the Soul; rewards and punishments in a future life; the phenomena of Nature; the arts, the sciences, morality, legislation, philosophy, and philanthropy, and what we now style psychology and metaphysics, with animal magnetism and the other occult sciences.

All the ideas of the priests of Hindostan, Persia, Syria, Arabia, Chaldea, and Phœnicia, were known to the Egyptian priests. The rational Indian philosophy, after penetrating Persia and Chaldea, gave birth to the Egyptian mysteries. We find that the use of hieroglyphics was preceded in Egypt by that of the easily-understood symbols and figures from the mineral, animal, and vegetable kingdoms, used by the Indians, Persians, and Chaldeans to express their thoughts: and this primitive philosophy was the basis of the modern philosophy of Pythagoras and Plato.

All the philosophers and legislators that made antiquity illustrious were pupils of the initiation; and all the beneficent modifications in the religions of the different people instructed by them were owing to their institution and extension of the Mysteries. In the chaos of popular superstitions, those mysteries alone kept man from lapsing into absolute brutishness. Zoroaster and Confucius drew their doctrines from the Mysteries. Clemens of Alexandria, speaking of the Great Mysteries, says: "Here ends all instruction. Nature and all things are seen and known." Had moral truths alone been taught the Initiate, the Mysteries could never have deserved or received the magnificent eulogiums of the most enlightened men of antiquity—of Pindar, Plutarch, Isocrates, Diodorus, Plato, Euripides, Socrates, Aristophanes, Cicero, Epictetus, Marcus Aurelius, and others—philosophers hostile to the sacerdotal spirit, or historians devoted to the investigation of truth. No; all the sciences were taught there: and those oral or written traditions briefly communicated, which reached back to the first age of the world.

Socrates said, in the *Phædo* of Plato: "It well appears that those who established the Mysteries, or secret assemblies of the Initiated, were no contemptible personages, but men of great genius, who, in the early ages, strove to teach us, under enigmas, that he who shall go to the invisible regions, without being purified, will be precipitated into the abyss; while he who arrives there, purged of the stains of this world, and accomplished in virtue, will be admitted to the dwelling-place of the Deity. . . . The initiated are certain to attain the company of the gods."

Pretextatus, Proconsul of Achaia, a man endowed with all the virtues, said, in the fourth century, that to deprive the Greeks of those sacred mysteries which bound together the whole human race, would make life insupportable.

Initiation was considered to be a mystical death; a descent into the infernal regions, where every pollution, and the stains and imperfections of a corrupt and evil life, were purged away by fire and water; and the perfect *Epopt* was then said to be *regenerated, new-born*, restored to a *renovated* existence of *life, light, and purity*; and placed under the Divine Protection.

A new language was adapted to these celebrations, and also a language of hieroglyphics, unknown to any but those who had received the highest degree. And to them ultimately were confined the learning, the morality, and the political power of every people among which the Mysteries were practiced. So effectually was the knowledge of the hieroglyphics of the highest degree hidden from all but a favored few, that in process of time their meaning was entirely lost, and none could interpret them. If the same hieroglyphics were employed in the higher as in the lower degrees, they had a different and more abstruse and figurative meaning. It was pretended, in later times, that the sacred hieroglyphics and language were the same that were used by the celestial deities. Every thing that could heighten the mystery of initiation was added, until the very name of the ceremony possessed a strange charm, and yet conjured up the wildest fears. The greatest rapture came to be expressed by the word that signified to pass through the Mysteries.

The priesthood possessed one-third of Egypt. They gained much of their influence by means of the Mysteries, and spared no means to impress the people with a full sense of their importance. They represented them as the beginning of a new life of reason and virtue: the initiated, or esoteric companions, were said to entertain the most agreeable anticipations respecting death and eternity, to comprehend all the hidden mysteries of nature, to have their souls restored to the original perfection from which man had fallen; and at their death, to be borne to the celestial mansions of the gods. The doctrines of a future state of rewards and punishments formed a prominent feature in the Mysteries; and they were also believed

to assure much temporal happiness and good fortune, and afford absolute security against the most imminent dangers by land and sea. Public odium was cast on those who refused to be initiated. They were considered profane, unworthy of public employment or private confidence, and held to be doomed to eternal punishment as impious. To betray the secrets of the mysteries, to wear on the stage the dress of an initiate, or to hold the Mysteries up to derision, was to incur death at the hands of public vengeance.

It is certain that, up to the time of Cicero, the Mysteries still retained much of their original character of sanctity and purity. And at a later day, as we know, Nero, after committing a horrible crime, did not dare, even in Greece, to aid in the celebration of the mysteries; nor, at a still later day, was Constantine, the Christian Emperor, allowed to do so, after his murder of his relatives.

Everywhere, and in all their forms, the Mysteries were funereal; and celebrated the mystical death and restoration to life of some divine or heroic personage: and the details of the legend and the mode of the death varied in the different countries where the Mysteries were practiced.

Their explanation belongs both to Astronomy and Mythology; and the legend of the Master's Degree is but another form of that of the Mysteries, reaching back, in one shape or other, to the remotest antiquity.

Whether Egypt originated the legend, or borrowed it from India or Chaldea, it is now impossible to know. But the Hebrews received the Mysteries from the Egyptians; and, of course, were familiar with *their* legend—known as it was to those Egyptian initiates, Joseph and Moses. It was the fable (or rather the *truth*, clothed in allegory and figures) of Osiris, the Sun, Source of Light and Principle of Good, and Typhon, the Principle of Darkness and Evil. In all the histories of the gods and heroes lay couched and hidden astronomical details and the history of the operations of visible Nature; and those, in their turn, were also symbols of higher and profounder truths. None but rude, uncultivated intellects could long consider the sun and stars and the powers of nature as Divine, or as fit objects of human worship; and *they* will consider them so while the world lasts, and will ever remain ignorant of the great spiritual truth of which these are the hieroglyphics and expressions.

A brief summary of the Egyptian legend will serve to show the leading idea on which the Mysteries among the Hebrews were based:

Osiris, said to have been an ancient king of Egypt, was the Sun; and Isis, his wife, the Moon: and his history recounts, in poetical and figurative style, the annual journey of the Great Luminary of Heaven through the different signs of the Zodiac.

In the absence of Osiris, Typhon, his brother, filled with envy and malice, sought to usurp his throne; but his plans were frustrated by

Isis. Then he resolved to kill Osiris. This he did, by persuading him to enter a coffin or sarcophagus, which he then flung into the Nile. After a long search, Isis found the body, and concealed it in the depths of a forest; but Typhon, finding it there, cut it into fourteen pieces, and scattered them hither and thither. After a tedious search, Isis found thirteen pieces, the fishes having eaten the other (the privates,) which she replaced of wood, and buried the body at Philæ; where a temple of surpassing magnificence was erected in honor of Osiris.

Isis, aided by her son Orus, or Horus, warred against Typhon; slew him; reigned gloriously, and at her death was reunited to her husband, in the same tomb.

Typhon was represented as born of the earth; the upper part of his body covered with feathers, in stature reaching the clouds, his arms and legs covered with scales, serpents darting from him on every side, and fire flashing from his mouth. Horus, who aided in slaying him, became the god of the Sun, answering to the Grecian Apollo; and Typhon is but the anagram of Python, the great serpent slain by Apollo.

The word Typhon, like Eve, signifies *a serpent, and life*. By its form, the serpent symbolizes life, which circulates through all nature. When, toward the end of autumn, the woman (Virgo), in the constellations, seems (upon the Chaldean sphere) to crush with her heel the head of the serpent, this figure foretells the coming of winter, during which life seems to retire from all beings, and no longer to circulate through nature. This is why Typhon signifies also a serpent, the symbol of winter, which, in the Catholic temples, is represented surrounding the terrestrial globe, which surmounts the heavenly cross, emblem of redemption. If the word Typhon is derived from *Tupoul*, it signifies a tree which produces apples (*mala*, evils), the Jewish origin of the fall of man. Typhon means also one who supplants, and signifies the human passions, which expel from our hearts the lessons of wisdom. In the Egyptian fable, Isis wrote the sacred word for the instruction of men, and Typhon effaced it as fast as she wrote it. In morals, his name signifies *pride, ignorance and falsehood*.

When Isis first found the body, where it had floated ashore near Byblos, a shrub of *erica*, or tamarisk, near it, had, by the virtue of the body, shot up into a tree around it, and protected it; and hence our sprig of acacia. Isis was also aided in her search by Anubis, in the shape of a dog. He was Sirius, or the Dog-star, the friend and counselor of Osiris, and the inventor of language, grammar, astronomy, surveying, arithmetic, music and medical science; the first maker of laws; and who taught the worship of the gods, and the building of temples.

In the Mysteries, the nailing of the body of Osiris up in the chest,

or ark, was termed the *aphanism*, or disappearance [of the Sun at the winter Solstice, below the Tropic of Capricorn,] and the recovery of the different parts of his body by Isis, the *Euresis*, or finding. The candidate went through a ceremony representing this, in all the Mysteries, everywhere. The main facts in the fable were the same in all countries; and the prominent deities were everywhere a male and a female.

In Egypt they were Osiris and Isis: in India, Mahadeva and Sita: in Phœnicia, Thammuz (or Adonis,) and Astarte (or Venus): in Phrygia, Atys and Cybele: in Persia, Mithras and Asis: in Samothrace and Greece, Dionusos, or Sabazeus and Rhea: in Britain, Hu and Ceridwen; and in Scandinavia, Woden and Frea: and, in every instance, these divinities represented the Sun and the Moon.

The Mysteries of Osiris, Isis and Horus, seem to have been the model of all the other ceremonies of initiation subsequently established among the different peoples of the old world. Those of Atys and Cybele, celebrated in Phrygia; those of Ceres and Proserpine, at Eleusis and many other places in Greece, were but copies of them. This we learn from Plutarch, Diodorus Siculus, Lactantius, and other writers; and, in the absence of direct testimony, should necessarily infer it from the similarity of the adventures of these deities; for the ancients held that the Ceres of the Greeks was the same as the Isis of the Egyptians; and Dionusos, or Bacchus, as Osiris.

In the legend of Osiris and Isis, as given by Plutarch, are many details and circumstances other than those that we have briefly mentioned; and all of which we need not repeat here. Osiris married his sister Isis; and labored publicly with her to ameliorate the lot of men. He taught them agriculture, while Isis invented laws. He built temples to the gods, and established their worship. Both were the patrons of artists and their useful inventions, and introduced the use of iron for defensive weapons and implements of agriculture, and of gold to adorn the temples of the gods. He went forth with an army to conquer men to civilization, teaching the people, which he overcame, to plant the vine and sow grain for food.

Typhon, his brother, slew him when the sun was in the sign of the Scorpion, that is to say, at the autumnal equinox. They had been rival claimants, says Synesius, for the throne of Egypt, as Light and Darkness contend ever for the empire of the world. Plutarch adds, that at the time when Osiris was slain, the moon was at its full; and therefore it was in the sign opposite the Scorpion, that is, the Bull, the sign of the vernal equinox.

Plutarch assures us, that it was to represent these events and details that Isis established the Mysteries, in which they were reproduced by images, symbols, and a religious ceremonial, whereby they were imitated; and in which lessons of piety were given, and consolations under the misfortunes that afflict us here below. Those who

instituted these mysteries meant to strengthen religion and console men in their sorrows by the lofty hopes found in a religious faith, whose principles were presented to them covered by a pompous ceremonial, and under the sacred vail of allegory.

Diodorus speaks of the famous columns erected near Nysa, in Arabia, where, it was said, were two of the tombs of Osiris and Isis. On one was this inscription: "I am Isis, Queen of this country. I was instructed by Mercury. No one can destroy the laws which I have established. I am the eldest daughter of Saturn, most ancient of the gods. I am the wife and sister of Osiris the King. I first made known to mortals the use of wheat. I am the mother of Orus, the King. In my honor was the city of Bubaste built. Rejoice, O Egypt, rejoice, land that gave me birth!" . . . And on the other was this: "I am Osiris the King, who led my armies into all parts of the world, to the most thickly inhabited countries of India, the North, the Danube, and the Ocean. I am the eldest son of Saturn: I was born of the brilliant and magnificent egg, and my substance is of the same nature as that which composes light. There is no place in the universe where I have not appeared, to bestow my benefits and make known my discoveries." The rest was illegible.

To aid her in the search for the body of Osiris, and to nurse her infant child, Horus, Isis sought out and took with her Anubis, son of Osiris, and his sister Nephté. He, as we have said, was Sirius, the brightest star in the heavens. After finding him, she went to Byblos, and seated herself near a fountain, where she had learned that the sacred chest had stopped which contained the body of Osiris. There she sat, sad and silent, shedding a torrent of tears. Thither came the women of the court of Queen Astarte, and she spoke to them, and dressed their hair, pouring upon it deliciously perfumed ambrosia. This known to the Queen, Isis was engaged as a nurse for her child, in the palace, one of the columns of which was made of the erica or tamarisk, that had grown up over the chest containing Osiris, cut down by the King, and, unknown to him, still inclosing the chest: which column Isis afterward demanded, and from it extracted the chest and the body, which, the latter wrapped in thin drapery and perfumed, she carried away with her.

Blue Masonry, ignorant of its import, still retains, among its emblems, one of a woman weeping over a broken column, holding in her hand a branch of acacia, myrtle, or tamarisk, while Time, we are told, stands behind her, combing out the ringlets of her hair. We need not repeat the vapid and trivial explanation, there given, of this representation of Isis, weeping at Byblos, over the column torn from the palace of the king, that contained the body of Osiris; while Horus, the God of Time, pours ambrosia on her hair.

Nothing of this recital was historical; but the whole was an allegory, or sacred fable, containing a meaning known only to those

who were initiated into the Mysteries. All the incidents were astronomical, with a meaning, still deeper, lying behind *that* explanation, and so hidden by a double veil. The Mysteries, in which these incidents were represented and explained, were like those of Eleusis in their object, of which Pausanias, who was initiated, says that the Greeks, from the remotest antiquity, regarded them as the best calculated of all things to lead men to piety: and Aristotle says, they were the most valuable of all religious institutions, and thus were called mysteries *par excellence*; and the Temple of Eleusis was regarded as, in some sort, the common sanctuary of the whole earth, where religion had brought together all that was most imposing and most august.

The object of all the Mysteries was to inspire men with piety, and to console them in the miseries of life. That consolation, so afforded, was the hope of a happier future, and of passing, after death, to a state of eternal felicity.

Cicero says, that the initiates not only received lessons which made life more agreeable, but drew from the ceremonies happy hopes for the moment of death. Socrates says, that those who were so fortunate as to be admitted to the Mysteries, possessed, when dying, the most glorious hopes for eternity. Aristides says, that they not only procure the initiate's consolations in the present life, and means of deliverance from the great weight of their evils, but also the precious advantage of passing after death to a happier state.

Isis was the Goddess of Sais; and the famous Feast of Lights was celebrated there in her honor. There were celebrated the Mysteries, in which were represented the death and subsequent restoration to life of the god Osiris, in a secret ceremony and scenic representation of his sufferings, called the Mysteries of Night.

The kings of Egypt often exercised the functions of the priesthood; and they were initiated into the sacred science as soon as they attained the throne. So at Athens, the first magistrate, or archon-king, superintended the Mysteries. This was an image of the union that existed between the priesthood and royalty, in those early times when legislators and kings sought, in religion, a potent political instrument.

Herodotus says, speaking of the reasons why animals were deified in Egypt: "If I were to explain these reasons, I should be led to the disclosure of those holy matters which I particularly wish to avoid, and which, but from necessity, I should not have discussed at all." So he says: "The Egyptians have at Sais the tomb of a certain personage, whom I do not think myself permitted to specify. It is behind the Temple of Minerva." [The latter, so called by the Greeks, was really Isis, whose was the often-cited enigmatical inscription, "I am what was, and is, and is to come. No mortal hath yet unveiled me."] So, again, he says: "Upon this lake are repre-

sented by night the accidents which happened to him whom I dare not name. The Egyptians call them their mysteries. Concerning these, at the same time that I confess myself sufficiently informed, I feel myself compelled to be silent. Of the ceremonies, also, in honor of Ceres, I may not venture to speak, further than the obligations of religion will allow me."

It is easy to see what was the great object of initiation and the Mysteries; whose first and greatest fruit was, as all the ancients testify, to civilize savage hordes; to soften their ferocious manners; to introduce among them social intercourse, and lead them into a way of life more worthy of men. Cicero considers the establishment of the Eleusinian mysteries to be the greatest of all the benefits conferred by Athens on other commonwealths; their effects having been, he says, to civilize men, soften their savage and ferocious manners, and teach them the true principles of morals, which *initiate* man into the only kind of life worthy of him. The same philosophic orator, in a passage where he apostrophizes Ceres and Proserpine, says that mankind owes these goddesses the first elements of moral life, as well as the first means of sustenance of physical life; knowledge of the laws; regulation of morals, and those examples of civilization which have improved the manners of men and cities.

Bacchus, in Euripides, says to Pentheus, that his new institution (the Dionysiac mysteries) deserved to be known, and that one of its great advantages was, that it proscribed all impurity: that these were the Mysteries of Wisdom, of which it would be imprudent to speak to persons not initiated: that they were established among the Barbarians, who in that showed greater wisdom than the Greeks, who had not yet received them.

This double object, political and religious—one teaching our duty to men, and the other, what we owe to the gods; or, rather, respect for the gods, calculated to maintain that which we owe the laws, is found in that well-known verse of Virgil, borrowed by him from the ceremonies of initiation: "Teach me to respect justice and the gods." This great lesson, which the hierophant impressed on the initiates, after they had witnessed a representation of the infernal regions, the poet places after his description of the different punishments suffered by the wicked in Tartarus, and immediately after the description of that of Sisypheus.

Pausanias, likewise, at the close of the representation of the punishments of Sisypheus and the daughters of Danaus, in the temple at Delphi, makes this reflection: that the crime or impiety which in them had chiefly merited this punishment, was the contempt which they had shown for the Mysteries of Eleusis. From this reflection of Pausanias, who was an initiate, it is easy to see that the priests of Eleusis, who taught the dogma of punishment in Tartarus, included among the great crimes deserving these punishments, con-

tempt for, and disregard of, the Holy Mysteries; whose object was to lead men to piety, and thereby to respect for justice and the laws, chief object of their institution, if not the only one, and to which the needs and interest of religion itself were subordinate; since the latter was but a means to lead more surely to the former: for the whole force of religious opinions, being in the hands of the legislators to be wielded, they were sure of being better obeyed.

The Mysteries were not merely simple lustrations and the observation of some arbitrary formulas and ceremonies; nor a means of reminding men of the ancient condition of the race prior to civilization: but they led men to piety by instruction in morals and as to a future life; which, at a very early day, if not originally, formed the chief portion of the ceremonial.

Symbols were used in the ceremonies, which referred to Agriculture, as Masonry has preserved the ear of wheat in a symbol and in one of her words: but their principal reference was to astronomical phenomena. Much was, no doubt, said as to the condition of brutality and degradation in which man was sunk before the institution of the Mysteries; but the allusion was rather metaphysical, to the ignorance of the uninitiated, than to the wild life of the earliest men.

The great object of the Mysteries of Isis, and in general of all the Mysteries, was a great and truly politic one. It was to ameliorate our race, to perfect its manners and morals, and to restrain society by stronger bonds than those that human laws impose. They were the invention of that ancient science and wisdom which exhausted all its resources to make legislation perfect; and of that philosophy which has ever sought to secure the happiness of man, by purifying his soul from the passions which can trouble it, and, as a necessary consequence, introduce social disorder. And that they were the work of genius is evident from their employment of all the sciences; a profound knowledge of the human heart, and the means of subduing it.

It is a still greater mistake to imagine that they were the inventions of charlatanism, and means of deception. They may, in the lapse of time, have degenerated into imposture and schools of false ideas; but they were not so at the beginning; or else the wisest and best men of antiquity have uttered the most willful falsehoods. In process of time, the very allegories of the Mysteries themselves, Tartarus and its punishments, Minos and the other judges of the dead, came to be misunderstood, and to be false because they were so; while at first they were true, because they were recognized as merely the arbitrary forms in which truths were enveloped.

The object of the Mysteries was to procure for man a real felicity on earth by the means of virtue: and to that end he was taught that his soul was immortal; and that error, sin, and vice must needs, by an inflexible law, produce their consequences. The rude representation

of physical torture in Tartarus was but an image of the certain, unavoidable, eternal consequences that flow by the law of God's enactment from the sin committed and the vice indulged in. The poets and mystagogues labored to propagate these doctrines of the soul's immortality and the certain punishment of sin and vice, and to accredit them with the people, by teaching them, the former in their poems, and the latter in the sanctuaries; and they clothed them with the charms, the one of poetry, and the other of spectacles and magic illusions.

They painted, aided by all the resources of art, the virtuous man's happy life after death, and the horrors of the frightful prisons destined to punish the vicious. In the shades of the sanctuaries, these delights and horrors were exhibited as spectacles, and the initiates witnessed religious dramas, under the name of *Initiation* and *Mysteries*. Curiosity was excited by secrecy, by the difficulty experienced in obtaining admission, and by the tests to be undergone. The candidate was amused by the variety of the scenery; the pomp of the decorations, the appliances of machinery. Respect was inspired by the gravity and dignity of the actors and the majesty of the ceremonial; and fear and hope, sadness and delight, were in turns excited.

The hierophants—men of intellect, and well understanding the disposition of the people and the art of controlling them—used every appliance to attain that object, and give importance and impressiveness to their ceremonies. As they covered those ceremonies with the vail of secrecy, so they preferred that night should cover them with its wings. Obscurity adds to impressiveness, and assists illusion; and they used it to produce an effect upon the astonished initiate. The ceremonies were conducted in caverns dimly lighted: thick groves were planted around the temples, to produce that gloom that impresses the mind with a religious awe.

The very word *mystery*, according to Demetrius Phalereus, was a metaphorical expression that denoted the secret awe which darkness and gloom inspired. The night was almost always the time fixed for their celebration; and they were ordinarily termed *nocturnal* ceremonies. Initiations into the mysteries of Samothrace took place at night; as did those of Isis, of which Apuleius speaks. Euripides makes Bacchus say, that *his* mysteries were celebrated at night, because there is in night something august and imposing.

Nothing excites men's curiosity so much as mystery, concealing things which they desire to know: and nothing so much increases curiosity as obstacles that interpose to prevent them from indulging in the gratification of their desires. Of this the legislators and hierophants took advantage, to attract the people to their sanctuaries, and to induce them to seek to obtain lessons from which they would, perhaps, have turned away with indifference, if they had been pressed

upon them. In this spirit of mystery they professed to imitate the Deity, who hides Himself from our senses, and conceals from us the springs by which He moves the universe. They admitted that they concealed the highest truths under the vail of allegory, the more to excite the curiosity of men, and to urge them to investigation. The secrecy in which they buried their mysteries, had that end. Those to whom they were confided, bound themselves, by the most fearful oaths, never to reveal them. They were not allowed even to speak of these important secrets with any others than the initiated; and the penalty of death was denounced against any one indiscreet enough to reveal them, or found in the temple without being an initiate: and any one who had betrayed those secrets, was avoided by all, as excommunicated.

Aristotle was accused of impiety, by the hierophant Eurymedon, for having sacrificed to the manes of his wife, according to the rite used in the worship of Ceres. He was compelled to flee to Chalcis; and, to purge his memory from this stain, he directed, by his will, the erection of a statue to that goddess. Socrates, dying, sacrificed to Esculapius, to exculpate himself from the suspicion of Atheism. A price was set on the head of Diagoras, because he had divulged the secret of the Mysteries. Andocides was accused of the same crime, as was Alcibiades, and both were cited to answer the charge before the inquisition at Athens, where the people were the judges. Æschylus, the tragedian, was accused of having represented the Mysteries on the stage; and was acquitted only on proving that he had never been initiated.

Seneca, comparing philosophy to initiation, says that the most sacred ceremonies could be known to the adepts alone; but that many of their precepts were known even to the profane. Such was the case with the doctrine of a future life, and a state of rewards and punishments beyond the grave. The ancient legislators clothed this doctrine in the pomp of a mysterious ceremony, in mystic words and magical representations, to impress upon the mind the truths they taught, by the strong influence of such scenic displays upon the senses and imagination.

In the same way they taught the origin of the soul; its fall to the earth past the spheres and through the elements, and its final return to the place of its origin, when, during the continuance of its union with earthly matter, the sacred fire, which formed its essence, had contracted no stains, and its brightness had not been marred by foreign particles, which, denaturalizing it, weighed it down and delayed its return. These metaphysical ideas, with difficulty comprehended by the mass of the initiates, were represented by figures, by symbols, and by allegorical analogies; no idea being so abstract that men do not seek to give it expression by, and translate it into, sensible images.

The attraction of secrecy was enhanced by the difficulty of obtaining admission. Obstacles and suspense redoubled curiosity. Those who aspired to the initiation of the Sun and in the Mysteries of Mithras in Persia, underwent many trials. They commenced by easy tests, and arrived by degrees, at those that were most cruel, in which the life of the candidate was often endangered. Gregory Nazianzen terms them *tortures* and mystic *punishments*. No one can be initiated, says Suidas, until after he has proven, by the most terrible trials, that he possesses a virtuous soul, exempt from the sway of every passion, and, as it were, impassible. There were twelve principal tests; and some make the number larger.

The trials of the Eleusinian initiations were not so terrible; but they were severe; and the suspense, above all, in which the aspirant was kept for several years [the memory of which is retained in Masonry by the *ages* of those of the different degrees], or the interval between admission to the *inferior* and initiation in the *great* mysteries, was a species of torture to the curiosity which it was desired to excite. Thus the Egyptian priests tried Pythagoras before admitting him to know the secrets of the sacred science. He succeeded, by his incredible patience and the courage with which he surmounted all obstacles, in obtaining admission to their society and receiving their lessons. Among the Jews, the Essenes admitted none among them until he had passed the tests of several degrees.

By initiation, those who before were *fellow-citizens* only, became *brothers*, connected by a closer bond than before, by means of a religious fraternity, which, bringing men nearer together, united them more strongly: and the weak and the poor could more readily appeal for assistance to the powerful and the wealthy, with whom religious association gave them a closer fellowship.

The initiate was regarded as the favorite of the gods. For him alone Heaven opened its treasures. Fortunate during life, he could, by virtue and the favor of Heaven, promise himself after death an eternal felicity.

The priests of the Island of Samothrace promised favorable winds and prosperous voyages to those who were initiated. It was promised them that the Cabiri, and Castor and Pollux, the Dioscuri, should appear to them when the storm raged, and give them calms and smooth seas: and the Scholiast of Aristophanes says that those initiated in the mysteries there were just men, who were privileged to escape from great evils and tempests.

The initiate in the mysteries of Orpheus, after he was purified, was considered as released from the empire of evil, and transferred to a condition of life which gave him the happiest hopes. "I have emerged from evil," he was made to say, "and have attained good." Those initiated in the mysteries of Eleusis believed that the Sun blazed with a pure splendor for them alone. And, as we see in the

case of Pericles, they flattered themselves that Ceres and Proserpine inspired them and gave them wisdom and counsel.

Initiation dissipated errors and banished misfortune: and, after having filled the heart of man with joy during life, it gave him the most blissful hopes at the moment of death. We owe it to the goddesses of Eleusis, says Socrates, that we do not lead the wild life of the earliest men: and to them are due the flattering hopes which initiation gives us for the moment of death and for all eternity. The benefit which we reap from these august ceremonies, says Aristides, is not only present joy, a deliverance and enfranchisement from the old ills; but also the sweet hope which we have in death of passing to a more fortunate state. And Theon says, that participation in the Mysteries is the finest of all things, and the source of the greatest blessings. The happiness promised there was not limited to this mortal life; but it extended beyond the grave. There a new life was to commence, during which the initiate was to enjoy a bliss without alloy and without limit. The Corybantes promised eternal life to the initiates of the mysteries of Cybele and Atys.

Apuleius represents Lucius, while still in the form of an ass, as addressing his prayers to Isis, whom he speaks of as the same as Ceres, Venus, Diana, and Proserpine, and as illuminating the walls of many cities simultaneously with her feminine lustre, and substituting her quivering light for the bright rays of the Sun. She appears to him in his vision as a beautiful female, "over whose divine neck her long thick hair hung in graceful ringlets." Addressing him, she says, "The parent of universal nature attends thy call. The mistress of the elements, initiative germ of generations, supreme of deities, queen of departed spirits, first inhabitant of heaven, and uniform type of all the gods and goddesses, propitiated by thy prayers, is with thee. She governs with her nod the luminous heights of the firmament, the salubrious breezes of the ocean, the silent, deplorable depths of the shades below; one sole divinity under many forms, worshiped by the different nations of the earth under many titles, and with various religious rites."

Directing him how to proceed, at her festival, to reobtain his human shape, she says: "Throughout the entire course of the remainder of thy life, until the very last breath has vanished from thy lips, thou art devoted to my service. . . . Under my protection will thy life be happy and glorious; and when, thy days being spent, thou shalt descend to the shades below, and inhabit the Elysian fields, there also, even in the subterranean hemisphere, shalt thou pay frequent worship to my propitious portion: and yet further; if, through sedulous obedience, religious devotion to my ministry, and inviolable chastity, thou shalt prove thyself a worthy object of divine favor, then shalt thou feel the influence of the power that I alone possess. The number of thy days shall be prolonged beyond the ordinary decrees of fate."

In the procession of the festival, Lucius saw the image of the goddess, on either side of which were female attendants, that, "with ivory combs in their hands, made believe, by the motion of their arms and the twisting of their fingers, to comb and ornament the goddess' royal hair." Afterward, clad in linen robes, came the initiated. "The hair of the women was moistened by perfume, and enveloped in a transparent covering; but the men, terrestrial stars, as it were, of the great religion, were thoroughly shaven, and their bald heads shone exceedingly."

Afterward came the priests in robes of white linen. The first bore a lamp in the form of a boat, emitting flame from an orifice in the middle; the second, a small altar; the third, a golden palm-tree; and the fourth displayed the figure of a left hand, the palm open and expanded, "representing thereby a symbol of equity and fair-dealing, of which the left hand, as slower than the right hand, and more void of skill and craft, is therefore an appropriate emblem."

After Lucius had, by the grace of Isis, recovered his human form, the priest said to him, "Calamity hath no hold on those whom our goddess hath chosen for her service, and whom her majesty hath vindicated." And the people declared that he was fortunate to be "thus after a manner born again, and at once betrothed to the service of the holy ministry."

When he urged the Chief Priest to initiate him, he was answered that there was not "a single one among the initiated of a mind so depraved, or so bent on his own destruction, as, without receiving a special command from Isis, to dare to undertake her ministry rashly and sacrilegiously, and thereby commit an act certain to bring upon himself a dreadful injury." "For," continued the Chief Priest, "the gates of the shades below, and the care of our life, being in the hands of the goddess, *the ceremony of initiation into the Mysteries is*, as it were, *to suffer death*, with the precarious chance of resuscitation. Wherefore the goddess, in the wisdom of her divinity, hath been accustomed to select as persons to whom the secrets of her religion can, with propriety, be intrusted, those who, standing, as it were, on the utmost limit of the course of life they have completed, *may, through her Providence, be, in a manner, born again*, and commence the career of a new existence."

When he was finally to be initiated, he was conducted to the nearest baths; and, after having bathed, the priest first solicited forgiveness of the gods, and then sprinkled him all over with the clearest and purest water, and conducted him back to the temple; where, says Apuleius, "after giving me some instruction that mortal tongue is not permitted to reveal, he bade me, for the succeeding ten days, restrain my appetite, eat no animal food, and drink no wine."

These ten days elapsed; the priest led him into the inmost recesses of the sanctuary. "And here, studious reader," he continues, "per-

adventure thou wilt be sufficiently anxious to know all that was said and done, which, were it lawful to divulge, I would tell thee; and, wert thou permitted to hear, thou shouldst know. Nevertheless, although the disclosure would affix the penalty of rash curiosity to my tongue, as well as thy ears, yet will I, for fear thou shouldst be too long tormented with religious longing, and suffer the pain of protracted suspense, tell the truth notwithstanding. Listen, then, to what I shall relate: *I approached the abode of death; with my foot I pressed the threshold of Proserpine's palace. I was transported through the elements, and conducted back again. At midnight I saw the bright light of the sun shining. I stood in the presence of the gods, the gods of heaven and of the shades below; ay, stood near and worshiped.* And now have I told thee such things that, hearing, thou necessarily canst not understand; and being beyond the comprehension of the profane, I can enunciate without committing a crime."

After night had passed, and the morning had dawned, the usual ceremonies were at an end. Then he was consecrated by twelve stoles being put upon him, clothed, crowned with palm-leaves, and exhibited to the people. The remainder of that day was celebrated as his birthday and passed in festivities; and on the third day afterward, the same religious ceremonies were repeated, including a religious breakfast, "*followed by a final consummation of ceremonies.*"

A year afterward, he was warned to prepare for initiation into the mysteries of "the Great God, supreme parent of all the other gods, the invincible Osiris." "For," says Apuleius, "although there is a strict connection between the religions of both deities, *and even the essence of both divinities is identical*, the ceremonies of the respective initiations are considerably different."

Compare with this hint the following language of the prayer of Lucius, addressed to Isis; and we may judge what doctrines were taught in the Mysteries, in regard to the deity: "O Holy and Perpetual Preserver of the human race! ever ready to cherish mortals by Thy munificence, and afford Thy sweet, maternal affection to the wretched under misfortune; whose bounty is never at rest, neither by day nor by night, nor throughout the very minutest particle of duration; thou who stretchest forth thy heal-bearing right hand over the land and over the sea for the protection of mankind, to disperse the storms of life, to unravel the inextricable entanglement of the web of fate, to mitigate the tempests of fortune, and restrain the malignant influences of the stars—*the gods in heaven adore thee, the gods in the shades below do thee homage, the stars obey thee, the divinities rejoice in thee, the elements and the revolving seasons serve thee!* At thy nod the winds breathe, clouds gather, seeds grow, buds germinate: *in obedience to thee the earth revolves and the sun gives his light.* IT IS THOU WHO GOVERNEST THE UNIVERSE AND TREADEST TARTARUS UNDER THY FEET."

Then he was initiated into the nocturnal mysteries of Osiris and Serapis; and afterward into those of Ceres at Rome: but of the ceremonies in these initiations Apuleius says nothing.

Under the archonship of Euclid, bastards and slaves were excluded from initiation: and the same exclusion obtained against the Materialists, or Epicureans, who denied Providence, and, consequently, the utility of initiation. By a natural progress, it came at length to be considered that the gates of Elysium would open only for the initiates, whose souls had been purified and regenerated in the sanctuaries. But it was never held, on the other hand, that initiation alone sufficed. We learn from Plato, that it was also necessary for the soul to be purified from every stain; and that the purification necessary was such as gave virtue, truth, wisdom, strength, justice, and temperance.

Entrance to the temples was forbidden to all who had committed homicide, even if it were involuntary. So it is stated by both Isocrates and Theon. Magicians and charlatans, who made trickery a trade, and impostors pretending to be possessed by evil spirits, were excluded from the sanctuaries. Every impious person and criminal was rejected; and Lampridius states that before the celebration of the Mysteries public notice was given, that none need apply to enter but those against whom their consciences uttered no reproach, and who were certain of their own innocence.

It was required of the initiate that his heart and hands should be free from any stain. Porphyry says that man's soul, at death, should be enfranchised from all the passions, from hate, envy, and the others; and, in a word, *be as pure as it is required to be in the Mysteries*. Of course it is not surprising that parricides and perjurers, and others who had committed crimes against God or man, could not be admitted.

In the Mysteries of Mithras a lecture was repeated to the initiate on the subject of Justice. And the great moral lesson of the Mysteries, to which all their mystic ceremonial tended, expressed in a single line by Virgil, was *to practice justice and revere the deity*; thus recalling men to justice, by connecting it with the justice of the gods, who require it, and punish its infraction. The initiate could aspire to the favors of the gods, only because and while he respected the rights of society and those of humanity. "The sun," says the chorus of Initiates in Aristophanes, "burns with a pure light for us alone, who, admitted to the Mysteries, observe the laws of piety in our intercourse with strangers and our fellow-citizens." The rewards of initiation were attached to the practice of the social virtues. It was not enough to be initiated merely. It was necessary to be faithful to the *laws* of initiation, which imposed on men duties in regard to their kind. Bacchus allowed none to participate in his mysteries but men who conformed to the rules of piety and justice. Sensibil-

ity, above all, and compassion for the misfortunes of others, were precious virtues, which initiation strove to encourage. "Nature," says Juvenal, "has created us compassionate, since it has endowed us with tears. Sensibility is the most admirable of our senses. What man is truly worthy of the torch of the Mysteries—the man such as the Priest of Ceres requires him to be, if he regards the misfortunes of others as wholly foreign to himself?"

All who had not used their endeavors to defeat a conspiracy; and those who had, on the contrary, fomented one; those citizens who had betrayed their country, who had surrendered an advantageous post or place, or the vessels of the state, to the enemy; all who had supplied the enemy with money; and, in general, all who had come short of their duties as honest men and good citizens, were excluded from the mysteries of Eleusis. To be admitted there, one must have lived equitably, and with sufficient good fortune not to be regarded as hated by the gods.

Thus the Society of the Initiates was, in its principle, and according to the true purpose of its institution, a society of virtuous men, who labored to free their souls from the tyranny of the passions, and to develop the germ of all the social virtues. And this was the meaning of the idea, afterward misunderstood, that entry into Elysium was only allowed to the initiates: because entrance to the sanctuaries was allowed to the virtuous only, and Elysium was created for virtuous souls alone.

The precise nature and details of the doctrines as to a future life, and rewards and punishments there, developed in the Mysteries, is, in a measure, uncertain. Little direct information in regard to it has come down to us. No doubt, in the ceremonies, there was a scenic representation of Tartarus and the judgment of the dead, resembling that which we find in Virgil; but there is as little doubt that these representations were explained to be allegorical. It is not our purpose here to repeat the descriptions given of Elysium and Tartarus. That would be aside from our object. We are only concerned with the great fact, that the Mysteries taught the doctrine of the soul's immortality, and that, in some shape, suffering, pain, remorse, and agony, ever follow sin as its consequences.

Human ceremonies are indeed but imperfect symbols; and the alternate baptisms in fire and water, intended to purify us into immortality, are ever in this world interrupted at the moment of their anticipated completion. Life is a mirror, which reflects only to deceive—a tissue perpetually interrupted and broken—an urn, forever fed, yet never full.

All initiation is but introductory to the great change of death. Baptism, anointing, embalming, obsequies by burial or fire, are preparatory symbols, like the initiation of Hercules before descending to the Shades, pointing out the mental change which ought to pre-

cede the renewal of existence. Death is the true initiation, to which sleep is the introductory or minor mystery. It is the final rite which united the Egyptian with his god, and which opens the same promise to all who are duly prepared for it.

The body was deemed a prison for the soul; but the latter was not condemned to eternal banishment and imprisonment. The Father of the Worlds permits its chains to be broken, and has provided, in the course of nature, the means of its escape. It was a doctrine of immemorial antiquity, shared alike by Egyptians, Pythagoreans, the Orphici, and by that characteristic Bacchic sage, "the Preceptor of the Soul," Silenus, that death is far better than life; that the real death belongs to those who, on earth, are immersed in the Lethe of its passions and fascinations, and that the true life commences only when the soul is emancipated for its return.

And in this sense, as presiding over life and death, Dionusos is in the highest sense *the* LIBERATOR: since, like Osiris, he frees the soul, and guides it in its migrations beyond the grave, preserving it from the risk of again falling under the slavery of matter or of some inferior animal form, the purgatory of Metempsychosis; and exalting and perfecting its nature through the purifying discipline of his mysteries. "The great consummation of all philosophy," said Socrates, professedly quoting from traditional and mystic sources, "is *Death*. He who pursues philosophy aright, *is studying how to die.*"

All soul is part of the Universal Soul, whose totality is Dionusos; and it is, therefore, he who, as Spirit of Spirits, leads back the vagrant spirit to its home, and accompanies it through the purifying processes, both real and symbolical, of its earthly transit. He is, therefore, emphatically the *Mystes* or Hierophant, the great Spiritual Mediator of Greek religion.

The human soul is itself *δαίμων*, a God *within* the mind, capable through its own power of rivaling the canonization of the Hero—of making itself immortal by the practice of the good, and the contemplation of the beautiful and true. The removal to the Happy Islands could only be understood mythically; every thing earthly must die; man, like *Edipus*, is wounded from his birth; his real elysium can exist only beyond the grave. Dionusos died, and descended to the shades. His passion was the great secret of the Mysteries; as death is the grand mystery of existence. His death, typical of Nature's death, or of her periodical decay and restoration, was one of the many symbols of the *palingenesia*, or second birth of man.

Man, descended from the elemental Forces or Titans [Elohim], who fed on the body of the Pantheistic Deity, creating the universe by self-sacrifice, commemorates, in sacramental observance, this mysterious passion; and, while partaking of the raw flesh of the victim, seems to be invigorated by a fresh draught from the fountain of universal life, to receive a new pledge of regenerated existence.

Death is the inseparable antecedent of life; the seed dies in order to produce the plant, and earth itself is rent asunder and dies at the birth of Dionusos. Hence the significancy of the *phallus*, or of its inoffensive substitute, the obelisk, rising as an emblem of resurrection by the tomb of buried Deity at Lerna or at Sais

Dionusos-Orpheus descended to the shades to recover the lost Virgin of the Zodiac, to bring back his mother to the sky as Thyone; or, what has the same meaning, to consummate his eventful marriage with Persephone, thereby securing, like the nuptials of his father with Semele or Danaë, the perpetuity of nature. His under-earth office is the depression of the year, the wintry aspect in the alternations of bull and serpent, whose united series makes up the continuity of time, and in which, physically speaking, the stern and dark are ever the parents of the beautiful and bright.

It was this aspect, sombre for the moment but bright by anticipation, which was contemplated in the Mysteries: the human sufferer was consoled by witnessing the severer trials of the gods; and the vicissitudes of life and death, expressed by apposite symbols—such as the sacrifice or submersion of the bull, the extinction and reillumination of the torch—excited corresponding emotions of alternate grief and joy, that play of passion which was present at the origin of Nature, and which accompanies all her changes.

The greater Eleusinianæ were celebrated in the month Boëdromion, when the seed was buried in the ground, and when the year, verging to its decline, disposes the mind to serious reflection. The first days of the ceremonial were passed in sorrow and anxious silence, in fasting and expiatory or lustral offices. On a sudden, the scene was changed: sorrow and lamentation were discarded, the glad name of Iacchus passed from mouth to mouth, the image of the god crowned with myrtle, and bearing a lighted torch, was borne in joyful procession from the Ceramicus to Eleusis, where, during the ensuing night, the initiation was completed by an imposing revelation. The first scene was in the *πρόναος*, or outer court of the sacred inclosure, where, amidst utter darkness, or while the mediating God, the star illuminating the Nocturnal Mystery, alone carried an unextinguished torch, the candidates were overawed with terrific sounds and noises, while they painfully groped their way as in the gloomy cavern of the soul's sublunar migration; a scene justly compared to the passage of the Valley of the Shadow of Death. For, by the immutable law exemplified in the trials of Psyche, man must pass through the terrors of the under-world, before he can reach the height of heaven. At length the gates of the *adytum* were thrown open, a supernatural light streamed from the illuminated statue of the goddess, and enchanting sights and sounds, mingled with songs and dances, exalted the communicant to a rapture of supreme felicity, realizing, as far as sensuous imagery could depict, the anticipated reunion with the gods.

In the dearth of direct evidence as to the detail of the ceremonies enacted, or of the meanings connected with them, their tendency must be inferred from the characteristics of the contemplated deities with their accessory symbols and mythi, or from direct testimony as to the value of the Mysteries generally.

The ordinary phenomena of vegetation, the death of the seed in giving birth to the plant, connecting the sublimest hopes with the plainest occurrences, was the simple, yet beautiful, formula assumed by the great mystery in almost all religions, from the Zend-Avesta to the Gospel. As Proserpina, the divine power is as the seed decaying and destroyed; as Artemis, she is the principle of its destruction; but Artemis Proserpina is also Cora Soteira, the Savior, who leads the spirits of Hercules and Hyacinthus to heaven.

Many other emblems were employed in the Mysteries—as the dove, the myrtle wreath, and others—all significant of life rising out of death, and of the equivocal condition of dying, yet immortal, man.

The horrors and punishments of Tartarus, as described in the *Phædo* and the *Æneid*, with all the ceremonies of the judgments of Minos, Eacus, and Rhadamanthus, were represented, sometimes more and sometimes less fully, in the Mysteries; in order to impress upon the minds of the initiates this great lesson: that we should be ever prepared to appear before the Supreme Judge, with a heart pure and spotless; as Socrates teaches in the *Georgics*. For the soul stained with crimes, he says, to descend to the Shades, is the bitterest ill. To adhere to justice and wisdom, Plato holds, is our duty, that we may some day take that lofty road that leads toward the heavens, and avoid most of the evils to which the soul is exposed in its subterranean journey of a thousand years. And so in the *Phædo*, Socrates teaches that we should seek here below to free our soul of its passions, in order to be ready to enter our appearance, whenever destiny summons us to the Shades.

Thus the Mysteries inculcated a great moral truth, veiled with a fable of huge proportions and the appliances of an impressive spectacle, to which, exhibited in the sanctuaries, art and natural magic lent all they had that was imposing. They sought to strengthen men against the horrors of death and the fearful idea of utter annihilation. Death, says the author of the dialogue entitled *Axiochus*, included in the works of Plato, is but a passage to a happier state; but one must have lived well to attain that most fortunate result. So that the doctrine of the immortality of the soul was consoling to the virtuous and religious man alone; while to all others it came with menaces and despair, surrounding them with terrors and alarms that disturbed their repose during all their life.

For the material horrors of Tartarus, allegorical to the initiate, were real to the mass of the profane; nor, in latter times, did, perhaps, many initiates read rightly the allegory. The triple-walled

prison, which the condemned soul first met, round which swelled and surged the fiery waves of Phlegethon, wherein rolled roaring huge blazing rocks; the great gate with columns of adamant which none save the gods could crush; Tisiphone, their warder, with her bloody robes; the lash resounding on the mangled bodies of the miserable unfortunates: their plaintive groans, mingled in horrid harmony with the clashings of their chains; the Furies, lashing the guilty with their snakes; the awful abyss where Hydra howls with its hundred heads, greedy to devour; Tityus, prostrate, and his entrails fed upon by the cruel vulture; Sisyphus, ever rolling his rock; Ixion on his wheel; Tantalus tortured by eternal thirst and hunger, in the midst of water, and with delicious fruits touching his head; the daughters of Danaus at their eternal, fruitless task; beasts biting, and venomous reptiles stinging; and devouring flame, eternally consuming bodies ever renewed in endless agony: all these sternly impressed upon the people the terrible consequences of sin and vice, and urged them to pursue the paths of honesty and virtue.

And if, in the ceremonies of the Mysteries, these material horrors were explained to the initiates as mere symbols of the unimaginable torture, remorse, and agony that would rend the immaterial soul and rack the immortal spirit, they were feeble and insufficient in the same mode and measure only, as all material images and symbols fall short of that which is beyond the cognizance of our senses: and the grave hierophant, the imagery, the paintings, the dramatic horrors, the funereal sacrifices, the august Mysteries, the solemn silence of the sanctuaries, were none the less impressive, because they were known to be but symbols, that with material shows and images made the imagination to be the teacher of the intellect.

So, too, it was represented that, except for the gravest sins, there was an opportunity for expiation; and the tests of *water*, *air*, and *fire* were represented; by means of which, during the march of many years, the soul could be purified, and rise toward the ethereal regions; that ascent being more or less tedious and laborious, according as each soul was more or less clogged by the gross impediments of its sins and vices. Herein was shadowed forth (how distinctly taught the initiates we know not) the doctrine that pain and sorrow, misfortune and remorse, are the inevitable *consequences* that flow from sin and vice, as effect flows from cause; that by each sin and every act of vice the soul drops back, and loses ground in its advance toward perfection; and that the ground so lost is, and will be in reality, never so recovered as that the sin shall be as if it never had been committed; but that, throughout all the eternity of its existence, each soul shall be conscious that every act of vice or baseness it did on earth has made the distance greater between itself and ultimate perfection.

We see this truth glimmering in the doctrine taught in the Mys-

teries, that though slight and ordinary offences could be expiated by penance, repentance, acts of beneficence, and prayers, grave crimes were mortal sins, beyond the reach of all such remedies. Eleusis closed her gates against Nero; and the Pagan priests told Constantine that, among all their modes of expiation, there was none so potent as could wash from *his* soul the dark spots left by the murder of his wife, and his multiplied perjuries and assassinations.

The object of the ancient initiations being to ameliorate mankind and to perfect the intellectual part of man, the nature of the human soul, its origin, its destination, its relations to the body and to universal nature, all formed part of the mystic science; and to them, in part, the lessons given to the initiate were directed. For it was believed that initiation tended to his perfection, and to preventing the divine part within him, overloaded with matter gross and earthy, from being plunged into gloom, and impeding in its return to the deity. The soul, with them, was not a mere conception or abstraction, but a reality, including in itself life and thought; or, rather, of whose essence it was to live and think. It was material; but not brute, inert, inactive, lifeless, motionless, formless, lightless matter. It was held to be active, reasoning, thinking; its natural home in the highest regions of the universe, whence it descended to illuminate, give form and movement to, vivify, animate, and carry with itself the baser matter; and whither it unceasingly tends to reâscend, when and as soon as it can free itself from its connection with that matter. From that substance, divine, infinitely delicate and active, essentially luminous, the souls of men were formed, and by it alone, uniting with and organizing their bodies, men *lived*.

This was the doctrine of Pythagoras, who learned it when he received the Egyptian Mysteries; and it was the doctrine of all who, by means of the ceremonial of initiation, thought to purify the soul. Virgil makes the spirit of Anchises teach it to Æneas: and all the expiations and lustrations used in the Mysteries were but symbols of those intellectual ones by which the soul was to be purged of its vice-spots and stains, and freed of the incumbrance of its earthly prison, so that it might rise, unimpeded, to the source from which it came.

Hence sprung the doctrine of the transmigration of souls, which Pythagoras taught as an allegory, and those who came after him received literally. Plato, like him, drew his doctrines from the East and the Mysteries, and undertook to translate the language of the symbols used there into that of philosophy, and to prove, by argument and philosophical deduction, what, *felt* by the consciousness, the Mysteries taught by symbols as an indisputable fact, the immortality of the soul. Cicero did the same, and followed the Mysteries in teaching that the gods were but mortal men, who, for their great virtues and signal services, had deserved that their souls should, after death, be raised to that lofty rank.

It being taught in the Mysteries, either by way of allegory; the meaning of which was not made known except to a select few; or, perhaps only at a later day, as an actual reality, that the souls of the vicious dead passed into the bodies of those animals to whose nature their vices had most affinity; it was also taught that the soul could avoid these transmigrations, often successive and numerous, by the practice of virtue, which would acquit it of them, free it from the circle of successive generations, and restore it at once to its source. Hence nothing was so ardently prayed for by the initiates, says Proclus, as this happy fortune, which, delivering them from the empire of Evil, would restore them to their true life, and conduct them to the place of final rest. To this doctrine probably referred those figures of animals and monsters which were exhibited to the initiate, before allowing him to see the sacred light for which he sighed.

Plato says that souls will not reach the term of their ills until the revolutions of the world have restored them to their primitive condition, and purified them from the stains which they have contracted by the contagion of fire, earth, and air. And he held that they could not be allowed to enter heaven until they had distinguished themselves by the practice of virtue in some one of three several bodies. The Manicheans allowed five; Pindar, the same number as Plato; as did the Jews.

And Cicero says that the ancient soothsayers, and the interpreters of the will of the gods, in their religious ceremonies and initiations, taught that we expiate here below the crimes committed in a prior life; and for that are born. It was taught in these Mysteries that the soul passes through several states, and that the pains and sorrows of this life are an expiation of prior faults.

This doctrine of transmigration of souls obtained, as Porphyry informs us, among the Persians and Magi. It was held in the East and the West, and that from the remotest antiquity. Herodotus found it among the Egyptians, who made the term of the circle of migrations from one human body, through animals, fishes, and birds, to another human body, three thousand years. Empedocles even held that souls went into plants. Of these, the laurel was the noblest, as of animals the lion; both being consecrated to the sun, to which it was held in the Orient virtuous souls were to return. The Curds, the Chinese, the Kabbalists, all held the same doctrine. So Origen held, and the Bishop Synesius, the latter of whom had been initiated, and who thus prayed to God: "O Father, grant that my soul, reunited to the light, may not be plunged again into the defilements of earth!" So the Gnostics held; and even the disciples of Christ inquired if the man who was born blind, was not so punished for some sin that he had committed before his birth.

Virgil, in the celebrated allegory in which he develops the doctrines

taught in the Mysteries, enunciated the doctrine, held by most of the ancient philosophers, of the preëxistence of souls in the eternal fire from which they emanate; that fire which animates the stars, and circulates in every part of Nature; and the purifications of the soul, by fire, water, and air, of which he speaks, and which three modes were employed in the Mysteries of Bacchus, were symbols of the passage of the soul into different bodies.

The relations of the human soul with the rest of nature were a chief object of the science of the Mysteries. The man was there brought face to face with entire nature. The world, and the spherical envelop that surrounds it, were represented by a mystic egg, by the side of the image of the sun-god whose Mysteries were celebrated. The famous Orphic egg was consecrated to Bacchus in his Mysteries. It was, says Plutarch, an image of the universe, which engenders every thing, and contains every thing in its bosom. "Consult," says Macrobius, "the initiates of the Mysteries of Bacchus, who honor, with special veneration, the sacred egg." The rounded and almost spherical form of its shell, he says, which incloses it on every side, and confines within itself the principles of life, is a symbolic image of the world; and the world is the universal principle of all things.

This symbol was borrowed from the Egyptians, who also consecrated the egg of Osiris, germ of Light, himself born, says Diodorus, from that famous egg. In Thebes, in Upper Egypt, he was represented as emitting it from his mouth, and causing to issue from it the first principle of heat and light, or the fire-god, Vulcan, or Phtha. We find this egg even in Japan, between the horns of the famous Mithraic Bull, whose attributes, Osiris, Apis, and Bacchus all borrowed.

Orpheus, author of the Grecian Mysteries, which he carried from Egypt to Greece, consecrated this symbol; and taught that matter, uncreated and informous, existed from all eternity, unorganized, as chaos; containing in itself the principles of all existences confused and intermingled—light with darkness, the dry with the humid, heat with cold; from which it, after long ages, taking the shape of an immense egg, issued the purest matter, or first substance, and the residue was divided into the four elements, from which proceeded heaven and earth, and all things else. This grand cosmogonic idea he taught in the Mysteries; and thus the hierophant explained the meaning of the mystic egg seen by the initiates in the sanctuary.

Thus entire Nature, in her primitive organization, was presented to him whom it was wished to instruct in her secrets and initiate in her Mysteries; and Clemens, of Alexandria, might well say that initiation was a real physiology.

So Phanes, the Light-god, in the Mysteries of the New Orphics, emerged from the egg of chaos; and the Persians had the great egg

of Ormuzd. And Sanchoniathon tells us that, in the Phœnician theology, the matter of chaos took the form of an egg; and he adds: "Such are the lessons which the son of Thabion, first hierophant of the Phœnicians, turned into allegories, in which physics and astronomy intermingled, and which he taught to the other hierophants, whose duty it was to preside at orgies and initiations; and who, seeking to excite the astonishment and admiration of mortals, faithfully transmitted these things to their successors and the initiates."

In the Mysteries were also taught the division of the Universal Cause into an active and a passive cause; of which two, Osiris and Isis—the heavens and the earth—were symbols. These two first causes, into which it was held that the great Universal First Cause, at the beginning of things, divided itself, were the two great divinities, whose worship was, according to Varro, inculcated upon the initiates at Samothrace. "As is taught," he says, "in the initiation into the Mysteries at Samothrace, heaven and earth are regarded as the two first divinities. They are the potent gods worshiped in that island, and whose names are consecrated in the books of our augurs. One of them is male and the other female; and they bear the same relation to each other as the soul does to the body, humidity to dryness." The Curetes, in Crete, had builded an altar to heaven and to earth, whose Mysteries they celebrated at Gnosus, in a cypress grove.

These two divinities, the active and passive principles of the universe, were commonly symbolized by the generative parts of man and woman, to which, in remote ages, no idea of indecency was attached; the *Phallus* and *Cteis*, emblems of generation and production, and which, as such, appeared in the Mysteries. The Indian Lingham was the union of both, as were the boat and mast, and the point within a circle; all of which expressed the same philosophical idea as to the union of the two great causes of nature, which concur, one actively and the other passively, in the generation of all beings, which were symbolized by what we now term *Gemini*, the Twins, at that remote period when the sun was in that sign at the Vernal Equinox, and when they were male and female; and of which the *Phallus* was, perhaps, taken from the generative organ of the bull, when, about twenty-five hundred years before our era, he opened that equinox, and became to the Ancient World the symbol of the creative and generative power.

The initiates at Eleusis commenced, Proclus says, by invoking the two great causes of nature, the heavens and the earth, on which, in succession, they fixed their eyes, addressing to each a prayer. And they deemed it their duty to do so, he adds, because they saw in them the father and mother of all generations. The concurrence of these two agents of the universe was termed, in theological language, a *marriage*. Tertullian, accusing the Valentinians with having bor-

rowed these symbols from the Mysteries of Eleusis, yet admits that in those Mysteries they were explained in a manner consistent with decency, as representing the powers of nature. He was too little of a philosopher to comprehend the sublime esoteric meaning of these emblems, which will, if you advance in other degrees, be unfolded to you.

The Christian fathers contented themselves with reviling and ridiculing the use of these emblems. But as they, in the earlier times, created no indecent ideas, and were worn alike by the most innocent youths and virtuous women, it will be far wiser for us to seek to penetrate their meaning. Not only the Egyptians, says Diodorus Siculus, but every other people that consecrate this symbol (the Phallus), deem that they thereby do honor to the active force of the universal generation of all living things. For the same reason, as we learn from the geographer Ptolemy, it was revered among the Assyrians and Persians. Proclus remarks that, in the distribution of the Zodiac among the twelve great divinities, by ancient astrology, six signs were assigned to the male and six to the female principle.

There is another division of nature which has, in all ages, struck all men, and which was not forgotten in the Mysteries; that of Light and Darkness, Day and Night, Good and Evil; which mingle with, and clash against, and pursue or are pursued by each other throughout the universe. The Great Symbolic Egg distinctly reminded the initiates of this great division of the world. Plutarch, treating of the dogma of a Providence, and of that of the two principles of Light and Darkness, which he regarded as the basis of the Ancient Theology, of the Orgies and the Mysteries, as well among the Greeks as the barbarians—a doctrine whose origin, according to him, is lost in the night of time—cites, in support of his opinion, the famous Mystic Egg of the disciples of Zoroaster and the initiates in the Mysteries of Mithras.

To the initiates in the Mysteries of Eleusis was exhibited the spectacle of these two principles, in the successive scenes of Darkness and Light which passed before their eyes. To the profoundest darkness, accompanied with illusions and horrid phantoms, succeeded the most brilliant light, whose splendor blazed around the statue of the goddess. The candidate, says Dion Chrysostomus, passed into a mysterious temple, of astonishing magnitude and beauty, where were exhibited to him many mystic scenes; where his ears were stunned with many voices; and where Darkness and Light successively passed before him. And Themistius, in like manner, describes the initiate, when about to enter into that part of the sanctuary tenanted by the goddess, as filled with fear and religious awe, wavering, uncertain in what direction to advance through the profound darkness that envelops him. But when the hierophant has opened the entrance to the inmost sanctuary, and removed the robe

that hides the goddess, he exhibits her to the initiate, resplendent with divine light. The thick shadow and gloomy atmosphere which had environed the candidate vanish; he is filled with a vivid and glowing enthusiasm, that lifts his soul out of the profound dejection in which it was plunged; and the purest light succeeds to the thickest darkness.

In a fragment of the same writer, preserved by Stobæus, we learn that the initiate, up to the moment when his initiation is to be consummated, is alarmed by every kind of sight: that astonishment and terror take his soul captive; he trembles; cold sweat flows from his body, until the moment when the Light is shown him—a most astounding Light—the brilliant scene of Elysium, where he sees charming meadows overarched by a clear sky, and festivals celebrated by dances; where he hears harmonious voices, and the majestic chants of the hierophants; and views the sacred spectacles. Then, absolutely free, and enfranchised from the dominion of all ills, he mingles with the crowd of initiates, and, crowned with flowers, celebrates with them the holy orgies, in the brilliant realms of ether, and the dwelling-place of Ormuzd.

In the Mysteries of Isis, the candidate first passed through the dark valley of the shadow of death; then into a place representing the elements or sublunary world, where the two principles clash and contend; and was finally admitted to a luminous region, where the sun, with his most brilliant light, put to rout the shades of night. Then he himself put on the costume of the sun-god, or the Visible Source of Ethereal Light, in whose mysteries he was initiated; and passed from the empire of darkness to that of light. After having set his feet on the threshold of the palace of Pluto, he ascended to the Emyrean, to the bosom of the Eternal Principle of Light of the Universe, from which all souls and intelligences emanate.

Plutarch admits that this theory of two Principles was the basis of all the Mysteries, and consecrated in the religious ceremonies and mysteries of Greece. Osiris and Typhon, Ormuzd and Ahriman, Bacchus and the Titans and Giants, all represented these principles. Phanes, the luminous god that issued from the sacred egg, and Night, bore the sceptres in the Mysteries of the New Bacchus. Night and Day were two of the eight gods adored in the Mysteries of Osiris. The sojourn of Proserpine, and also of Adonis, during six months of each year in the upper world, abode of light, and six months in the lower, or abode of darkness, allegorically represented the same division of the Universe.

The connection of the different initiations with the Equinoxes which separate the Empire of the Nights from that of the Days, and fix the moment when one of these principles begins to prevail over the other, shows that the Mysteries referred to the continual contest between the two principles of light and darkness, each alternately

victor and vanquished. The very object proposed by them shows that their basis was the theory of the two principles and their relations with the soul. "We celebrate the august Mysteries of Ceres and Proserpine," says the Emperor Julian, "at the autumnal Equinox, to obtain of the gods that the soul may not experience the malignant action of the power of darkness that is then about to have sway and rule in nature." Sallust, the philosopher, makes almost the same remark as to the relations of the soul with the periodical march of light and darkness, during an annual revolution; and assures us that the mysterious festivals of Greece related to the same. And in all the explanations given by Macrobius of the sacred fables in regard to the sun—adored under the names of Osiris, Horus, Adonis, Atys, Bacchus, &c.—we invariably see that they refer to the theory of the two principles, light and darkness, and the triumphs gained by one over the other. In April, was celebrated the first triumph obtained by the light of day over the length of the nights; and the ceremonies of mourning and rejoicing had, Macrobius says, as their object, the vicissitudes of the annual administration of the world.

This brings us naturally to the tragic portion of these religious scenes, and to the allegorical history of the different adventures of the principle, light, victor and vanquished by turns, in the combats waged with darkness during each annual period. Here we reach the most mysterious part of the ancient initiations, and that most interesting to the mason who laments the death of his Grand Master, Hiram. Over it Herodotus throws the august vail of mystery and silence. Speaking of the temple of Minerva, or that of Isis, who was styled the mother of the sun-god, and whose Mysteries were termed *Isiac*, at Sais, he mentions a tomb in the temple, in the rear of the chapel and against the wall; and says: "It is the tomb of a man, whose name respect requires me to conceal. Within the temple were great obelisks of stone [*phalli*], and a circular lake paved with stones and riveted with a parapet. It seemed to me as large as that of Delos" [where the Mysteries of Apollo were celebrated]. "In this lake the Egyptians celebrate, during the night, what they style the Mysteries, in which are represented the sufferings of the god of whom I have spoken above." This god was Osiris, put to death by Typhon, and who descended to the shades, and was restored to life; of which he had spoken before.

We are reminded, by this passage, of the tomb of Hiram, his death, and his raising from the grave, symbolical of restoration of life; and also of the brazen sea in the temple at Jerusalem. Herodotus adds: "I impose upon myself a profound silence in regard to these Mysteries, with most of which I am acquainted. As little will I speak of the initiations of Ceres, known among the Greeks as Thesmophoria. What I shall say will not violate the respect which I owe to religion."

Athenagoras quotes this passage to show that, not only the statue, but the tomb, of Osiris, was exhibited in Egypt, and a tragic representation of his sufferings; and remarks, that the Egyptians had mourning ceremonies in honor of their gods, whose deaths they lamented, and to whom they afterward sacrificed as having passed to a state of immortality.

It is, however, not difficult, combining the different rays of light that emanate from the different sanctuaries, to learn the genius and the object of these secret ceremonies. We have hints, and not details.

We know that the Egyptians worshiped the sun, under the name of Osiris. The misfortunes and tragical death of this god were an allegory relating to the sun. Typhon, like Ahriman, represented darkness. The sufferings and death of Osiris, in the Mysteries of the Night, were a mystic image of the phenomena of nature, and the conflict of the two great principles which share the empire of nature, and most influence our souls. The sun is neither born, dies, nor is raised to life; and the recital of these events was but an allegory, vailing a higher truth.

Horus, son of Isis, and the same as Apollo or the sun, also died, and was restored again to life and to his mother; and the priests of Isis celebrated these great events by mourning and joyous festival succeeding each other.

In the Mysteries of Phœnicia, established in honor of Thammuz or Adoni, also the sun, the spectacle of his death and resurrection was exhibited to the initiates. As we learn from Meursius and Plutarch, a figure was exhibited, representing the corpse of a young man. Flowers were strewed upon this body; the women mourned for him; a tomb was erected to him. And these feasts, as we learn from Plutarch and Ovid, passed into Greece.

In the Mysteries of Mithras, the sun-god, in Asia Minor, Armenia and Persia, the death of that god was lamented, and his resurrection was celebrated with the most enthusiastic expressions of joy. A corpse, we learn from Julian Firmicus, was shown the initiates, representing Mithras dead; and afterward his resurrection was announced; and they were then invited to rejoice that the dead god was restored to life, and had, by means of his sufferings, secured their salvation. Three months before, his birth had been celebrated, under the emblem of an infant, born on the twenty-fifth of December, or the eighth day before the Kalends of January.

In Greece, in the Mysteries of the same god, honored under the name of Bacchus, a representation was given of his death, slain by the Titans; of his descent into hell, his subsequent resurrection, and his return toward his principle, or the pure abode whence he had descended, to unite himself with matter. In the islands of Chios and Tenedos, this death was represented by the sacrifice of a man, actually immolated.

The mutilation and sufferings of the same sun-god, honored in Phrygia under the name of Atys, caused the tragic scenes that were, as we learn from Diodorus Siculus, represented annually in the Mysteries of Cybele, mother of the gods. An image was borne there, representing the corpse of a young man, over whose tomb tears were shed, and to whom funeral honors were paid.

At Samothrace, in the Mysteries of the Cabiri or great gods, a representation was given of the death of one of them. This name was given to the sun, because the ancient astronomers gave the name of gods Cabiri and of Samothrace to the two gods in the constellation Gemini; whom others term Apollo and Hercules, two names of the sun. Athenion says that the young Cabirus, so slain, was the same as the Dionusos or Bacchus of the Greeks. The Pelasgi, ancient inhabitants of Greece, and who settled Samothrace, celebrated these Mysteries, whose origin is unknown; and they worshiped Castor and Pollux as patrons of navigation.

The tomb of Apollo was at Delphi, where his body was laid, after Python—the polar serpent that annually heralds the coming of autumn, cold, darkness, and winter—had slain him, and over whom the god triumphs, on the twenty-fifth of March, on his return to the lamb of the vernal equinox.

In Crete, Jupiter Ammon, or the sun in Aries, painted with the attributes of that equinoctial sign, the ram or lamb—that Ammon who, Martianus Capella says, is the same as Osiris, Adoni, Adonis, Atys, and the other sun-gods—had also a tomb, and a religious initiation, one of the principal ceremonies of which consisted in clothing the initiate with the skin of a white lamb. And in this we see the origin of the apron of white sheep-skin, used in Masonry.

All these deaths and resurrections—these funereal emblems—these anniversaries of mourning and joy—these cenotaphs raised in different places to the sun-god, honored under different names, had but a single object—the allegorical narration of the events which happen here below to the light of nature—that sacred fire from which our souls were deemed to emanate, warring with matter and the dark principle resident therein, ever at variance with the principle of good and light poured upon itself by the Supreme Divinity. All these Mysteries, says Clemens of Alexandria, displaying to us murders and tombs alone, all these religious tragedies, had a common basis, variously ornamented; and that basis was the fictitious death and resurrection of the sun, soul of the world, principle of life and movement in the sublunary world, and source of our intelligences, which are but a portion of the eternal light blazing in that star, their chief centre.

It was in the sun that souls, it was said, were purified; and to it they repaired. It was one of the gates of the soul, through which the theologians, says Porphyry, say that it reascends toward the

home of light and the good. Wherefore, in the Mysteries of Eleusis, the Dadoukos (the first officer after the hierophant, who represented the Grand Demiourgos, or Maker of the Universe), who was posted in the interior of the temple, and there received the candidates, represented the sun.

It was also held, that the vicissitudes experienced by the Father of Light had an influence on the destiny of souls; which, of the same substance as he, shared his fortunes. This we learn from the Emperor Julian, and Sallust, the philosopher. They are afflicted when he suffers; they rejoice when he triumphs over the power of darkness, which opposes his sway and hinders the happiness of souls, to whom nothing is so terrible as darkness. The fruit of the sufferings of the God, father of light and souls, slain by the chief of the powers of darkness, and again restored to life, was received in the Mysteries. "His death works your salvation," said the high priest of Mithras. That was the great secret of this religious tragedy, and its expected fruit—the resurrection of a God, who, repossessing himself of his dominion over darkness, should associate with him, in his triumph, those virtuous souls that, by their purity, were worthy to share His glory, and that strove not against the divine force that drew them to Him, when he had thus conquered.

To the initiate was also displayed the spectacle of the chief agents of the Universal Cause, and of the distribution of the world, in the detail of its parts arranged in most regular order. The Universe itself supplied man with the model for the first temple reared to the Divinity. The arrangement of the temple of Solomon, the symbolic ornaments which formed its chief decorations, and the dress of the high priest—all, as Clemens of Alexandria, Josephus, and Philo state, had reference to the order of the world. Clemens informs us that the temple contained many emblems of the seasons, the sun, the moon, the planets, the constellations Ursa Major and Minor, the zodiac, the elements, and the other parts of the world.

Josephus, in his description of the high priest's vestments, protesting against the charge of impiety brought against the Hebrews by other nations, for contemning the Heathen Divinities, declares it false, because, in the construction of the tabernacle, in the vestments of the sacrificers, and in the sacred vessels, the whole world was, in some sort, represented. Of the three parts, he says, into which the temple was divided, two represent earth and sea, open to all men, and the third, heaven, God's dwelling-place, reserved for Him alone. The twelve loaves of shew-bread signify the twelve months of the year. The candlestick represented the twelve signs through which the seven planets run their courses; and the seven lights, those planets; the vails, of four colors, the four elements; the tunic of the high priest, the earth; the hyacinth, nearly blue, the heavens; the ephod, of four colors, the whole of nature; the gold, light; the

breast-plate, in the middle, this earth in the centre of the world; the two sardonxyes, used as clasps, the sun and moon; and the twelve precious stones of the breast-plate, arranged by threes, like the seasons, the twelve months and the twelve signs of the zodiac. Even the loaves were arranged in two groups of six, like the zodiacal signs above and below the equator. Clemens, the learned Bishop of Alexandria, and Philo, adopt all these explanations.

Hermes calls the zodiac the great tent—tabernaculum. In the Royal Arch Degree of the American rite, the tabernacle has four vails, of different colors, to each of which belongs a banner. The colors of the four are white, blue, crimson, and purple; and the banners bear the images of the bull, the lion, the man, and the eagle, the constellations answering two thousand five hundred years before our era to the equinoctial and solstitial points; to which belong four stars—Aldebaran, Regulus, Fomalhaut and Antares. At each of these vails there are three words; and to each division of the zodiac, belonging to each of these stars, are three signs. The four signs—Taurus, Leo, Scorpio and Aquarius—were termed the *fixed* signs, and are appropriately assigned to the four vails.

So the Cherubims, according to Clemens and Philo, represented the two hemispheres; their wings, the rapid course of the firmament, and of time which revolves in the zodiac. "For the heavens fly," says Philo, speaking of the wings of the Cherubim, which were winged representations of the lion, the bull, the eagle, and the man; of two of which, the human-headed, winged bulls and lions, so many have been found at Nimroud; adopted as beneficent symbols, when the sun entered Taurus at the vernal equinox, and Leo at the summer solstice: and when, also, he entered Scorpio, for which, on account of its malignant influences, Aquila, the eagle, was substituted, at the autumnal equinox; and Aquarius (the water-bearer) at the winter solstice.

So, Clemens says, the candlestick with seven branches represented the seven planets, like which the seven branches were arranged and regulated, preserving that musical proportion and system of harmony of which the sun was the centre and connection. They were arranged, says Philo, by threes, like the planets above and those below the sun; between which two groups was the branch that represented him, the mediator or moderator of the celestial harmony. He is, in fact, the fourth in the musical scale, as Philo remarks, and Martianus Capella, in his hymn to the sun.

Near the candlestick were other emblems representing the heavens, earth, and the vegetative matter out of whose bosom the vapors arise. The whole temple was an abridged image of the world. There were candlesticks with four branches, symbols of the elements and the seasons; with twelve, symbols of the signs; and even with three hundred and sixty, the number of days in the year, without the sup-

plementary days. Imitating the famous temple of Tyre, where were the great columns consecrated to the winds and fire, the Tyrian artist placed two columns of bronze at the entrance of the porch of the temple. The hemispherical brazen sea, supported by four groups of bulls, of three each, looking to the four cardinal points of the compass, represented the bull of the vernal equinox, and at Tyre were consecrated to Astarte; to whom Hiram, Josephus says, had builded a temple, and who wore on her head a helmet bearing the image of a bull. And the throne of Solomon, with bulls adorning its arms, and supported on lions, like those of Horus in Egypt and of the sun at Tyre, likewise referred to the vernal equinox and summer solstice.

Those who, in Thrace, adored the sun, under the name of Sabazeus, the Grecian Bacchus, builded to him, says Macrobius, a temple on Mount Zelmisso, its round form representing the world and the sun. A circular aperture in the roof admitted the light, and introduced the image of the sun into the body of the sanctuary, where he seemed to blaze as in the heights of heaven, and to dissipate the darkness within that temple which was a representative symbol of the world. There the passion, death, and resurrection of Bacchus were represented.

So the temple of Eleusis was lighted by a window in the roof. The sanctuary, so lighted, Dion compares to the universe, from which, he says, it differed in size alone: and in it the great lights of nature played a great part, and were mystically represented. The images of the sun, moon, and Mercury were represented there (the latter the same as Anubis, who accompanied Isis); and they are still the three lights of a masonic lodge; except that for Mercury, the Master of the lodge has been absurdly substituted.

Eusebius names as the principal ministers in the Mysteries of Eleusis, first, the *Hierophant*, clothed with the attributes of the Grand Architect (Demiourgos) of the Universe. After him came the *Dadoukos*, or torch-bearer, representative of the sun; then the altar-bearer, representing the moon; and last, the *Hieroceryx*, bearing the caduceus, and representing Mercury. It was not permissible to reveal the different emblems and the mysterious pageantry of initiation to the profane; and therefore we do not know the attributes, emblems, and ornaments of these and other officers, of which Apuleius and Pausanias dared not speak.

We know only that every thing recounted there was marvelous; every thing done there tended to astonish the initiate; and that eyes and ears were equally astounded. The hierophant, of lofty height and noble features, with long hair, of a great age, grave and dignified, with a voice sweet and sonorous, sat upon a throne, clad in a long trailing robe; as the motive-god of nature was held to be enveloped in His work, and hidden under a vail which no mortal can raise. Even his name was concealed, like that of the Demiourgos, whose name was ineffable.

The Dadoukos also wore a long robe, his hair long, and a bandeau on his forehead. Callias, when holding that office, fighting on the great day of Marathon, clothed with the insignia of his office, was taken by the barbarians to be a king. The Dadoukos led the procession of the initiates, and was charged with the purifications.

We do not know the functions of the *Epibomos*, or assistant at the altar, who represented the moon. That planet was one of the two homes of souls, and one of the two great gates by which they descended and reascended. Mercury was charged with the conducting of souls through the two great gates; and, in going from the sun to the moon, they passed immediately by him. He admitted or rejected them as they were more or less pure, and therefore the Hieroceryx or Sacred Herald, who represented Mercury, was charged with the duty of excluding the profane from the Mysteries.

The same officers are found in the procession of initiates of Isis, described by Apuleius; all clad in robes of white linen, drawn tight across the breast, and close-fitting down to the very feet, came, first, one bearing a lamp in the shape of a boat; second, one carrying an altar; and third, one carrying a golden palm-tree and the caduceus. These are the same as the three officers at Eleusis, after the hierophant. Then one carrying an open hand, and pouring milk on the ground from a golden vessel in the shape of a woman's breast. The hand was that of justice; and the milk alluded to the Galaxy or Milky Way, along which souls descended and remounted. Two others followed, one bearing a winnowing-fan, and the other a water-vase—symbols of the purification of souls by air and water; and the third purification, by earth, was represented by an image of the animal that cultivates it, the cow or ox, borne by another officer.

Then followed a chest or ark, magnificently ornamented, containing an image of the organs of generation of Osiris, or perhaps of both sexes; emblems of the original generating and producing powers. When Typhon, said the Egyptian fable, cut up the body of Osiris into pieces, he flung his genitals into the Nile, where a fish devoured them. Atys mutilated himself, as his priests afterward did in imitation of him; and Adonis was in that part of his body wounded by the boar; all of which represented the loss by the Sun of his vivifying and generative power, when he reached the autumnal equinox (the Scorpion, that on old monuments bites those parts of the Vernal Bull), and descended toward the region of darkness and winter.

Then, says Apuleius, came "one who carried in his bosom an object that rejoiced the heart of the bearer, a venerable effigy of the Supreme Deity, neither bearing resemblance to man, cattle, bird, beast, or any living creature; an exquisite invention, venerable from the novel originality of the fashioning; a wonderful, ineffable symbol of religious mysteries, to be looked upon in profound silence.

Such as it was, its figure was that of a small urn of burnished gold, hollowed very artistically, rounded at the bottom, and covered all over the outside with the wonderful hieroglyphics of the Egyptians. The spout was not elevated, but extended laterally, projecting like a long rivulet; while on the opposite side was the handle, which, with similar lateral extension, bore on its summit an asp, curling its body into folds, and stretching upward its wrinkled, scaly, swollen throat."

The salient basilisk, or royal ensign of the Pharaohs, often occurs on the monuments—a serpent in folds, with his head raised erect above the folds. The basilisk was the phoenix of the serpent-tribe; and the vase, or urn, was probably the vessel, shaped like a cucumber, with a projecting spout, out of which, on the monuments of Egypt, the priests are represented pouring streams of the *crux ansata*, or Tau Cross, and of *sceptres* over the kings.

In the Mysteries of Mithras, a sacred cave, representing the whole arrangement of the world, was used for the reception of the initiates. Zoroaster, says Eubulus, first introduced this custom of consecrating caves. They were also consecrated, in Crete, to Jupiter; in Arcadia, to the Moon and Pan; and in the island of Naxos, to Bacchus. The Persians, in the cave where the Mysteries of Mithras were celebrated, fixed the seat of that god, Father of Generation, or Demiourgos, near the equinoctial point of Spring, with the northern portion of the world on his right, and the southern on his left.

Mithras, says Porphyry, presided over the Equinoxes, seated on a bull, the symbolical animal of the Demiourgos, and bearing a sword. The Equinoxes were the gates through which souls passed to and fro, between the hemisphere of Light and that of Darkness. The Milky Way was also represented, passing near each of these gates; and it was, in the old theology, termed the Pathway of Souls. It is, according to Pythagoras, vast troops of souls that form that luminous belt.

The route followed by souls, according to Porphyry, or rather their progressive march in the world, lying through the fixed stars and planets, the Mithraic cave not only displayed the zodiacal and other constellations, and marked gates at the four equinoctial and solstitial points of the zodiac, whereat souls enter into and escape from the world of generations, and through which they pass to and fro between the realms of light and darkness; but it represented the seven planetary spheres, which they needs must traverse in descending from the heaven of the fixed stars to the elements that envelop the earth; and seven gates were marked, one for each planet, through which they pass in descending or returning.

We learn this from Celsus, in Origen, who says that the symbolic image of this passage among the stars, used in the Mithraic Mysteries, was a ladder, reaching from earth to heaven, divided into seven

steps, or stages, to each of which was a gate, and at the summit an eighth, that of the fixed stars. The first gate, says Celsus, was that of Saturn, and of lead, by the heavy nature whereof his dull, slow progress was symbolized. The second, of tin, was that of Venus, symbolizing her soft splendor and easy flexibility. The third, of brass, was that of Jupiter, emblem of his solidity and dry nature. The fourth, of iron, was that of Mercury, expressing his indefatigable activity and sagacity. The fifth, of copper, was that of Mars, expressive of his inequalities and variable nature. The sixth, of silver, was that of the moon; and the seventh, of gold, that of the sun. This order is not the real order of these planets; but a mysterious one, like that of the days of the week, consecrated to them, commencing with Saturday, and *retrograding* to Sunday. It was dictated, Celsus says, by certain harmonic relations—those of the fourth.

Thus, there was an intimate connection between the sacred science of the Mysteries, and ancient astronomy and physics; and the grand spectacle of the Sanctuaries was that of the order of the Known Universe, or the spectacle of nature itself, surrounding the soul of the initiate, as it surrounded it when it first descended through the planetary gates, and by the equinoctial and solstitial doors, along the Milky Way, to be, for the first time, immured in its prison-house of matter. But the Mysteries also represented to the candidate, by sensible symbols, the invisible forces which move this visible universe, and the virtues, qualities, and powers attached to matter, and which maintain the marvellous order observed therein. Of this, Porphyry informs us.

The world, according to the philosophers of antiquity, was not a purely material and mechanical machine. A great soul, diffused everywhere, vivified all the members of the immense body of the universe; and an Intelligence, equally great, directed all its movements, and maintained the eternal harmony that resulted therefrom. Thus, the unity of the universe, represented by the symbolic egg, contained in itself two unities, the soul and the intelligence, which pervaded all its parts; and they were to the universe, considered as an animated and intelligent being, what intelligence and the soul of life are to the individuality of man.

The doctrine of the unity of God, in this sense, was taught by Orpheus. Of this, his hymn, or palinode, is a proof—fragments of which are quoted by many of the fathers, as Justin, Tatian, Clemens of Alexandria, Cyril and Theodoret, and the whole by Eusebius, quoting from Aristobulus. The doctrine of the Logos (word), or the Nous (intellect), his incarnation, death, resurrection, or transfiguration; of his union with matter; his division in the visible world, which he pervades; his return to the original unity, and the whole theory relative to the origin of the soul and its destiny, were taught in the Mysteries, of which they were the great object.

The Emperor Julian explains the Mysteries of Atys and Cybele by the same metaphysical principles, respecting the demiurgical Intelligence, its descent into matter, and its return to its origin; and extends this explanation to those of Ceres. And so, likewise, does Sallust, the philosopher, who admits in God a secondary intelligent Force, which descends into the generative matter to organize it. These mystical ideas naturally formed a part of the sacred doctrine and of the ceremonies of initiation, the object of which, Sallust remarks, was to unite man with the World and the Deity; and the final term of perfection whereof was, according to Clemens, the contemplation of nature, of real beings, and of causes. The definition of Sallust is correct. The Mysteries were practiced as a means of perfecting the soul, of making it to know its own dignity, of reminding it of its noble origin and immortality, and, consequently, of its relations with the Universe and the Deity.

What was meant by *real* beings, was *invisible* beings, *genii*, the *faculties* or *powers* of nature; every thing not a part of the *visible* world, which was called, by way of opposition, *apparent* existence. The theory of Genii, or powers of Nature, and its forces, personified, made part of the sacred science of Initiation, and of that religious spectacle of different beings exhibited in the sanctuary. It resulted from that belief in the providence and superintendence of the gods, which was one of the primary bases of initiation. The administration of the Universe by Subaltern Genii, to whom it is confided, and by whom good and evil are dispensed in the world, was a consequence of this dogma, taught in the Mysteries of Mithras, where was shown that famous egg, shared between Ormuzd and Ahriman, each of whom commissioned twenty-four Genii to dispense the good and evil found therein; they being under twelve Superior Gods, six on the side of Light and Good, and six on that of Darkness and Evil.

This doctrine of the Genii, depositaries of the universal Providence, was intimately connected with the ancient Mysteries, and adopted in the sacrifices and initiations both of Greeks and barbarians. Plutarch says that the gods, by means of *genii*, who are intermediates between them and men, draw near to mortals in the ceremonies of initiation, at which the gods charge them to assist, and to distribute punishment and blessing. Thus, not the Deity, but his ministers, or a principle and power of evil, were deemed the authors of vice, and sin, and suffering; and thus the *genii*, or angels, differed in character like men, some being good and some evil; some celestial gods, archangels, angels, and some infernal gods, demons, and fallen angels.

At the head of the latter was their chief, Typhon, Ahriman or Shaitan, the Evil Principle, who, having wrought disorder in nature, brought troubles on men by land and sea, and caused the greatest ills, is at last punished for his crimes. It was these events and in-

cidents, says Plutarch, which Isis desired to represent in the ceremonial of the Mysteries, established by her in memory of her sorrows and wanderings, whereof she exhibited an image and representation in her sanctuaries, where also were afforded encouragements to piety and consolation in misfortune. The dogma of a Providence, he says, administering the universe by means of intermediary powers, who maintain the connection of man with the Divinity, was consecrated in the Mysteries of the Egyptians, Phrygians, and Thracians, of the magi and disciples of Zoroaster; as is plain by their initiations, in which mournful and funereal ceremonies mingled. It was an essential part of the lessons given the initiates, to teach them the relation of their own souls with universal nature, the greatest lessons of all, meant to dignify man in his own eyes, and teach him his place in the universe of things.

Thus the whole system of the universe was displayed in all its parts to the eyes of the initiate; and the symbolic cave which represented it was adorned and clothed with all the attributes of that universe. To this world—so organized, endowed with a double force, active and passive, divided between light and darkness, moved by a living and intelligent force, governed by genii, or angels, who preside over its different parts, and whose nature and character are more lofty or low in proportion as they possess a greater or less portion of dark matter—to this world descends the soul, emanation of the ethereal fire, and exiled from the luminous region above the world. It enters into this dark matter, wherein the hostile principles, each seconded by his troops of genii, are ever in conflict, there to submit to one or more organizations in the body which is its prison, until it shall at last return to its place of origin, its true native country, from which, during this life, it is an exile.

But one thing remained—to represent its return, through the constellations and planetary spheres, to its original home. The celestial fire, the philosophers said, soul of the world and of fire, an universal principle, circulating above the heavens, in a region infinitely pure and wholly luminous, itself pure, simple, and unmixed, is above the world by its specific lightness. If any part of it (say a human soul) descends, it acts against its nature in doing so, urged by an inconsiderate desire of the intelligence, a perfidious love for matter, which causes it to descend, to know what passes here below, where good and evil are in conflict. The soul, a simple substance, when unconnected with matter, a ray or particle of the divine fire, whose home is in heaven, ever turns toward that home, while united with the body, and struggles to return thither.

Teaching this, the Mysteries strove to recall man to his divine origin, and point out to him the means of returning thither. The great science acquired in the Mysteries was knowledge of man's self, of the nobleness of his origin, the grandeur of his destiny, and his

superiority over the animals, which can never acquire this knowledge, and whom he resembles so long as he does not reflect upon his existence and sound the depths of his own nature.

By doing and suffering, by virtue, and piety, and good deeds, the soul was enabled at length to free itself from the body and ascend, along the path of the Milky Way, by the gate of Capricorn and by the seven spheres, to the place whence, by many gradations and successive lapses and enthrallments, it had descended. And thus the theory of the spheres, and of the signs and intelligences which preside there, and the whole system of astronomy, were connected with that of the soul and its destiny, and so were taught in the Mysteries, in which were developed the great principles of physics and metaphysics as to the origin of the soul, its condition here below, its destination, and its future fate.

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## FUNERAL DIRGE.

BY JAMES B. TAYLOR.

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SOFTLY, sadly, bear him forth  
To his dark and silent bed;  
Weep not, that he's lost to earth—  
Weep not, that his spirit's fled.

By our trials, hope, and fear;  
By our anguish, keenly felt;  
Let us trust God will be near  
When we're at his altar knelt.

This, our brother, gone before,  
May we in remembrance keep,  
Hoping, as time passes o'er,  
We shall meet, where none e'er weep.

Sadly now we lay his form  
In the tomb to moulder still;  
Hoping, in th' eternal morn,  
Christ his promise will fulfill.

One last look—one parting sigh—  
Ah! too sad for words to tell;  
Yet, though tears now dim each eye,  
Hope we still, and sigh farewell!

## HORÆ ESOTERICÆ.

“QUI CAPIT, ILLE SAPIT.” “Wenen die es herstenen.”

BY GILES F. YATES.

NO. II.

### THEOLOGY AND RELIGION.

“What do the Maconnes concele and hyde? The skylle of becommynge gude and parfyghte withouten the holpynges of fere and hope.”—MS. KING HENRY VI.

“Whatte artes haueth the Maconnes techedde mankynde? The artes, . . . governmente and relygyonne.”—IBID.

“What appears most odd is, that the Masons reckon *religion* among the *arts*.”—LOCKE.

“*Religion*, as it is founded on divine revelation, is indeed the highest *knowledge*, the perfection of all *arts* and *sciences*, the supreme happiness of man; and, as such, is *venerated and obeyed in the LODGE*. But, when enumerated with other (although inferior) branches of practical wisdom, as cultivated in the Lodge, it need not appear odd to have it reckoned an *art*, and indeed one of the noblest of *arts*—the art of living well.”—AHIMAN REZON OF WM. SMITH, D.D., Pa., 1778.

IN our first number, the burden of our song was harmonious Sound and Motion. We gave suggestions, disjointed though they were, for thought and reflection, regarding the literal, spiritual, and celestial interpretations of music, its rationale and morale, and its influences, which will be perfected in those blessed regions where harmony and love for ever reign.

The harmony of motion implies the harmony of action, under impulses divine, resulting in the practice of doing good. Beneficence is BEAUTY, emanating from WISDOM and STRENGTH, and symbolized by the EARTH. Reason is the planet of the soul, and our different mental powers have the stars for their symbols.

To those who do not render themselves *useful*, there can be no *virtues*. “Knowledge is given for action only.” We seek to regain the blissful Eden, the garden of God, not for the tree of knowledge, of whose fruit man has tasted since the days of his first progenitor, but for “*the tree of life!*”

True Masonry is an active science; but her industry is not expended in making proselytes, which would indeed be at war with a fundamental principle of the order. In a series of engravings illustrating “Symbolic Masonry,” in the *Freemasons’ Repository*, published at London in 1798, there is one, entitled “Freemasons at Work,” in which Freemasonry is represented by three genii traversing the empyrean, around the seven planets, with the *square, level and plumb*; by which they discovered the seven virtues and the seven sciences, consecrated in the worship of that sacred object whose representative was

found in the ninth arch of a subterranean temple, sacred in the traditions of Ineffable Masonry. The works of these genii are represented as being "agreeable to the standard of unerring truth, as exhibited in the creation of the elements of the world, and of man."

Every investigating brother must have discovered, that the first symbolic degree teaches the allegory of the new creation, or new birth of man, and the moral and social duties incident to the mystery of his regeneration; that the second symbolic degree is designed to instruct him in the wisdom and science of nature and art, as connected with this mystery and his aforementioned duties; while the third degree illustrates and enforces the sublime truths of *religion and a future state*. We have several times, and elsewhere, expressed the idea, which we now reiterate, that the three fundamental masonic degrees contain the whole of true Freemasonry in a succinct, concrete form, and constitute the germ and essence of all its teachings; while the superior degrees teach in detail, distinctly, the truths and virtues which the three degrees named teach only in general terms, and darkly.

The Order of Harodim, established by Brother Preston—renowned in the annals of English Masonry—was for the purpose of illustrating, with fullness of detail, the general mysteries of symbolic Masonry.\* Analogous hereto is the national order of Scotland, and the "Ineffable" and "Superior" degrees and orders of "the Ancient and Accepted Rite."

True religion embraces the entirety of what THE BOOK [Βίβλος], the "first great light of Masonry," teaches. Sectarians pick out portions, and on these garbled extracts found their faith. The universal, catholic creed of the true "free and accepted sons of light," as *such*, repudiates the narrow faith, consisting of dogmas and creeds, the invention of men. "Human creeds and confessions of faith have been often put in the place of the Bible, to the disgrace both of revelation and reason."†

In the language of a true "son of light," a reverend and learned Swiss brother:‡ "It is the province of Freemasonry to acknowledge with adoration the Supreme Empire of the Deity, to persuade men to be virtuous, beneficent, and just; and by that sentiment of happiness, which will be the result both in this life and in that which is to come. \* \* \* It steps forward *on the same line* with eternal religion and the soundest politics, and aims at the perfection of man and the happiness of society. \* \* \* It follows man in all the steps of his celestial career beyond the grave, and conducts him by the ce-

\* We became enlightened on this subject on one occasion, which occurred a few years ago, when attending a Master Mason's Lodge in this city. It was presided over by a worshipful brother, who excited my "surprise" and "admiration" at some unusual explications which he introduced during the ceremony of raising a brother to the sublime degree of M.: M.:; explications, he afterward informed me, he had learned while a member of a Chapter of Harodim in London, but which, as we thought, were out of place in a subordinate lodge.

† Dr. ADAM CLARKE, in his *Commentary on the Bible*.

‡ DE Joux, 11. D., 1778.

lestial paths of *science* and *virtue* through the trials and illusions of human life, to the true temple of SOLOMON!"

It affords us pleasure to quote the foregoing most true sentiment of a clergyman attached to a Christian sect claiming to be orthodox and evangelical; while so many of our clerical brethren, and laymen following their lead, represent our "most excellent Order" as having no part or lot in upbuilding that "pure and undefiled religion which, before God and the Father, is, to visit the fatherless and the widow in their affliction, and keep himself unspotted from the world."\*

So far have the mass of modern masons departed from the knowledge and practice of their true mission, that it has already become a stereotype saying with them, "Freemasonry has nothing to do with *religion*." To give any semblance of truth to this expression, it can be understood only to mean, that freemasons, *as such*, set up no claim for any of their Harodim, to lineal succession from the twelve apostles of our Savior; they assume no authority, or power, in church or ecclesiastical matters, conventionally so called. Her lodges, which are true to their trust, so far from claiming, repudiate fraternity with all and every denominational sect or association of professing Christians. It is, indeed, a cardinal principle with them, to leave every individual brother to the enjoyment of his belief in such peculiar theological dogmas, and tenets, and forms of faith, as his own conscience and judgment may approve.

In our first number we gave a partial account of the religion and sacred observances of several nations of antiquity, and in particular of the Iroquois, an aboriginal nation residing within the State of New York. The intelligent reader is aware that, independent of their public observances, they had secret initiations, to which only the chosen few, "high enough to understand them," were admitted for instruction in the *interior* and true meaning of their myth-historical relations, hieroglyphs, and emblems. Every sign, symbol, and allegory is an envelope of some sublime thought and truth, lying deeper than the outer surface; which last only, as it seems, a large majority of freemasons are content to compass with their understanding and action. It was even so with the mysterious societies of antiquity, of which the freemasonic confraternity of modern times is a necessary continuation. Mysteries are commemorated "behind the veil" now as then, which the masses do not care to understand or practice, and the interior meaning of which is to them a sealed book. Whatever happens to impress them during the ceremony of initiation, *that* they may retain; but beyond this they do not progress one step. They live, as it were, upon faith, not by it. Instead of a constant wrestling with their enemies, and a succession of triumphs, the struggles they engaged in and the victories they obtained,

\* Epistle of JAMES, i. 27.

dramatically, during the ceremony of initiation, suffices them for a life-time; and it matters not whether their victories have been achieved by the head, heart, or hands.

The mystical figure, partially veiled, which constitutes a most significant symbol in one of the high degrees, admonishes us that the grand principles and potent truths which constitute the soul and life of the masonic Order, should not be taught exoterically, except with caution, and with only a partial removal of the veil, and esoterically only in the INNER EASTS of our governing bodies. Alas! how few of these "Inner Easts" are ever opened; and when opened, even in the superior degrees, and these principles and truths are announced by competent instructors, how few appreciate them!

"Truths would you teach——

All fear, none aid you, and few understand."

It is not without reason that Freemasonry hides from the world her divine beauty. She cannot communicate freely with those whose affections are centered elsewhere. Eyes beguiled by delusive and meretricious objects, can not bear the soft, though bright, rays of truth.

To give an inkling of what, we think, should be inculcated in our Inner Easts, we will slightly lift the veil of the mystical figure we have spoken of.

In the pictorial representations of the ark, the Shekinah or visible manifestation of the divine presence, is generally symbolized by the tetragrammaton, or holy four-letter name, expressed in modern Hebrew by YOD-HAY-WAW-HAY—יהוה. The true pronunciation secondarily, and the hidden or *interior* meaning, primarily of this word, were counted essential points in the higher Mysteries of the ancients. "Ineffable Freemasons" maintain that it is in their power to arrive at a knowledge of this mystery, by study and the recorded traditions of their Order. And they also maintain that a knowledge of this true pronunciation, is but a knowledge of the *letter* without the *spirit*, of the body without the soul; and that it is essential to a true understanding of the profound mystery enveloped in this most holy word, which it is "not lawful for man to utter," to know that its *inner* meaning comprises one of the most important truths of Freemasonry. To what extent the aforementioned positions are well founded we can satisfactorily show to those brethren who have the disposition, zeal, ability, and preparation of heart and mind to devote to the subject.

From a MS. of Henry A. Francken, who planted the "Ineffable and sublime degrees" in Albany, N. Y., in 1767, we make the sub-joined extracts,\* as indices to that most explicit exposition which, it will be correctly inferred, the aforesaid MS. endows us with. We would premise that the eleven ineffable degrees have embodied in

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\* These extracts are unavoidably omitted till our next number.

their lectures the most interesting and edifying portion of the Jewish Caballa.

Several learned commentators on the twenty-third verse of the sixteenth chapter of the Acts of the Apostles, maintain that the "UNKNOWN God" here spoken of was the God of the Jews. As his name—יהוה—was *ineffable*, the Θεὸς ἀγνώστου may be considered as the *anonymous God*, whose name was not known, and must not be pronounced. HIM whom the Athenians ignorantly worshiped, St. Paul declared to them to be the true God, "the Lord of heaven and earth." Lucian swore by this unknown God,\* and says in his *Philopatris*: "we have found out the unknown God at Athens, and worshiped him with our hands stretched up to heaven, and we will give thanks to him, as being thought worthy to be subject to this power."

It is well known to all who have devoted any time to the study of the subject, that of the names of the Supreme Architect of the heavens and the earth, besides the one it was unlawful ever fully to pronounce, there was *one* other name of special sanctity, and *seven* others were esteemed too holy for common use. Some of these last referred to, were pronounced with one of the four holy letters, but not so written.

"In the beginning was the Word, and the Word was with God, and the Word was God."

If freemasons were required to select one letter, possessing the most universal applicability, as the initial of the name of the Deity, that letter would be G. In the course of our researches, we have collected the following, found in the Hebrew, Arabic, Persian, Indian, and Saxon languages:

ג, GAD, meaning literally a troop or band, in allusion to the angelic host, who are the instruments of God's will, in connecting us with the Divinity by the mystical ladder of Jacob. With the Arabians, this word is GUD; with the Persians, GODA. The name given by the East Indians to "the only true God who can bestow salvation beyond this life," was GODOMA.† In Hebrew, we have also the words "GADDIEL," *God of felicity*; "GEDULAH," signifying *greatness*; "GEBURAH," *might or power*; "GAMAL," *a recompense*. GOMEL, *beauty*, is also a name of the Deity found in the Old Testament Scriptures. With the ancient Saxons, in their mystagogy, the letter G was explained as the intitial of GIUL, literally a wheel, or that which revolves, in allusion to the SUN, and increase of days.‡ In the high degrees, there are many other explanations of the letter G, to which it would be irrelevant here to allude.

Moses gives us the names of three artists of the line of Cain, children of Lamech: JABAL, the father of such as dwell in tents; JUBAL, the father of such as handle the harp, stringed and wind

\* See his *Philopatris*, quoted by Dr. ADAM CLARKE in his *Commentaries on the Bible*.

† *Asiatic Researches*.

‡ BEDE

instruments; and TUBAL-CAIN, an instructor of artists working in iron and brass. Sanconiatho,\* like Moses, places his chief artists in the seventh and eighth generation—his VULCAN, and brother-workers in iron, boats and sailing, songs, mixed epodæ and divinations, was called by his worshipers *Dia Michion*, from מַחֵ, MAH-HEE, the great engineer or artist.

In this connection, we must not omit a reference to four names of the SUPREME ARCHITECT, found inscribed on a plate of gold, dug up at Slanbeleg, near Carnarvon. The names were in Greek characters, as follows: ΑΔΩΝΑΙ—ΕΛΩΑΙ—ΙΑΩ—ΕΛΛΙΩΝ, accompanied by another inscription in Astral or magical characters. The plate of gold measured about four inches by one. It is adjudged to be as old as the second century, and is supposed to have been introduced by some disciples of Basilides, well known as a principal leader of the Egyptian gnostics, who blended Christianity with the Egyptian and Oriental philosophy.† This talisman was discovered near a station of the Romans, called Segentium. It must have been introduced by some Roman gnostic, if it be not the workmanship of some, then so-called, heathen Druid. The masonic reader will here call to mind the familiar amulet described by Hutchinson in his “Spirit of Masonry.”

Theology, according to its etymology from the Greek, whence it is derived, teaches what God is, what he is in relation to man, and man to him. A man's *faith* is his theology. The particular glory of the Old Testament Scriptures has, we think, been justly represented as consisting in its theology more than in its religion; while the “Godspell” which proclaimed “peace on earth to men of good will”—“*pax hominibus bonæ voluntatis*,”‡—and “brought life and immortality to light,” is glorious for its religion, prescribing our duty toward God, our neighbors, and ourselves. The word religion is simply a derivative from the Latin word signifying a binding, or obligation to perform a duty. A man's theology governs his faith; his religion, his practice. The Divine Founder of Christianity, in his answer to the question propounded to him by a Jewish scribe, “Which is the first commandment of all?”§ exhibits the true theology of the Christian, the *unity* of the Lord our God, and the perfect *love* due to Him in the first place, and next, the love due to our neighbor. He teaches the obligation of mutual love by his own life, by the parable of the good Samaritan, and the affecting account he gives of our own future acceptance, or rejection, at the judgment of the great day; testing us by our acts of charity and love *alone*.|| By faith we apprehend, by hope we anticipate, but it is only by love that we enjoy. Faith and hope are selfish, as they regard only ourselves; while love takes in God and our fellow-men. A life of love

\* See his *Phœnician History*.

† WILLIAMS' *Eccl. Antiquities of the Cymry*.

‡ A sentiment inculcated in the Rose Cross degree. § Mark xii. 29-31. || Mat. xxv. 31, *et seq.*

is a life of obedience to God and of good-will and usefulness to men. If Masonry teaches aught less than this, she does not perform her true mission.

Christ tells us that, if we are his friends, we will do whatsoever he commands us. Now what does he command us, but that we love one another? The old commandment was, that we should love our neighbor. Not as though I wrote a new commandment unto you, saith an apostle, but that which we had from the beginning, that we love one another. One of the charges of heresy brought against the Gnostics, was the rejection, from their theological system, of the commandment of love and sanctification, which they denounced as a *new* commandment.

To St. Paul's laudation of the three Christian virtues—faith, hope, and charity or love—the reading is false which represents faith as superior to the other two. Freemasons adopt St. Paul's sentiment as most divinely true. "Now abideth these three, faith, hope, and charity; but the greatest of these is charity." The art of becoming perfect without the help of hope and fear, given in the old MS. quoted at the head of this article, is one of the passages which Locke passed by without annotation. Have we not a clue to its true meaning furnished by St. Paul in his beautiful exposition of the nature of that charity which "never faileth," and in that other Scriptural truth, that "perfect love casteth out fear?"

A religion which has not *humanity* for its basis is not a true religion.

"To mercy, pity, peace, and love,  
All pray in their distress;  
And to these virtues of delight,  
Return their thankfulness.

"For mercy, pity, peace, and love,  
Is God our Father dear;  
And mercy, pity, peace, and love,  
Is *man* his child and care.

"For mercy has a human heart,  
Pity a human face,  
And love, the human form divine,  
And peace the human dress.

"Then every man, of every clime,  
That prays in his distress,  
Prays to the Human Form Divine—  
Love, Mercy, Pity, Peace.

"And all must love the Human Form,  
In Heathen, Turk, or Jew:  
Where Mercy, Love, and Pity dwell,  
There God is dwelling too."\*

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\* WILLIAM BLAKE.

"The children of light" cannot in truth be such, unless they are the children of *love*. For *love is light, and light is love!* This sublime truth is in consonance with an original tradition respecting the creation of the universe. Thus, the Greek poet we have before quoted introduces *light* under the title of *love*, as driving away the circumfused chaos; and, according to the Phœnician doctrine of Moschus, after the chaos, the plastic spirit of the universe brought the atoms together by LOVE. That "light" and "love" are synonyms, is no new idea, but obtained with the so-called heathen sages, the Jewish rabbi and learned cabalists, and is a cardinal maxim in Christianity; for Christianity is no new religion—only the Jewish religion reformed. Its Divine Founder, by whom came "grace and truth," declared that he came not to destroy the law, but to fulfill it; and love is the fulfilling of the law.

"Hail, holy light!—before the sun,  
Before the heav'ns, thou wert—"

Hail, glorious sun of righteousness! Under the shadow of thy wings is safety! That shadow is light\*—that light is love! Celestial sun! irradiate us inwardly with thy beams—divine emanations of light and heat—wisdom and love—truth and good—faith and works—true doctrine and right practice—*theology* and *religion!*

The powerful support of a father, and the tender love of a mother, does the Giver of every good and perfect gift extend toward man. In his own image created HE him—male and female created HE them. The *understanding* of man is the candle of the Lord,† lit at the inexhaustible fountain of eternal light; Truth is of the UNDERSTANDING; good is of THE WILL—the head and the heart—the mind and the affections. By a spiritual marriage, the twain become one flesh—one full and complete man—an *image* and likeness of God.‡ Without love we would not resemble him, or be qualified to enjoy heaven; for God is love, and love is heaven. How replete with meaning is the Hermesian hieroglyphic§ for "*the WILL of man*," ¶! How easy to decipher—how delightful to contemplate!

"Good and Truth in God alone  
Shine with undivided ray;  
Creatures that surround his throne,  
*These* through different forms display:  
Still, the more these forms unite,  
Life has more of pure delight:  
Harmony to life is given,  
Earth resumes the form of heaven."

\* "Lux umbra Dei."—PLATO. † SOLOMON, PROV. XX. 27.—Mens hominis lucerna Domini.—Φῶς Κυρίε πνοή ἀνθρώπων.—SEPTUAGINT. ‡ SWEDENBORG.

§ Refer to the Arabic work, entitled "*Sun of Suns and Moon of Moons*," alluded to in No. I. of HORÆ ESOTERICÆ.

## THE EDITOR'S TRESTLE-BOARD.

THE RELIGION OF FREEMASONRY.—There seems, of late years, to have been a very needless expenditure of ingenuity and talent, by a large number of masonic orators and essayists, in the endeavor to prove that Masonry is not religion. This has, undoubtedly, arisen from a well-intended but erroneous view that has been taken of the connection between religion and Masonry, and from a fear that if the complete disseverance of the two institutions was not made manifest, the opponents of Masonry would be enabled successfully to establish a theory which they have been fond of advancing, that the masons were disposed to substitute the teachings of their Order for the truths of Christianity. Now, we have never for a moment believed that any such an unwarrantable presumption, as that Masonry is intended to be a substitute for Christianity, could ever obtain admission into any well-regulated mind, and we, therefore, are not disposed to yield on the subject of the religious character of Masonry quite so much as has been yielded by our more timid brethren. On the contrary, we contend, without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise or the good. But that we may understand ourselves, and be truly understood, it will be well that we should first agree upon the true definition of religion. There is nothing more illogical than to reason upon undefined terms.

One of the most eminent orthoepists of our age has given four distinct definitions of religion.

1. Religion, in a comprehensive sense, includes, he says, a belief in the being and perfections of God; in the revelation of his will to man; in man's obligation to obey his commands; in a state of reward and punishment, and in man's accountability to God; and also true godliness or piety of life with the practice of all moral duties.

2. His second definition is, that religion, as distinct from theology, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow-men, in obedience to Divine command, or from love to God and his law.

3. Again, he says that religion, as distinct from virtue or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to his will.

4. And lastly, he defines religion to be any system of faith or worship; and in this sense he says religion comprehends the belief and worship of Pagans and Mohammedans as well as of Christians, any religion consisting in the belief of a superior power, or powers, governing the world, and in the worship of such power or powers. And it is in this sense that we speak of the Turkish religion, or the Jewish religion, as well as of the Christian.

Now, it appears very plain to us, that in either of the first three senses in which we may take the word religion, (and they do not very materially differ from each other,) Masonry may rightfully claim to be called a religious institution. Closely and accurately examined, it will be found to answer to any one of the

requirements of either of these three definitions. So much does it "include a belief in the being and perfections of God," that the public profession of such a faith is essentially necessary to gain admission into the Order. No disbeliever in the existence of a God can be made a mason. The "revelation of his will to man" is technically called the "spiritual, moral, and masonic trestle-board" of every mason, according to the rules and designs of which he is to erect the spiritual edifice of his eternal life. A "state of reward and punishment" is necessarily included in the very idea of an obligation, which, without the belief in such a state, could be of no binding force or efficacy. And "true godliness or piety of life" is inculcated as the invariable duty of every mason, from the inception of the first to the end of the very last degree that he takes. So, again, in reference to the second and third definitions, all this practical piety and performance of the duties we owe to God and our fellow-men arise from and are founded on a principle of obedience to the Divine will. Whence else, or from what other will, could they have arisen? It is the voice of the G. A. O. T. U., symbolized to us in every ceremony of our ritual and from every portion of the furniture of our lodge, that speaks to the true mason, commanding him to fear God and to love the brethren. It is idle to say that the mason does good simply in obedience to the statutes of the Order. These very statutes owe their sanction to the masonic idea of the nature and perfections of God, which idea has come down to us from the earliest history of the institution, and the promulgation of which idea was the very object and design of its origin.

But it must be confessed that the fourth definition does not appear to be strictly applicable to Masonry. It has no pretension to assume a place among the religions of the world, as a sectarian "system of faith and worship," in the sense in which we distinguish Christianity from Judaism, or Judaism from Moham-medanism. In this meaning of the word we do not and cannot speak of the masonic religion, nor say of a man that he is not a Christian, but a mason. Here it is that the opponents of Freemasonry have assumed mistaken ground, in confounding the idea of a religious institution with that of the Christian religion as a peculiar form of worship, and in supposing, because Masonry teaches religious truth, that it is offered as a substitute for Christian truth and Christian obligation. Its warmest and most enlightened friends have never advanced nor supported such a claim. Freemasonry is not Christianity, nor a substitute for it. It is not intended to supersede it, nor any other form of worship or system of faith. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth—not enough to do away with the necessity of the Christian scheme of salvation—but more than enough to show, to demonstration, that it is, in every philosophical sense of the word, a religious institution, and one, too, in which the true Christian mason will find, if he earnestly seek for them, abundant types and shadows of his own exalted and divinely-inspired faith.

The tendency of all pure Masonry is toward religion. If it make any progress, its progress is to that holy end. Look at its ancient landmarks—its sublime ceremonies—its profound symbols and allegories—all inculcating religious doctrine, commanding religious observance, and teaching religious truth; and who can deny that it is eminently a religious institution?

But, besides, Masonry is, in all its forms, thoroughly tinged with a true devotional spirit. We open and close our lodges with prayer; we invoke the blessing

of the Most High upon all our labors; we demand of our neophytes a profession of trusting belief in the existence and the superintending care of God; and we teach them to bow with humility and reverence at his awful name, while his holy law is widely opened upon our altars. Freemasonry is thus identified with religion; and although a man may be eminently religious without being a mason, it is impossible that a mason can be "true and trusty" to his Order unless he is a respector of religion and an observer of religious principle.

But their the religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation—handed down to us from some ancient and patriarchal priesthood, in which all men may agree, and in which no men can differ. It inculcates the practice of virtue, but it supplies no scheme of redemption for sin. It points its disciples to the path of righteousness, but it does not claim to be "the way, and the truth, and the life." In so far, therefore, it cannot become a substitute for Christianity, but its tendency is thitherward; and as the handmaid of religion it may, and often does, act as the porch that introduces its votaries into the temple of Divine truth.

Masonry, then, is indeed a religious institution, and on this ground mainly, if not alone, should the religious mason defend it.

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A PUERILE CEREMONY.—In many of the lodges of this country—though the number, we believe, is happily decreasing—a most silly and unmasonic ceremony has been interpolated in conferring the third degree, which is in direct opposition to the whole traditional history on which the degree is founded, and which is well calculated, at the very commencement of the ceremonies, to divest them of all that sublime solemnity and awe which it is the peculiar design of the degree to produce. We allude—and the allusion will be sufficiently explicit to such of our readers as have, unhappily, been present at the performance of this contemptible scene—to an absurd ceremony which is practiced in some lodges, in connection with the Junior Warden's chair, and in which the candidate being made to occupy an important station in the south, a question is propounded to him with the expectation that he will commit an error in the technical reply. It is not expedient that we should be more explicit.

Now, the source of this puerile ceremony—alike insulting to the candidate and the institution—is to be found in the erroneous belief that Hiram Abif was the Junior Warden at the Temple. It is true, if he were, that the introduction of this childish and offensive ceremony would be wholly inconsistent with our traditions, which represent him, at that precise time, not as taking his seat in the south, but as repairing to the Holy of Holies. Nevertheless, we must attribute its introduction to some undefined and floating idea of a connection between that illustrious personage and the office of Junior Grand Warden. So prevalent has this idea become among masons, that, in all probability, there are thousands of the fraternity who, without the slightest reflection on the subject, would deem it a rank heresy to suppose that, at the building of the Temple, King Solomon was not the Master, the King of Tyre, Senior Warden, and Hiram Abif, the Junior. It is time

that so crude and unsubstantial a theory, at war, as it is, with tradition, reason, and common sense, should be swept away before the light of calm and truthful investigation.

The fact is, then, that Hiram Abif was not the Junior Grand Warden at the building of the Temple, and never filled any position which could, by any means, be assimilated in its powers and functions to that office, as it is known in the masonic institution. There is no written or printed authority in Masonry which gives him that title. Anderson and Calcott call him "Deputy Grand Master;" and the former, on one occasion, styles him "Senior Grand Warden" while in the presence of King Solomon. In the American ritual he is placed in his proper position as a "Grand Master." Webb, the author of the first "Masonic Monitor" ever published in this country, and of which all subsequent Monitors are little more than copies, says, when speaking of the Temple, that "there were employed in its building *three Grand Masters*, of whom Hiram Abif was of course one.

Indeed, he is ever represented as superintending the craft during the hours of labor, as their chief builder, or, as he is sometimes called, their "Operative Grand Master." At the hours of refreshment he was not with them, as a Junior Grand Warden would be supposed to be, but apart, engaged in preparing designs upon his trestle-board for the labor of the next day.

The ritual of the Select Master's degree shows that when these three Grand Masters, as Webb calls them, were holding a lodge or secret convocation, they did not sit, as some have supposed, in the east, west, and south, as representing the Master and Wardens of a lodge, but together in the east, as co-equal Grand Masters, taking counsel together.

Finally, when the craft were engaged at labor, he was with them, superintending and directing them as their Grand Master and Chief Builder—the latter being the title by which an important tradition informs us that he was, on one occasion, referred to by King Solomon.

It is an error, then, to suppose, whether we depend on tradition or written authority, that Hiram Abif was the Junior Grand Warden at the Temple.

Now, a knowledge of this fact is important; because the moment that it is perfectly understood that he was a Grand Master, entitled to a seat in the east, and not a Junior Grand Warden, all necessity or excuse for his connection with the south at once ceases; the absurd ceremony, to which we have alluded in this article, must then be abolished; and the solemn and impressive ritual of the most sublime degree in Masonry would be no longer interrupted and (we must say) desecrated by the interpolation of a ludicrous and unhistorical scene, whose manifest absurdity shocks the common sense of every intelligent spectator.

Masters of lodges who have been in the habit of using this ceremony in conferring the third degree, would do well to reflect on what we have said in this article. Reflection will at once show them that there is not a single good reason for retaining it, and many excellent ones for rejecting it; and then there can be but little doubt, if they are right-minded men, of what course they will next pursue.

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FRENCH'S ADDRESS.—We have received a copy from the author of "An Address delivered before the Grand Lodge of the District of Columbia, at the Tomb of Washington, on Wednesday, June 24th. By B. B. French. M. W. P. Grand

Master." This is another of those contributions to the literature of the masonic institution for which we have so often been indebted to Bro. French. No man in the Order makes a better masonic address than he, and very few make as good. These little *brochures* from his ever-ready pen always contain some valuable suggestion, or some important item of information, which his industry has collected. In the present instance he has been enabled to decide a long-contested point of historical doubt with great satisfaction. The origin of the claim of Washington to be called, as he has been repeatedly, "Grand Master of the United States," is thus happily explained by Bro. French :

"At that time (six years ago) I read an extract of a letter from our venerable friend—I wish I could add brother—George Washington Park Custis, in which he said, that 'Washington officiated as *Grand Master of Masons of the United States* in laying the corner-stone of the Capitol in 1793.' I also read an extract from the eloquent address of the Hon. Elisha C. Dick, before Alexandria Lodge, upon the death of Washington, in which he said, 'Our great and good Grand Master is no more.'

"I then remarked, that I had seen an authentic statement that some Grand Lodge, during the Presidency of Washington, had elected him to the office of 'Grand Master,' but that I had not time then to make a search for that statement.

"I now have the satisfaction of giving you that account, taken from the authentic history of the Grand Lodge of Pennsylvania, as contained in the *Ahiman Rezon*, compiled under the authority of that exalted body, and for its use, in 1825.

"In January, 1780, a Grand Lodge of Emergency was convened, to consider the propriety of appointing a General Grand Master of the United States, and Gen. George Washington was unanimously chosen by the Grand Lodge of Pennsylvania for that office.'

"This election was, doubtless, publicly announced at that time; and thus Washington was known to many as 'Grand Master of Masons of the United States.' It is proper to remark here, that when this act was performed by the Grand Lodge of Pennsylvania, as the context shows, they supposed that other Grand Lodges would unite in the measure, but as they did not, the subject was no further moved.

"This election took place, as the date shows, before Washington became President." pp. 6, 7.

The masonic world will be indebted to Bro. French for setting this long-mooted point at rest; and it is only surprising that a fact, which must have been in print as early as 1825 at least, should not sooner have been made known to the craft. We do not remember ever having seen the statement before. If ever published, it has escaped our recollection.

Since writing this article, we have discovered that the same explanation was made, and the same extracts from the Records of the Grand Lodge of Pennsylvania were given, by Bro. Benjamin Parke, in an address delivered by him on the centennial anniversary of Washington's initiation, and published in the "Temple," vol. ii., No. 7, December, 1852. But this does not lessen the merit of Bro. French's industrious research.

## EDITOR'S DRAWER.

LIGHT.—We do not know whether Mr. M. F. Bigney, the author of the annexed *Ode to Light*, which was read before the Southern Literary Society of New Orleans, be a mason, but his verses breathe so much of the true masonic symbolism, that we gladly transfer them from our Drawer to the pages of our Quarterly.

Light, beautiful light!

Light, the reflection of Deity's smile,  
That wakeneth worlds from the chaos of night,  
And brighteneth ocean and isle!  
Fleet as a thought o'er the waters careering,  
Iris-hued pearls in thy pathway appearing,  
Gemming the foam, while the depths thou art cheering,  
Light, beautiful light!

Light, cherishing light!

Light as it lingers o'er forest and field,  
That tinteth the flowers to gladden the sight,  
And brightens their emerald shield!  
Thou, to the gardens, in glory descending,  
Mystical beauties for ever art blending,  
While to the fruit-trees rich treasures thou'rt leading,  
Light, cherishing light!

Light, gladdening light!

Light that converteth to diamonds the dew,  
That wakens the morn with a hymn of delight,  
As if 'twere created anew!  
When over nature thy mantle thou'rt flinging,  
Groves become vocal, and birds with their singing  
Gush forth in thy praise, like a fountain upspringing,  
Light, gladdening light!

Light, truth-telling light!

Light as it comes from the radiant spheres,  
That shadows dispel with its silvery might,  
And dangers, and phantoms, and fears.  
Bright through the lattice thy matin rays streaming,  
Startles the maid from her passionate dreaming,  
Showing the true, from that only in seeming,  
Light, truth-telling light!

Light, heavenly light!

Light, as in brightness it beams on the mind,  
That seems with a pencil of glory to write  
High lyrics of hope for mankind.  
Mortals, the mystical tablet divining,  
Still for the fair and the holy are pining,  
While thy best thoughts thou art upward inclining,  
Light, heavenly light!

▲A-I

**THE WORK.**—We have not found any thing in our Drawer of more importance, or interest, than the remarks which follow on the subject of the work of Masonry. They were delivered, some years ago, in an address, by Dr. A. Bournonville, who was then the Grand Master of Pennsylvania. But they contain so much truth and so much good advice, that they deserve an annual reprinting:

“Another subject is well deserving the serious consideration of masons: the necessity that every member of a lodge be active and familiar with the work of our craft. The mason who neglects to make himself master of the work, remains a drone among his brethren, and is never enabled fully to appreciate the beauties of masonic science, nor to understand its symbolic language. Believe me, my brethren, that to the intelligent man it is but necessary to understand the work in order to delight in it, for its beauties, full of deep meaning, cannot but be attractive. Let me, therefore, enjoin on all and every one of you an industrious study of our work; let every one among you endeavor to be most perfect in its execution. Nor is it to be forgotten that *strict accuracy* is an important feature in our work and language, and that, without it, its uniformity every where, which enables us at all times to understand the masonic language, would be destroyed; or, to use the eloquent words of one of my predecessors:

“ ‘The habits of order in this institution are as distinguishable in words as in things: indeed, my brethren, with us, in many particulars, words *are* things; and in all our proceedings it is of great importance that the words used should be exact; synonyms are inadmissible, and though the sense may be inferred from the order of words, or the selection of phrases, yet if these are not conformable to the standard of the institution, they are inadmissible. In all our records of proceedings, and all that concerns ourselves alone, the prescribed language of the craft must be used and no variation tolerated. Every term peculiar to our order, or every collocation of words that is distinctly masonic, has with us a use: is peculiarly expressive: it marks some meaning in our proceedings, or in our symbols; and should be precious to us for its distinctive quality.’

“Masonry selected her terms and formed her vocabulary with a distinct reference to the exact value of words; and, as none ‘of her internal relations are altered, none of her ritual changed, none of her essentials new-modeled, she retains her language in its primitive simplicity and appropriateness of expression, and asks of her children that, in their *home* intercourse, they shall speak their mother-tongue; that at the family altar, the family language shall be employed.’

“But not only masonic language, with all its significant and comprehensive words and phrases, should be carefully guarded against innovations of any kind, but *nought* should be changed in the ancient and revered work of the craft—in its usages, customs, or landmarks.

“The importance of this proposition cannot too often, nor too earnestly, be pressed upon the attention of the brethren. Living, as we do, in an age of reform and utilitarianism, nothing—no matter how sacred, honored, or endeared—is secure against the meddling hand and spoiling arm of change; for it cannot be denied that *change* is often mistaken for *reform*, and any thing that is *new* or novel considered an improvement. No good mason will contend that Masonry, as to its intrinsic merits, ever did require, or does now require any reform. Based, as it is, on the immutable laws of morality and virtue, it ever was, as it ever will be, the promoter of good and the destroyer of evil. Its work has stood the test

of centuries, and has challenged the admiration of the wisest heads as it has won the affections of the best hearts. Not a tittle of its great structure can be touched, changed, or altered, without marring its beauty and harmony; and who dares to touch the first stones? Its landmarks have become sacred, as they are the guides of the fraternity throughout the world. Its usages and customs are revered, for their antiquity has given them additional interest, and they are the means of identifying us more fully with all the great and good 'that have traveled the same path before us.' Believe me, therefore, my dear brethren, that no matter what changes or alterations may, from time to time, be made in other institutions, bodies, or associations, Masonry needs no reforms, acknowledges and admits of no changes. It is a *unit*. As such we have 'received it;' and so must we part with it to those that are to come after us; and so must and will it remain till time shall be no more, and all shall be gathered home in the great temple on high."

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NICOLAI ON THE ORIGIN OF FREEMASONRY.—Christopher Frederic Nicolai, the author of the very interesting article "on the Origin of the Society of Freemasons," published in our present number, was a bookseller of Berlin, and one of the most distinguished of the German savans of that Augustan age of German literature in which he lived. He was born at Berlin on the 18th of March, 1733, and died in the same city on the 8th of January 1811. He was the editor of, and an industrious contributor to, two German periodicals of high literary character, a learned writer on various subjects of science and philosophy, and the intimate friend of Lessing, whose works he edited, and of the illustrious Mendelssohn. The work from which our article has been translated was published in 1782-83, with the following title: "Versuch uber die Besschuldigungen wider den Tempelherrn Orden," &c., that is, "An Essay on the Accusations brought against the order of Knights Templar, with a supplement on the Origin of Freemasonry." It was translated into French by M. H. Reufer, but, unfortunately, we have been unable to obtain either a copy of the original work, or of Reufer's translation. The article which we present to our readers is translated from a translation into French, by M. Beyerle, and is contained in Thory's "Acta Latomorum." Of its correctness, however, we have no doubt, nor that it gives, substantially, the views of a disinterested philosopher, on the origin of our Order. With these views we do not agree in many essential points, but the article is deeply interesting, as it presents a fair specimen of the mode in which masonic history, like every other history, should be written—with independence of opinion, originality of thought, and an entire avoidance of the beaten paths of hearsay evidence and unsupported tradition. Masonic history has every where, in this country, at least, been little more than a pouring from one vial into another. Let us begin to inaugurate a new era, and if, as in the case of Nicolai, our deductions are not always correct, nor our reasoning tenable, we shall at least have written something that is worth reading, and truth will at last be elicited.

Of Lessing, his deceased friend, to whom he so frequently refers, and with whose opinions on the origin of Masonry from the Knights Templar, he did not agree, no more need be said, than to quote the words of the great Mendelssohn, who wrote concerning him shortly after his death, "that he was advanced more than a century beyond the age in which he lived."

**DEMITTED MASONS.**—Six years since a Committee of the Grand Lodge of Missouri said: "It is a lamentable truth that, in very many instances, masons, in easy or affluent circumstances, demit from their lodge; refuse or fail to contribute to the charity fund, and seem to lose sight of all their moral obligations to the fraternity." For all sorts of demitted masons we have a sort of aversion, for we love no man who shirks his duty; but for a poor man, who makes the expense of quarterage his excuse, we may feel some show of pity; for the rich man, who, out of his abundance, begrudges his mite toward the support of the Order, we have an absolute horror. With such a man what shall we do? The old Romans were wont to tie a straw on the horns of a mad bull, as a notice to people who liked whole skins and unbroken bones to keep out of his way; and they had a proverb, "*fœnum habet in cornu*"—*he has straw on his horns*—which they applied to bad people, as a suggestion to avoid or beware of them. Those rich, demitted masons, should be branded in the same way: we should put straw on their horns—figuratively of course—and all good and true brethren should keep away from them until they repented and reformed, and came back into the fold.

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**THE LODGE.**—Our Drawer supplies us with the following poem, written in 1771, just eighty-seven years ago. It is rather a description of what a lodge should be than what it always is; and yet the lodge that is not precisely, in every point, what is here described, is recreant to its trust.

When to the lodge we go, that happy place,  
 There faithful friendship smiles in every face—  
 What, though our joys are hid from public view,  
 They on reflection please, and must be true.  
 The lodge, the social virtues fondly love;  
 There wisdom's rule we trace, and so improve;  
 There we, in moral architecture skilled,  
 Dungeons for vice, for virtue temples build;  
 While scepter'd Reason from her steady throne,  
 Well-pleased, surveys us all, and makes us one.

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**JOHNSON'S ADDRESS.**—We have lately completed the perusal of a "Masonic Address, delivered at Lowndesville, Abbeville District, South Carolina, on the 24th of June, 1857. By Rev. B. Johnson;" and a most delightful essay it is, of a young but industrious craftsman. We are told, and we can readily believe it, that this address, delivered in a peculiarly anti-masonic region, and in the presence of very many deeply-prejudiced opponents of our institution, produced a most happy effect in dispersing those prejudices and restoring a more kindly state of feeling. The address was delivered in a spacious grove of beautiful oaks, such as can only be found in southern regions; and the way in which the orator has availed himself of this circumstance to illustrate the nature of masonic symbolism, shows that he is deeply imbued with the true spirit of that noble science. We give the passage at length, for the gratification of our readers, and only wish that we had room for further extracts from this admirable production:

"But Masonry has a mission yet more august and holy!—even the conservation

and symbolic exposition of moral and spiritual truth. Morality she has reduced to a science, symbolizing and illustrating it fully, sublimely; giving thus an emphatic corroboration to the precepts of religion. The supposition (too common) that, beyond the dramatic interest of her beautiful ceremonials, Masonry has no purpose or signification, is based upon a most deplorable misconception of the institution. We profoundly pity the mason whose mind and heart are so sadly veiled and darkened to the perception of its spiritual beauty. But is this misconception confined to masons only? We are seated to-day in God's great temple of creation, over-canopied by his infinite benevolence, surrounded on every hand by mystic symbols and eloquent types of spiritual truth. Yet, who reads and understands aright this sublime economy of nature? Who beholds in yon clouded canopy the screen of an eternal world, curtaining from mortal view the secret splendors of the Grand Lodge of Heaven? Who beholds in yon meridian sun that unlashd eye of God upon which the universe is mirrored? And these monarchs of the forest, which lock their arms of strength above us, and with more than Gothic stateliness or Corinthian beauty arch over this tent of peace; who, in these, recognizes the verdant emblems of that divine mercy which spreads its perpetual shade of blessing and protection over our exposed and fallen race? Nature is one vast system of symbolism; the universe one grand symbolical lodge, over which God presides. But, alas! the fiat 'Let there be light,' has failed to remove the blindness of the human soul! Men live and walk amid images of truth significant—solemn—yea, awful in sublimity. Yet seeing, they see not; hearing, they hear not, neither do they understand with their hearts. Brethren! the precious ore of truth lies not upon the surface, to be gathered by the hand of sloth; in masses of inexhaustible richness it is embedded beneath, and we must *dig* for it."

After this last sentence, we need not say to the skillful craftsman, that Bro. Johnson is a Royal Arch mason, and a most zealous and studious one too.

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EMBLEMATIC COLORS.—In our Drawer we find the following scrap, cut from the "Literary Casket," on the symbolism of colors:

"In very early art we find colors used in a symbolical or mystic sense; and until the ancient principles and traditions were wholly worn out of memory, or set aside by the later painters, certain colors were appropriate to certain subjects and personages, and could not arbitrarily be applied or misapplied. In the old specimens of stained glass we find these significations scrupulously attended to. Thus:

"*White*, represented by the diamond or silver, was the emblem of light, religious purity, innocence, virginity, faith, joy, and life. Our Savior wears white after his resurrection. In the judge, it indicates integrity; in the sick man, humility; in the woman, chastity. It was the color consecrated to the Virgin, who, however, never wears white, except in pictures of the Assumption.

"*Red*, the ruby, signified fire, divine love, the Holy Spirit, heat, or the creative power, and royalty. White and red roses express love and innocence, or love and wisdom, as in the garland with which the ancients crowned St. Cecilia. In a bad sense, red signified blood, war, hatred, and punishment. Red and black combined were the colors of purgatory.

"*Blue*, or the sapphire, expressed heaven, the firmament, truth, constancy,

fidelity. Christ and the Virgin wear the red tunic and the blue mantle, as signifying heavenly love and heavenly truth. The same colors were given to St. John the Evangelist, with this difference, that he wore the blue tunic and the red mantle. In later pictures, the colors are sometimes red and green.

"*Yellow*, or gold, was the symbol of the sun, of the goodness of God, of initiation or marriage, faith or fruitfulness. In pictures of the apostles, St. Peter wears a yellow mantle over a blue tunic. In a bad sense, yellow signifies inconstancy, jealousy, deceit; in this sense it is given to the traitor Judas, who is generally habited in dirty yellow.

"*Green*, the emerald, is the color of spring, of hope, particularly hope of immortality and of victory, as the color of the palm and laurel.

"*Violet*, the amethyst, signified love and truth, or passion and suffering. Hence it is the color often worn by the martyrs. In some instances our Savior, after his resurrection, is habited in a violet, instead of a blue mantle. The Virgin Magdalene, who, as a patron saint, wears the red robe, as a penitent wears violet and blue, the colors of sorrow and constancy. In the devotional representation of her by Timoteo della Vita, she wears red and green, the colors of love and hope.

"*Black* expressed the earth, darkness, mourning, wickedness, negation, death, and was appropriate to the Prince of Darkness. In some old illuminated manuscripts, Jesus, in the temptation, wears a black robe. White and black together signify purity of life, and mourning or humiliation; hence it was adopted by the Dominicans and the Carmelites."

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THE MISSION OF MASONRY.—Bro. Hillyer, Grand Master of Mississippi, is a deep thinker and a strong writer. Here is what he says of the true mission of Masonry, with which more pious men are antagonizing, because they think its disciples would make it a substitute for religion, and thus do away with any necessity for the church. To such men we commend this passage from Bro. Hillyer's annual address:

"Masonry is not religion, though often, if not always, its handmaiden. It is no substitute for religion. Its birth-place was on the earth; there is the scene of its labors and its triumphs. Its concern is for man; the moral and spiritual man, I mean, as well as the bodily man; but for man in this world. However typical may be its organization, its rites, or its ceremonies, of dispensations, of sacrificial acts, or of religious systems, still it has nothing but to be true to its immemorial teachings. Its aim and its intention, apart from the scientific knowledge that it imparts, is to make the travel along life's road a more pleasant, a more instructive, a more beneficial journey. The square, the level, and the plumb are to be the mason's guides, fitting him for more useful employment in the great lodge of life. He learns there the great lessons of morality and rectitude; of knowledge and virtue; of integrity to trusts committed to him; the lessons of the certainty of death, of the resurrection from the dead, of a calm reliance upon God, and that there is a vast celestial lodge above, whose pavement is of stars, whose pillars are His throne, and whose jewels are resplendent with the brightness of His glory. Masonry does not, nor will it alone, make us partakers of the joys of that lodge; but most assuredly no mason ever lived but was placed, through its influence, in a position more likely to receive the great pass-words of religious hope and religious confidence."

## TIDINGS FROM THE CRAFT.

DR. OLIVER.

We have the highest gratification in announcing to our readers that the venerable Dr. OLIVER, the author of the "Historical Landmarks," has permitted his name to be placed upon our list of co-laborers, and has kindly promised us an article from his able and prolific pen. We will be pardoned in quoting a few passages from a letter addressed us by this patriarch of Masonry:

"VILLA ROAD, NOTTINGHAM, Oct. 6, 1857.

"My Dear Dr. Mackey:

"I am rejoiced to hear that you have started a commanding periodical, which, under your able management, cannot fail to be an authentic source of information and a blessing to the craft. . . . I have looked over the preliminary number you have been so kind as to send me, and I find it to be a work of great promise, and likely to attain a world-wide celebrity. Should it fail, which is very unlikely—from the admitted intellectual superiority of our brethren in the United States over the craft in every other part of the globe, not excepting Great Britain—it will not, certainly, be owing to any lack of talent, zeal, and industry in the erudite editor. I shall have much pleasure in allowing my name to be enrolled under your banner as a contributor.

\* \* \* \* \*

"Believe me to be,

"My dear Dr. MACKEY,

"Very fraternally yours,

"GEO. OLIVER."

A GALLANT SOLDIER AND BROTHER IN EXILE.—Recently we had the pleasure of meeting with CHARLES PIM, or BEM, a brother of the celebrated General BEM, the gallant Polish soldier, whose name is familiar as household words to those who have read of, and are acquainted with, the struggles of the patriots of Europe. He is a tall, athletic man, with massive forehead, and, notwithstanding his hard experience of upward of sixty years, still looks fresh and hale as a man of forty years. He figured extensively in the Hungarian struggle for liberty, and was wounded and maimed in various conflicts. He has been a participator in twenty-seven bloody battles. He now bears upon his person unmistakable marks of his fidelity to the cause of liberty, and of his resolute determination to secure it at a sacrifice, even of life. Owing to the wounds he now carries, he is unfitted for any labor of a physical character.

He was among that number of faithful soldiers, who, true to the instinct of manhood, and brave in patriotism, were taken prisoners of war, and by

Russian power banished to Siberia; but there visions of liberty haunted him, and although escape seemed impossible, yet he was happy in the assurance that the future must reveal a better state of affairs. Once he was set in the midst of a company to be shot down, but the brotherhood of St. John, and his identity with the order of masons having been recognized while the preliminary arrangements were being made for his immolation, several officers, who recognized the assurance that he was a true son of the Order, not only refused to proceed, but effectually countermanded the course of events. At length, having got into the good graces of the governor of his place of captivity, it was arranged that by some stratagem he should escape. In due time, PIM or BEM was dressed in the garments of the governor's lady, and, seated in the state carriage beside the governor, conveyed in this disguise to a port of safety, from whence he fled to the city of refuge, London. His wife and children are still at Moscow under the ban of the government.

He is well acquainted with President Buchanan, having seen him in London, Paris, and Havre. He speaks eight languages, and is an Ancient York Mason. His father fought under Lafayette and Pulaski, and died within about six miles of New Haven, Conn. His daughter is the wife of the French consul at San Francisco. He is now in Washington, where he is doubtless receiving a deserving hospitality from his old friend, the President.

MASONIC HALL, AT SAVANNAH, GA.—Our collaborator, Mr. W. S. ROCKWELL, as Grand Master of Georgia, laid, on the 7th of October, the foundation-stone of a Masonic Hall in Savannah, for the use of Solomon's Lodge, No. 1, in that city. The ceremonies were, of course, very impressive, and were attended by a large concourse of the craft, and witnessed by a great number of the profane.

WITHERS' ADDRESS.—We are indebted to Bro. MCDANIEL for a copy of an able and practical address, delivered at Lynchburg, Va., on the anniversary of St. John the Baptist, by Bro. R. E. WITHERS.

MASONS OF INDIA.—The masons of Calcutta held a meeting in May, at which they resolved to offer their services to the government, in the present juncture of affairs, to be used in such a way as the Governor-General might direct. They were thanked by government for their offer, and a suggestion made that they might hereafter be usefully employed as a special police.

**NEBRASKA.**—A Grand Lodge was organized in the territory of Nebraska on the 15th of September, and the following Grand officers elected: R. C. JORDON, *G. M.*; L. L. BOWER, *D. G. M.*; D. LINDLEY, *S. G. W.*; L. B. KINNEY, *J. G. W.*; W. ANDERSON, *G. T.*; GEO. ARMSTRONG, *G. S.* The first annual communication will be held, at Nebraska City, on the first Wednesday in June, 1858.

**GRAND CHAPTER OF ILLINOIS.**—This Grand Chapter held its Annual Convocation in October. Officers elected: JAMES H. HIBBARD, *G. H. P.*; N. D. ELWOOD, *D. G. H. P.*; W. MITCHELL, *G. K.*; A. W. BLAKESLEY, *G. S.*; WM. MCMURTRY, *G. T.*; H. G. REYNOLDS, *G. S.*; LEVI LUSK, *G. Chap.*; S. STEPHENS, *G. C. H.*

**MOHAMMEDAN MASONRY.**—Our latest advices from Turkey and Persia inform us that Feroukh Khan, the Persian envoy, has become a freemason, and has been received into the lodge of Sincere Friendship, belonging to the Great Orient of France. Freemasonry has, of late, been steadily progressing in Mohammedan countries, and particularly in those parts of Turkey which border upon Persia. In Northern Africa Freemasonry has made similar progress. Now it is evident, that any common intellectual and moral ground between those that profess different religions is worth something in the interest of good-will and national fraternity. If the freemason can enter where the missionary is driven back, he merits well from the rest of mankind.

**PROGRESS OF MASONIC EDUCATION ON THE INCREASE.**—The progress of Masonic education is evidently on the increase, and it is believed, and hoped, that the experiment making of well-prepared lectures upon this great subject in our principal lodges, Grand and subordinate, promises the highest success. Future years will unquestionably show a rich harvest of results in these begun enterprises. The influence of the intelligent lecturers, and of the pupils under their teaching, will be, it is confidently expected, to diffuse more correct views of the scientific relation of Masonry to all the educational and moral enterprises of the age. The original investigations thus prompted and secured will redound in many an honorable triumph to the talent and experience of our brethren.

**PENNSYLVANIA.**—The Grand Lodge of Pennsylvania held its Annual Meeting on the 8th of December last, when the following officers were elected: JOHN K. MITCHELL, *M. D.*, *G. M.*; HENRY M. PHILLIPS, *D. G. M.*; JOHN THOMPSON, *S. G. W.*; DAVID C. SKERRETT, *J. G. W.*; PETER WILLIAMSON, *G. T.*; WM. H. ADAMS, *G. S.*

**MASONRY IN RUSSIA.**—The *Konigsberg Gazette* supplies the following interesting item of intelligence:—"The government of St. Petersburg has decided on not preventing, for the future, the masonic lodges from increasing in Russia. Hitherto that association has been interdicted there, each public functionary being obliged to pledge himself not to form part of it. The Greek Church had, in fact, at one time, visited it with an anathema. Notwithstanding these precautions, there is no doubt that masonic lodges have long existed secretly in Russia."

**GRAND LODGE OF ILLINOIS.**—This body held its annual session, at Springfield, on the 5th of October. Officers elected: H. DILLS, *G. M.*; JAMES H. MATHENY, *D. G. M.*; F. M. BLAIR, *S. G. W.*; A. J. KUYKENDALL, *J. G. W.*; WM. MCMURTRY, *G. T.*; H. G. REYNOLDS, *G. S.*

**GRAND CHAPTER OF KENTUCKY.**—We are informed, by Bro. MORRIS, that this Grand Chapter, at its late convocation, unanimously, and without debate, withdrew from all connection with the General Grand Chapter.

**ENCOURAGEMENTS TO PERSEVERE.**—Notwithstanding many things have as yet eluded, and may for ever elude, man's keenest scrutiny, yet it is his cheering privilege to progress in the acquisition of knowledge, to learn more and more of the material world around him, and more and more of the processes both of nature and art. And as he becomes better acquainted with the material things of earth on which his physical existence and happiness depend, he will be enabled to subject them to new uses, render them instrumental of new improvements, and thus promote and augment his comfort, convenience, and happiness.

**GEO. R. GLIDDON, Esq.**—It is with the most painful emotions that we announce the sudden death of this distinguished archaeologist on the 16th of November at Panama. The researches of Mr. GLIDDON in Egyptian antiquity have, on many occasions, thrown much light on masonic science, which his numerous friends in the Order have often acknowledged. For ourselves, the uninterrupted friendship of many years will warrant us in paying this deserved tribute to his memory, that the death of no man, not a mason, could have inflicted as heavy a loss on masonic science as his. We acknowledge with gratitude our indebtedness to him for many valuable suggestions and much important information in the course of our studies. He had a high esteem for Masonry, and had long meditated initiation, which his constant traveling, for some years past, had alone prevented his seeking. Peace be to his ashes!

**GRAND ENCAMPMENT OF OHIO.**—The Grand Encampment of Knights Templar of Ohio, a few weeks since, passed a resolution severing all connection with the General Grand Encampment of the United States, and taking a position as an independent body; the reason given therefor being, that the United States Encampment had virtually disbanded by its own action. This course was dissented from by a portion of the members, and subsequently the Cincinnati Encampment unanimously passed a resolution offered by the Grand Master of the Order in the State, requesting the Grand Encampment to meet again at an early day and reconsider their action.

Other Encampments appear to have joined in this request, and, consequently, the Grand Master has ordered a special convocation of the Grand Encampment of Ohio, to meet at Columbus on the 9th of December, to consider the propriety of rescinding the resolution which terminated its connection with the General Grand Encampment.

**GRAND ENCAMPMENT OF OHIO.**—A special convocation of the Grand Encampment was held on the 9th of December, 1857, for the purpose of reconsidering the action of secession from the Grand Encampment of the United States, in October last. The following preamble and resolution were adopted by a vote of ayes 44; nays 2:

*Whereas*, The Grand Encampment of the State of Ohio, at its late session, at Massillon, adopted a report and resolution terminating its connection with the General Grand Encampment of the United States; and,

*Whereas*, That action of severance was founded on a misconception of our remedy—fundamental changes having been made in the Constitution of the General Grand Encampment, vitally affecting State Grand Encampments; and,

*Whereas*, It is not our desire nor design to be factious or rebellious; therefore,

*Resolved*, That said action of severance by this Grand Encampment from the General Grand Encampment of the United States be, and is hereby, *rescinded*; with the declaration here solemnly made, however, that it is the sense of this Grand Encampment that the best interests of Templar Masonry require that the spirit of the Constitution adopted by the General Grand Encampment of the United States, in 1816, be *restored*, that we may continue to live in harmony as has been our wont under the Constitution prepared by such eminent Knights as Sirs DE WITT CLINTON, THOMAS SMITH WEBB, JOHN SNOW, and others.

The presiding officer of the Grand Encampment of the United States, Hon. WM. B. HUBBARD, was by a vote invited to visit the Grand Encampment.

He was received with the honors due his exalted station, and addressed the Grand Encampment.

He presented a communication from Hon. JOHN MASON, Grand Chancellor of the Religious and Military Order of Knights Templar in England and Wales, addressed to him as chief officer of the same Masonic Order in the United States, calling the attention of benevolent Templars to the suffering condition of numerous widows and orphans in India, made such by the ruthless violence of opposing forces in that disordered region, and for whom, and toward whom, the sympathies of American masons are asked and implored.

The communication was referred to a committee, with power to act.

**OHIO.**—We thankfully acknowledge, by the kindness of Grand Secretary, J. D. CALDWELL, the receipt of an "advance copy" of the Transactions of the Grand Lodge of Ohio. During the session, resolutions were unanimously adopted, recognizing the Grand Lodges of Canada, Nebraska, and Kansas. The following officers were elected: H. M. STOKES, *G. M.*; J. N. BURR, *D. G. M.*; REUBEN R. BOURN, *S. G. W.*; JAMES WILLIAMS, *J. G. W.*; F. J. PHILLIPS, *G. T.*; JOHN D. CALDWELL, *G. S.*

**GRAND ENCAMPMENT.**—Officers elected: C. F. HAUSELMANN, *G. C.*; JOHN H. ACKEY, *D. G. C.*; RICHARD CREIGHTON, *G. G.*; JONAS WARD, *G. C. G.*; Z. CONNELL, *G. P.*; CHAS. C. KIEFER, *G. S. W.*; S. P. AXTELL, *J. G. W.*; ISAAC C. COPELEN, *G. T.*; JOHN D. CALDWELL, *G. R.*

**GRAND CHAPTER.**—GEORGE REX, *G. H. P.*; KENT JARVIS, *D. G. H. P.*; WM. B. DODDS, *G. K.*; HENRY KUHN, *G. S.*; ISAAC C. COPELEN, *G. T.*; JOHN D. CALDWELL, *G. S.*

**GRAND COUNCIL OF R. AND S. MASTERS.**—JOHN M. PARKS, *G. P.*; GEO. KIEFER, *D. G. P.*; JOS. HILDRETH, *G. T. I.*; CHAS. C. KIEFER, *P. C. of W.*; I. C. COPELEN, *G. T.*; JOHN D. CALDWELL, *G. R.*

**GRAND LODGE OF SOUTH CAROLINA.**—Officers elected at the annual communication on the 1st of December:—HENRY BUIST, *G. M.*; B. R. CAMPBELL, *D. G. M.*; A. RAMSAY, *S. G. W.*; H. W. SCHRODER, *J. G. W.*; REV. B. JOHNSON, *G. C.*; J. H. HONOUR, *G. T.*; A. G. MACKEY, *M. D.*, *G. S.*

**AMERICAN FREEMASON.**—Our old friend, Bro. J. F. BRENNAN, has commenced the publication of a monthly masonic journal at Louisville, Kentucky, under the title of "The American Freemason, an organ of Ancient Craft Masonry." The first number has been issued in anticipation. It is a closely printed octavo, in double columns and eighty-four pages, and presents a very favorable specimen of what Bro. BRENNAN intends to do. The price is three dollars per annum, payable in advance.

We thankfully acknowledge our indebtedness to Bro. GEO. H. SMITH for a copy of the "Address delivered on the Celebration of the Centennial Anniversary of St. John's Lodge, No. 2, at Providence, R. I., June 24, 1857, together with other matters of interest connected with the occasion."

The pamphlet before us is so prodigal of masonic good things, that we cannot resist extracting freely from its pages, that our subscribers may also partake of the same bounteously supplied intellectual feast:

## H Y M N .

WRITTEN FOR THE OCCASION, BY MRS. G. F. WILSON.

A hundred years  
Have rolled the spheres  
Since first this Brotherhood,  
A goodly band,  
Joined heart and hand,  
In congregation stood.

To God above,  
Whose light and love  
Hath kept us on our way,  
An offering here  
Of hearts sincere  
In joy we bring to-day.

Long since, the grave  
Claimed good and brave,  
Our brothers all laid low,  
Of that true band,  
Joined heart and hand,  
A hundred years ago.

Their brethren, we,  
O'er land and sea,  
Their footsteps well have trod:  
All-seeing Eye,  
Our hearts still try,  
And bring us home to God!

May Light divine,  
With Rule and Line,  
Our conduct ever guide;  
Compass and Square  
Each brother's share  
Of weal, or woe, divide.

And when life's done—  
Our race is run—  
As brothers still, we go  
To meet that band,  
Joined heart and hand,  
A hundred years ago.

The orator of the day, the Rev. GEO. M. RANDALL, D. D., Past Grand Master of Massachusetts, gave a most brilliant address, from which is selected the following:

"This year completes a century since a lodge of Free and Accepted Masons was duly chartered, under the name of St. John's Lodge, in the town of Providence. We have come up here to-day, to join with the Grand Lodge of Rhode Island and other masonic bodies in the state, with many who come from other jurisdictions, in commemorating this event. We come to congratulate our brethren of St. John's Lodge, No. 2, on their hundredth birthday, and we are glad to know that they are enjoying a green old age, if their appearance to-day is a just exponent of their health and strength."

\* \* \* \* \*

"As to Masonry on this continent, little is known of it, from the landing of the Pilgrims, in 1620, up to the organization of St. John's Grand Lodge, in Boston, in 1733. There were masons and lodges in this country prior to this last-named period, but there were no regular organizations. Lodges, called *traveling* lodges, were attached to the army, as they now are in Europe, and in many parts of the East, where the English army is stationed

"St. John's Lodge—the first Grand Lodge in America—under a warrant from Lord Viscount Montacute, Grand Master of the Grand Lodge of England, was opened July 30th, A. D. 1733, in due form, at the 'Bunch of Grapes,' State street, Boston.

"On the 27th of December, 1749, the petition of a number of brethren residing in Newport was presented to the Grand Lodge, of which Thomas Oxnard was Grand Master, praying for the incorporation of a regular lodge there, and on being read, it was voted that a charter be granted them. This was the beginning of organic Masonry in Rhode Island. This charter, however, only authorized the Newport brethren to confer the first two degrees. It appears that the members of the lodge at Newport misunderstood the extent of their prerogative, and proceeded to confer the Master's degree. This fact came to the knowledge of the Grand Lodge at Boston, who immediately called them to an account. On being satisfied that these brethren had unintentionally transcended their powers, the Grand Lodge confirmed the Master's degree to those who had received it, and then, in the year 1759, gave them a charter to hold a Master's Lodge.

"In the year 1757, Jeremy Gridley, known by the sobriquet of the Giant Lawyer—the Webster of his day—was the Provincial Grand Master of North America. He, having received a petition signed by John Gerrish and others, members of the masonic fraternity residing in Providence, granted them a charter for a lodge, on the 18th of January, 1757, in which he appoints Captain John Burgess to be the first Master, empowering him to form the brethren into a lodge, and to appoint

two Wardens and other officers, who should serve for one year; after which the lodge were to have power to elect their own officers annually. In this charter they were required to 'observe the Constitution, to make returns to the Grand Lodge, and annually keep, or cause to be kept, the feast of St. John the Baptist, and to dine together on that day, or as near that day as shall be most convenient.' \* \* \* \* \*

"On the 3d of November, St. John's Lodge received and adopted a report from a joint committee of the two lodges in Rhode Island, proposing a plan for the formation of a Grand Lodge for the state. This committee consisted of Peleg Clark, John L. Boss, and Robert M. Ackmutz, of Newport, and Daniel Stillwell, Jeremiah S. Jenkins, and Benet Wheeler, of Providence.

"The constitution of the Grand Lodge of Rhode Island was finally adopted by St. John's Lodge, April 6, 1791. By agreement, the first Grand Master was to be chosen by the lodge at Newport; the Deputy Grand Master by the lodge at Providence. The other officers were to be equally divided between the two districts; the first district consisted of the counties of Newport, Washington, and Bristol, and the second of the counties of Providence and Kent. The two lodges were to have the appointment of Grand Master alternately. The first officers were to continue in office until 1793." \* \* \* \* \*

"Mr. Wilkinson, whose venerable appearance is remembered by many of the younger members of the fraternity, was spared by a kind Providence to live to an extraordinary age. For years he was the patriarch of Masonry in Rhode Island. In 1806 he was elected Master of St. John's Lodge, which office he held for two years. He was again elected to the same office in 1813. He was chosen Grand Master in 1815, and re-elected the following year. In the evening of his days a cloud came over the institution, but no cloud rested upon him. While some apostatized and others cowered before the terrific storm, that tempest had no thunder loud enough and no lightning sharp enough to move a muscle of that benign but brave old man. With an erect stature, a clear mind, and a clean heart, he calmly looked his foe in the face, and stood as firm as Roger Williams' Rock. I remember well, in the days of my boyhood, to have looked upon the serene countenance of that venerable man, who stood before the community in which he had so long lived, with a character unspotted by even the breath of slander. He carried his integrity in his heart, and he died with it there.

"In the month of October, 1793, the legislature of the state granted to St. John's Lodge a charter,

which, I am glad to be able to say, they have never surrendered." \* \* \*

"About the beginning of the present century, St. John's Lodge received an important acquisition in the person of Thomas Smith Webb, to whom, without disparaging the just claims of others, may be assigned a place among the brightest of the constellation in the masonic firmament. Mr. Webb was born in Boston. He resided for a while in Albany; thence he removed to Providence at the age of twenty-five. Almost immediately after his arrival in Providence he engaged with great activity in the work of Masonry. He was not only what is termed a bright mason, that is, well versed in the ritual, but he gave himself to the study of its principles, and so became an accomplished teacher as well as efficient workman. In 1801 a committee of St. John's Lodge was appointed to wait upon Mr. Webb, 'and inform him that this lodge (for his great exertions in the cause of Masonry) wish him to become a member of the same.' In 1803 he published the 'Free Mason's Monitor,' one of the first, if not the first, masonic manuals issued in this country, and which, for many years, was the only masonic text-book in the state, while it was very generally used in other states. To him also belongs the credit of having been chiefly instrumental in the formation of the General Grand Encampment of the United States. The first movement in this direction was made by him in Providence in 1805, where a convention of Knights Templar was holden on the 6th of May. A committee was appointed to form a constitution. On the 13th of May the committee reported. The constitution was adopted, and a Grand Encampment was formed, with the title of 'the Grand Encampment of Rhode Island, and jurisdiction thereunto belonging.' The following officers were elected: Thomas S. Webb, of Providence, Grand Commander; Henry Fowle, of Boston, Generalissimo; Jonathan Gage, of Newburyport, Captain General. At this time there was only one other Encampment in New England, which was in Newburyport. There was a Council of the Knights of the Red Cross in Boston. There was only one other Grand Encampment in the United States, which was that of Pennsylvania; but as that Grand Encampment did not come into the General Grand Encampment, Rhode Island has the honor, under the auspices of Mr. Webb, of taking the initiative in this general organization. In 1813 Mr. Webb was elected Grand Master of the Grand Lodge of Rhode Island, and was re-elected the following year. In 1819 he went to the state of Ohio on business, where he very suddenly died in the town of Cleveland. His brethren, knowing it to be his cherished desire that his body might be buried in Rhode Island, took measures for the

removal of his remains to Providence, where he was re-interred with masonic ceremonies, on the 8th day of November, 1819. The Grand Lodge, with St. John's Lodge and other masonic bodies, by their numerous presence, testified their profound respect for his memory. Thus disappeared from mortal view a great masonic star, to shine for ever, we trust, more brightly in a celestial firmament." \* \* \* \*

"In the first part of this discourse I took occasion to remark, that this society ceased to be a fraternity of *operative* masons in 1719, when Masonry became speculative only. The history of this institution in Rhode Island seems to afford one exception to this general remark. The Grand Lodge of Rhode Island did one work of purely *operative* Masonry. This occurred in the midst of the last war with England. At a meeting of the Grand Lodge, holden September 27, 1814, the following resolution was adopted:

"*Voted and resolved*, That this Grand Lodge, sensible of the importance at all times of aiding and assisting in the defence of our beloved country, and deeming it important at this critical moment that the services of this society should be tendered for the erection of fortifications, &c., do appoint the Right Worshipful Deputy Grand Master, Grand Senior Warden, and Worshipful Brother John Carlisle, a committee to tender the services of the members of the Grand Lodge, and such of the members of the Subordinate Lodges under its jurisdiction as can conveniently attend, to the Committee of Defence, appointed by the citizens of this town.

"*Voted*, To meet on Tuesday, October 3d."

"The Grand Lodge met according to adjournment. There were present: Thomas Smith Webb, Grand Master; Amos Maine Atwell, Deputy Grand Master; William Wilkinson, Senior Grand Warden. The following is the record of the doings of that day:

"The Grand Lodge was opened in ample form. At 8 o'clock, A. M., the Grand Lodge, with the members of the Subordinate Lodges, about two hundred and thirty in number, formed a grand procession, and, accompanied by music, moved to Fox Point, at the south part of the town, and commenced the erection of a fort, as laid out by the Committee of Defence. At sunset they completed their labors, having finished a breast-work of about four hundred and thirty feet in length, and about ten feet wide, and five feet high. After which a grand procession was formed, and having marched several times upon the parapet, from one extremity to the other, the Most Worshipful Grand Master, in the name of the Grand Lodge of the State of Rhode Island, gave it the dignified appellation of Fort Hiram." "The record further says:

"In the evening, the Grand Lodge waited upon His Excellency the Governor, and obtained his approbation of the proceeding, and his sanction to the name which had been given to the Fort. Perhaps,' continues the record, 'in no instance has there been a greater work accomplished in one day by an equal number of persons than was done on this ever-memorable occasion. The day was remarkably fine, and the brethren evinced that refreshment was designed only as an incentive to active exertions, when called to labor at an early hour. The brethren separated, enjoying the consoling reflection of having done their duty.'" \* \* \* \*

"The state of Rhode Island did not escape the violence of the anti-masonic tornado. No where, except it may be in New York, were its gusts more madly violent. It took hold of many well-meaning men, and they were sorely alarmed.

"A memorial was presented to the legislature, 'charging freemasons with designs, principles, and practices adverse to religion and morality, and subversive of civil government, and incompatible with all the social and civil virtues and duties.'

"The legislature, at its October session, 1831, appointed 'a committee fully to investigate and inquire into the causes, grounds, and extent of the charges and accusations brought against Freemasonry and masons in this state.' The Grand Lodge published an address to the people of the state, in answer to the charges brought against them in this memorial. They also appointed a committee, to answer in behalf of the fraternity before the committee of the legislature.

"In 1832 the committee of the legislature made a printed report, which, with the appendix, occupied two hundred and twenty octavo pages, in which they fully exonerate the institution in this state from the criminal charges brought against it. They, however, conclude their report with recommending the discontinuance of the masonic institution. The Grand Lodge, at a meeting holden August 27, 1832, adopted the following resolutions:

"*Resolved*, That we are of opinion that no good can result, either to the public or to masons, in adopting their recommendation; that, in our view, the clamorous leaders of anti-masonry care not whether we meet in lodges or chapters: it is not the institution of Masonry they are contending against; that is merely the *pretence*; *political power* is the object.

"*Resolved*, That we regret the present state of society; but are of opinion that our duty is plain, and is, that we manifest a determination peacefully to adhere to our institution, through *evil* as well as through *good* report." \* \* \*

"In 1833 the anti-masons presented a memorial

to the legislature, to take away the civil charters from the several masonic institutions in this state.

"The legislature cited these lodges to appear, and show cause why their charters should not be declared forfeited and void. The Grand Lodge appeared, and presented a remonstrance. They employed distinguished counsel to defend their cause: John Whipple and Samuel Y. Atwell, Esqs. A hard battle was most gallantly fought for ten days. St. John's Lodge also appointed a committee to attend to this memorial, and they, moreover, made liberal appropriations for defraying the necessary expense. At their January session, in 1834, the legislature repealed six charters, leaving sixteen unrepealed, which they had granted in perpetuity, and which had not been forfeited. A law was passed by the legislature prohibiting the administration of extra judicial oaths, but, like the act passed by the British Parliament, in 1426, abolishing masonic lodges, chapters, &c., it became a dead letter.

"It may not be improper, or unprofitable, to give a passing historical notice of some of the leading seceders in this vicinity.

"Among the apostates were four men who professed to be ministers of the gospel. Three of them belonged to Rhode Island, and one lived in Massachusetts, but received the degrees in this state.

"Who were they? I will not honor their memory by mentioning their names. I will give but a single paragraph of their history.

"Lorenzo Dow, an eccentric but extraordinary man—whom many in this audience well remember—was a devoted Christian and a consistent mason. He was visiting the lodge in Pawtucket, after the apostacy of these individuals, and in a short address which he made to the brethren, he is said to have uttered a remark something like this: 'If these men die the death of common men, I shall be tempted to lessen my confidence in a Divine Providence.'

"At a meeting of St. John's Lodge, holden on the 5th day of July, 1831, it was

"Voted, That it be considered very disreputable for any individual member of this lodge to express a wish, or speak in any way favorable of giving up our rights or charter.'

"On the 22d of May, 1832, the lodge instructed her representatives to the Grand Lodge to oppose the passing of any resolution, recommending the restoring of masonic and civil charters.

"The Grand Lodge, at a communication holden March 17th, 1834, yielding to the furious pressure of public opinion, resolved to surrender their civil charter, and recommended to all the subordinate lodges to do the same. Several complied with the recommendation, and placed what property they

had in the hands of trustees. The veteran lodge, whose hundredth birth-day we have met to commemorate, did no such thing. They respected the opinion of the Grand Lodge, but they also respected themselves, and a proper degree of self-respect prompted them to refuse to surrender what they knew they had not forfeited. They held on to their charter then, and here it is now. The language of their determination was: 'The state has given us a charter *in perpetuo*; if they want it, let them come and take it! We will not, like cringing criminals, carry it to them.' The legislature never came after it." \* \* \* \*

"At this time Masonry was comparatively feeble. Her friends were few, and some of them were timorous. Her enemies were many, and bold and noisy. Her best friends scarcely dared to hope that the institution would rise for many generations, if ever, from the dust into which a bitter persecution had crushed it. Strong influences were brought to bear, from various quarters, to dislodge the faithful, if possible, from their open adherence to the institution. Fearing lest, in an evil hour of weakness and despondency, a majority of St. John's Lodge might be tempted to surrender their charter, one of their number took it from the lodge-room, and hid it in his own dwelling. For seven years was that parchment concealed. Nobody could find it. It was hidden, not in a 'hollow oak,' but in Moses Richardson's secretary!

"Thanks to a kind Providence, the veteran mason has been spared to see this day of outward prosperity, and to join with us in the services of this festive occasion. All honor to the firmness and unflinching moral courage of this brave brother.

"It is a fact, highly creditable to the fraternity in this state, that not a single lodge gave up its masonic charter during this terrible siege. All kept up their organization, though some of them discontinued their meetings. It was not until the war was essentially over, that some of them became extinct." \* \* \* \*

"In 1841 there were indications of returning prosperity. The lodge resolved to hold meetings once in two weeks, for masonic lectures." \* \*

"It has passed through severe and protracted trials, and why has it survived? Because,

'Truth, crushed to earth, will rise again;  
The eternal years of God are hers.'

"The revival of Masonry and its present vigorous growth are no mystery. The whole thing is susceptible of a ready and philosophical explanation.

"The elementary principles of this association are immortal. They are such as can never die.

They are beyond the fatal reach of any human weapon of destruction." \* \* \*

"In view of the history of the past, and the exigencies of the present, what, my brethren, is your duty? Let me say, in few words:—it is your duty to master, as far as may be, the principles of this institution; to live up to them; to labor for the moral elevation of the fraternity, by elevating your own character.

"Seek to promote its prosperity, not by the increase of numbers, but by the worthiness of those whom you admit to share in its honors and privileges.

"Exercise the power of the ballot fairly, but fearlessly.

"Shut out from the lodge every subject that does not rightfully belong there.

"Strive so to labor and live, that when labors and life are over, you may hear from the lips of your Judge: 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'"

An original Poem, by Bro. CHAS. C. VAN ZANDT, and published in No. 1, closed the interesting ceremonies at the church. The procession again formed, and, passing through the streets designated in the general order of the day, sat down to enjoy the bountiful repast spread upon the tables of Railroad Halls. And here the entertainment was no less interesting.

CENTENNIAL COMMEMORATION OF ST. JOHN'S LODGE, No. 1, New York.—For the first time, in this state, the very interesting ceremonies of celebrating the anniversary of a lodge, dating its birth one hundred years ago, took place, on Monday, Dec. 7th, 1857, in the Grand Lodge room, corner of Grand and Centre streets. The exercises were as follows:

*Opening Prayer*, by R. W. and Rev. Bro. R. L. SCHOONMAKER, Grand Chaplain.

*Ode*, written for the occasion, by W. Bro. JAMES B. TAYLOR:

Through the realms of day unfading  
Our departed sires have gone:  
They, this festive scene pervading,  
By the power of love are won  
Still to mingle  
In the *rites* in which they shone.

Called away to scenes seraphic,  
'Mid the heavenly spheres above,  
They, in spirit form ecstatic,  
In our midst this evening move,  
Still to mingle  
In our holy thoughts of love.

While each brother greets a brother,  
While our sympathies are warm,  
And we joy to aid each other,  
And to shield from strife and harm,  
Still to mingle  
In the solemn, sacred form;

Let us live and love each other  
Till our Father calls us home;  
Let us each with firm endeavor  
Strive in unity as one,  
Still to mingle  
With the blest whom faith has won.

When the future shall conceal us  
From the glimpse of mortal ken,  
May our faithful course reveal us  
To those "just and upright men"  
Who shall mingle  
Round this sacred altar then!

Hallelujah! join the chorus,  
Let your peans joyful rise;  
Years a hundred have rolled o'er us,  
Bringing countless hopes and joys,  
Still to mingle  
As our prayers to God arise.

*Historical Sketch of the Lodge*, from its organization, during the period of the Revolutionary War, the War of 1812, the Anti-masonic excitement, to the present.

*Ode*, written for the occasion, by the Master:

One hundred years ago to-day, this lodge received  
the right  
To make, of all good men and true, sons of masonic  
light;  
How meet upon the level teach; how part upon  
upon the square;  
How feed the poor, the naked clothe; how dry the  
widow's tear.

And though a century has passed since first these  
tools were plied,  
The cov'nant by our grandsires made has never  
been belied;  
We have met upon the level, and parted on the  
square,  
And old St. John's will do so still, though past her  
hundredth year.

Dear brethren, who with us unite, we gladly greet  
you here,  
And should we live a hundred more, will share  
with you our cheer;  
We will meet you on the level, and part upon the  
square,  
And prove that we retain our strength, though  
past our hundredth year.

The mem'ry of the past shall be a guide our path  
to light;  
The virtues of our patron saints will e'er with us  
be bright;  
We will meet upon the level, words with crafts-  
men justly dear,  
And thus maintain our Mason's claim, though past  
our hundredth year.  
And when we all shall part to-night, and leave this  
joyous scene,  
Yet, meeting on the level, its teachings will be  
green;  
The pleasures we have here enjoyed, the parting  
on the square,  
Will by our grandsons be maintained when in  
their hundredth year.

*Oration*, by M. W. Bro. WM. H. MILNOR, P. G.  
M. Grand Lodge of New York.

*Ode*, written for the occasion, by W. Bro. the  
Hon. GILES F. YATES:

One hundred years since dawned the morn  
On which the Seer St. John was born  
Had passed, when the behest  
Of his dear Lord—the Word—  
Called him from labor to his rest  
In glorious regions of the blessed,  
To the ETERNAL LODGE above,  
Abode of happiness and love.

One hundred years anon have flown,  
Since laid was the *foundation-stone*  
Of this lodge we revere.  
Bearing the name and fame  
Of him who taught us all to rear  
Temples "withouten hope and fear;"  
By which we heaven's rich blessing prove,  
For love is heaven, and heaven is love!

When hundred years again have sped,  
All may be numbered with earth's dead  
Now this earth's sphere upon;  
Who then will stand a band  
Of social brothers of St. John,  
The *loving and beloved* one,  
Is known to God above—  
The God of wisdom, truth, and love.

One hundred years are but a span  
In the *immortal* life of man!  
In hearts of "masons free,"  
O shed abroad, good Lord,  
That Love which bides eternally!  
When this "clay house" dissolved shall be,  
May each a *dwelling* have above,  
Whose BUILDER is the God of Love?

*Benediction*, by R. W. and Rev. Bro. JOHN GRAY,  
Grand Chaplain.

KENTUCKY.—The Grand Lodge of this state held  
its Annual Communication in October last, when  
the following officers were elected:—PHILIP SWIG-  
ERT, *G. M.*; ROB MORRIS, *D. G. M.*; H. T. WILSON,  
*S. G. W.*; B. K. TYLER, *J. G. W.*; A. G. HODGES,  
*G. T.*; J. M. S. McCORKLE, *G. S.*

THE GRAND CHAPTER for the same state also met  
in October, when the following officers were elected  
for the current year:—WM. H. FORSYTH, *G. H. P.*;  
W. M. SAMUEL, *D. G. H. P.*; THOMAS TODD, *G. K.*;  
T. N. WISE, *G. S.*; A. G. HODGES, *G. T.*; J. M. S.  
McCORKLE, *G. S.*

FUNERAL OF GENERAL WORTH.—On the 25th of  
November the body of Maj. Gen. WORTH was de-  
posited in the base of the beautiful monument  
which the people of New York are erecting to his  
memory. As he was a distinguished member of  
the craft, the fraternity of New York took a prom-  
inent part in the celebration of the day, and R. W.  
Bro. ROBERT MACOY, acting as Grand Master, with  
the assistance of the Grand Lodge, consecrated the  
foundation-stone with the usual impressive cere-  
monies; preparatory to which Bro. MACOY deliv-  
ered a brief, but very neat and appropriate  
address. Among the relics deposited in the mon-  
ument were the first and second numbers of the  
Quarterly.

ALABAMA.—The Grand Lodge of Alabama held its  
Annual Communication on the 7th of December,  
1857. Officers elected: J. McCABE WILEY, *G. M.*;  
R. H. ERWIN, *D. G. M.*; S. F. HALL, *S. G. W.*; J. A.  
WHITTAKER, *J. G. W.*; THOS. WELCH, *G. T.*; DANIEL  
SAYRE, *G. S.*

GRAND CHAPTER met on the 8th of December,  
1857. Officers elected: DAVID CLOPTON, *G. H. P.*;  
S. A. M. WOOD, *D. G. H. P.*; H. P. WATSON, *G. K.*;  
R. D. HUCKABEL, *G. S.*; E. M. HASTINGS, *G. T.*;  
DANIEL SAYRE, *G. S.*

GRAND COMMANDERY OF VIRGINIA held its Annual  
Convocation, in December last, when the following  
officers were elected: EDWARD H. GILL, *G. C.*; J.  
ROBIN McDANIEL, *D. G. C.*; W. B. ISAACS, *G. G.*;  
L. C. P. COWPER, *G. C. G.*; JAMES EVANS, *G. T.*;  
JOHN DOVE, *G. R.*; P. G. ROBERT, *G. P.*; J. M.  
POTTS, *G. S. W.*; R. O. HASKINS, *G. J. W.*; G. W.  
DAMS, *G. S. B.*; P. B. STARK, *G. S. W. B.*; R. E.  
WITHERS, *G. W.*

MOBILE, ALA.—From Bro. PELEG BROWN, of Mo-  
bile, Ala., we learn that there are five masonic  
bodies in that city, viz.:—Howard Lodge 69, of  
which Bro. BROWN is Master; Mobile Lodge 40;  
Mobile R. A., Chapter 21; Mobile Council 12; and  
Mobile Encampment, No. 2; the greater portion of  
which are in the highway of prosperity.

## LITERARY NOTICES.

**THE NEW AMERICAN ENCYCLOPEDIA OF GENERAL KNOWLEDGE**, edited by GEO. RIPLEY and CHAS. A. DANA, aided by a numerous corps of writers in all branches of Science, Arts, and Literature, vol. i. New York: D. Appleton & Co., publishers. 1858.

This is, beyond all doubt, one of the most valuable contributions to American literature that has ever been issued from the American press. It has been said, and truly too, we think, that the American people are persistent and energetic. Despondency is not, certainly, an element of their composition. And this enterprise is a powerful evidence of the fact. We are glad to find a publisher of sufficient courage and enterprise to hazard the issuing of a work of such magnitude and great expense. It will embrace all branches of scholastic erudition, wherein the student and professor, the mechanic, and the antiquary will find stored references in every sphere of learning. The editors of this great work are too well known to require a word of praise at our hands; their labors in the field of literature are a sufficient guarantee that nothing will appear in its pages that has not the "ring of the pure metal." The volume before us is at once beautiful in its typography—comprehensive in its subjects—practical in its selections—interesting in its minuteness—reliable in its exactness, and intellectual in all its deductions.

This work can not fail of being extensively patronized; in a word, it is a good-sized library in itself.

**THE POETS OF THE NINETEENTH CENTURY.**—Selected and edited by the Rev. ROBT. A. WILLMOTT, with English and American additions, arranged by EVERT A. DUYCKINCK, editor of the "Cyclopedia of American Literature." Illustrated with one hundred and thirty-two engravings. New York: Harper & Brothers, publishers. 1858.

No higher evidence of a refined taste could have been rendered at this—the festive season—than the issue of a work embodying the best thoughts of the best poets of the present century. We cannot speak too praisingly of the style in which the work is gotten up—its beautiful tinted paper—its clear and readable type—its massive and highly gilded binding—its elegantly executed engravings, all combine to stamp it one of the finest gift books ever offered.

**ABRIDGMENT OF THE DEBATES OF CONGRESS**, from 1789 to 1856. From Gales & Seaton's Annals of Congress, from their Register of Debates, and from the Official Reported Debates, by JOHN C. RIVES. By the author of the "Thirty Years' View." To be completed in fifteen vols. 755 pp. New York: Appleton & Co., publishers.

This is truly and emphatically a "Great National work," and every American should be proud of this valuable literary monument now being established, to perpetuate the records and achievements of our native legislators. No more useful work can be placed in the hands of the "rising generation" than this. Here the student will find

all that is necessary, to attain a thorough knowledge of the proceedings that characterize the Congress of the United States. It is sufficient to announce that THOMAS H. BENTON is the compiler of this great work, to establish the fact of its correctness and utility. The work is printed on fine paper, large 8vo.; a complete analytical index accompanies each volume, the price of which, in law binding, is fixed at the low rate of \$3 50; cloth, \$3; half morocco, \$4; half calf extra, \$4 50.

**ENCYCLOPEDIA OF WIT AND HUMOR**, of America, Ireland, Scotland, and England, by WILLIAM E. BURTON, Comedian, embellished with upwards of 600 engravings of original design, and portraits on steel. New York: D. Appleton & Co.

Thus saith the title-page of one of the best selections of prose and verse that have ever issued from the press. It is not a mere compilation of familiar jests and anecdotes: it is a galaxy of the brightest gems of well-known writers, with spirited and effective illustrations, equally creditable to the designer, the engraver, the printer, and the publishers. Many of the articles are associated with the most pleasant recollections of our early days, and they will bear reading and re-reading so long as lively wit and ludicrous pictures can be appreciated. Several favorite periodicals have owed their popularity to the choice light reading embodied in this volume; and the editor deserves something better than empty laudation for his taste and industry in rescuing such precious *morceaux* from the oblivious march of time.

We regret, however, to find the name of a departed theatrical friend misrepresented, on page 44, vol. i.; and justice to the memory of an estimable man—one who did more to elevate the character of the drama than any one ever connected with the stage in this country—requires that the *amende honorable* should be made in all future editions, by addressing Fitz Greene Halleck's lines "*On witnessing the tragedy of Brutus*," to EDMUND SIMPSON, Esq. Many a worthy man has been shorn of his fair fame by the carelessness or ignorance of authors, compilers, and proof-readers; and we call attention, especially, to this error, in the hope of arousing a more careful spirit among the class immediately concerned.

The work is published in parts or "divisions," at a price which nothing but extensive sales can render remunerative, and this it is pretty certain to enjoy.

**AMERICAN ELOQUENCE:** A collection of Addresses and Speeches, by the most eminent orators of America. With biographical sketches and illustrative notes, by FRANK MOORE. Two volumes. New York: D. Appleton & Co. 1857.

The *utility* of the work before us can not be disputed. The research of much time and great labor is here encompassed within the most comprehensive limit—Oratory, the soul-inspiring element that impels men to noble thoughts and high deeds—biography and history, teaching by examples—are practically illustrated by characteristic passages from their authors, and will not fail, we think, to furnish an intellectual treat, rarely to be met with.

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MYTHICAL SYMBOLISM;

OR,

THE LEGENDS OF FREEMASONRY.

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BY ALBERT G. MACKEY, M. D.

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THE compound character of a speculative science and an operative art, which the masonic institution assumed at the building of King Solomon's temple, in consequence of the union, at that era, of the Pure Freemasonry of the Noachidæ\* with the Spurious Freemasonry of the Tyrian workmen, has supplied it with two distinct kinds of symbols—the *mythical* or *legendary*, and the *material*; but these are so thoroughly united in object and design, that it is impossible to appreciate the one without an investigation of the other.

Thus, by way of illustration, it may be observed, that the temple, itself, has been adopted as a material symbol of the world, (as I have already shown in former articles,) while the legendary history of the fate of its builder is a mythical symbol of man's destiny in the world. Whatever is visible or tangible to the senses in our types and emblems—such as the implements of operative masonry, the furniture

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\* Noachidæ or Noachites, the descendants of Noah. This patriarch having alone preserved the true name and worship of God, amid a race of impious idolaters, the Freemasons claim to be his descendants, because they preserve that pure religion which distinguished this second father of the human race from the rest of the world. [See the author's *Lexicon of Freemasonry*.] The Tyrian workmen at the temple of Solomon were the descendants of that other division of the race who fell off, at Shinar from the true worship, and repudiated the principles of Noah. The Tyrians, however, like many other ancient mystics, had recovered some portion of the lost light, and the complete re-possession was finally achieved by their union with the Jewish masons, who were Noachidæ.

and ornaments of a lodge, or the ladder of seven steps—is a *material symbol*; while whatever derives its existence from tradition, and presents itself in the form of an allegory or legend, is a *mythical symbol*. Hiram the Builder, therefore, and all that refers to the legend of his connection with the temple, and his fate—such as the sprig of acacia, the hill near Mount Moriah, and the lost word—are to be considered as belonging to the class of mythical or legendary symbols.

And this division is not arbitrary, but depends on the nature of the types and the aspect in which they present themselves to our view.

Thus, the sprig of acacia, although it is material, visible, and tangible, is nevertheless not to be treated as a material symbol: for, as it derives all its significance from its intimate connection with the legend of Hiram Abif, which is a mythical symbol, it cannot, without a violent and inexpedient disruption, be separated from the same class. For the same reason, the small hill near Mount Moriah, the search of the twelve Fellow Crafts, and the whole train of circumstances connected with the lost word, are to be viewed simply as mythical or legendary, and not as material symbols.

These legends of Freemasonry constitute a considerable and a very important part of its ritual. Without them, the most valuable portions of the masonic, as a scientific system, would cease to exist. It is, in fact, in the traditions and legends of Freemasonry, more, even, than in its material symbols, that we are to find the deep religious instruction which the institution is intended to inculcate. It must be remembered that Freemasonry has been defined to be “a system of morality, veiled in allegory and illustrated by symbols.” Symbols, then, alone, do not constitute the whole of the system: Allegory comes in for its share; and this allegory, which veils the divine truths of masonry, is presented to the neophyte in the various legends which have been traditionally preserved in the order.

The close connection, at least in design and method of execution, between the institution of Freemasonry and the ancient mysteries, which were largely imbued with the mythical character of the ancient religions, led, undoubtedly, to the introduction of the same mythical character into the masonic system.

So general, indeed, was the diffusion of the myth or legend among the philosophical, historical, and religious systems of antiquity, that Heyne remarks, on this subject, that all the history and philosophy of the ancients proceeded from myths.\*

The word *myth*, from the Greek *μῦθος*, a story, in its original acceptance, signified simply a statement or narrative of an event, without any necessary implication of truth or falsehood; but, as the word is now used, it conveys the idea of a personal narrative of

\* A mythis omnis priscorum hominum tum historia tum philosophia procedit.—*Ad Apollod. Athen. Biblioth.*, vol. i. p. 3. And Faber says “Allegory and personification were peculiarly agreeable to the genius of antiquity; and the simplicity of truth was continually sacrificed at the shrine of poetical decoration.”—*On the Customs*.

remote date, which, although not necessarily untrue, is certified only by the internal evidence of the tradition itself.\*

Creuzer, in his "Symbolik," says that myths and symbols were derived, on the one hand, from the helpless condition and the poor and scanty beginnings of religious knowledge among the ancient peoples, and on the other, from the benevolent designs of the priests educated in the east, or of eastern origin, to form them to a purer and higher knowledge.

But the observations of that profoundly philosophical historian, Mr. Grote, give so correct a view of the probable origin of this universality of the mythical element in all the ancient religions, and are, withal, so appropriate to the subject of masonic legends which I am now about to discuss, that I cannot justly refrain from a liberal quotation of his remarks.

"The allegorical interpretation of the myths," he says, "has been, by several learned investigators, especially by Creuzer, connected with the hypothesis of an ancient and highly-instructed body of priests, having their origin either in Egypt or the East, and communicating to the rude and barbarous Greeks, religious, physical, and historical knowledge, under the veil of symbols. At a time (we are told) when language was yet in its infancy, visible symbols were the most vivid means of acting upon the minds of ignorant hearers. The next step was to pass to symbolical language and expressions; for a plain and literal exposition, even if understood at all, would at least have been listened to with indifference, as not corresponding with any mental demand. In such allegorizing way, then, the early priests set forth their doctrines respecting God, nature, and humanity—a refined monotheism and theological philosophy—and to this purpose the earliest myths were turned. But another class of myths, more popular and more captivating, grew up under the hands of the poets—myths purely epical, and descriptive of real or supposed past events. The allegorical myths being taken up by the poets, insensibly became confounded in the same category with the purely narrative myths; the matter symbolized was no longer thought of, while the symbolizing words came to be construed in their own literal meaning, and the basis of the early allegory, thus lost among the general public, was only preserved as a secret among various religious fraternities, composed of members allied together by initiation in certain mystical ceremonies, and administered by hereditary families of presiding priests.

"In the Orphic and Bacchic sects, in the Eleusinian and Samothracian mysteries, was thus treasured up the secret doctrine of the old theological and philosophical myths, which had once constituted the primitive legendary stock of Greece in the hands of the original

\* See Grote, *History of Greece*, vol. i., ch. xvi., p. 479, whence this definition has been substantially derived. The definitions of Creuzer, Hermann, Buttmann, Heyne, Welcker, Voss, and Müller are none of them better, and some of them not as good.

priesthood and in the ages anterior to Homer. Persons who had gone through the preliminary ceremonies of initiation were permitted at length to hear, though under strict obligation of secrecy, this ancient religion and cosmogonic doctrine, revealing the destination of man and the certainty of posthumous rewards and punishments, all disengaged from the corruptions of poets, as well as from the symbols and allegories under which they still remained buried in the eyes of the vulgar. The mysteries of Greece were thus traced up to the earliest ages, and represented as the only faithful depositories of that purer theology and physics which had been originally communicated, though under the unavoidable inconvenience of a symbolical expression, by an enlightened priesthood, coming from abroad, to the then rude barbarians of the country."\*

In this long, but interesting extract, we find not only a philosophical account of the origin and design of the ancient myths, but a fair synopsis of all that can be taught in relation to the symbolical construction of Freemasonry, as one of the depositories of a mythical theology.

The myths of Masonry, at first perhaps nothing more than the simple traditions of the Pure Freemasonry of the antediluvian system, having been corrupted and misunderstood in the separation of the races, were again purified, and adapted to the inculcation of truth, at first by the disciples of the Spurious Freemasonry, and then more fully and perfectly in the development of that system which we now practice. And if there be any leaven of error still remaining in the interpretation of our masonic myths, we must seek to disengage them from the corruptions with which they have been invested by ignorance and by misinterpretation. We must give to them their true significance, and trace them back to those ancient doctrines and faith whence the ideas which they are intended to embody were derived.

The myths or legends which present themselves to our attention

\* *Hist. of Greece*, vol. i., ch. xvi., p. 579. The idea of the existence of an enlightened people, who lived at a remote era, and came from the east, was a very prevalent notion among the ancient traditions. It is corroborative of this that the Hebrew word קדם, *kedem*, signifies, in respect to place, *the last*, and, in respect to time, *olden time, ancient days*. The phrase in Isaiah xix. 11, which reads "I am the son of the wise, the son of ancient kings," might just as well have been translated "the son of kings of the east." In a note to the passage in Ezekiel xliii. 2, "the glory of the God of Israel came from the way of the east," ADAM CLARKE says: "All knowledge, all religion, and all arts and sciences have traveled according to the course of the sun, FROM EAST TO WEST!" BAZOT tells us (in his *Manuel du Franc-Maçon*, p. 154) that "the veneration which masons entertain for the east confirms an opinion previously announced, that the religious system of Masonry came from the east, and has reference to the *primitive religion*, whose first corruption was the worship of the sun." And, lastly, the masonic reader will recollect the answer given in the LEXICON MS. to the question respecting the origin of Masonry, namely: "It did begin" [I modernize the orthography] "with the first men in the east, which were before the first men of the west; and coming westerly, it hath brought herewith all comforts to the wild and comfortless." LOCKE'S commentary on this answer may conclude this note: "It should seem, by this, that masons believe there were men in the east before Adam, who is called the 'first man of the west,' and that arts and sciences began in the east. Some authors, of great note for learning, have been of the same opinion; and it is certain that Europe and Africa (which, in respect to Asia, may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies." The Talmudists make the same allusions to the superiority of the east. Thus, Rabbi BECHAI says; "Adam was created with his face toward the east, that he might behold the light and the rising sun, whence the east was to him the anterior part of the world."

in the course of a complete study of the symbolic system of Freemasonry, may be considered as divided into three classes:

1. The historical myth or legend.
2. The philosophical myth.
3. The mythical history.

And these three classes may be defined as follows:

1. The myth may be engaged in the transmission of a narrative of early deeds and events, having a foundation in truth, which truth, however, has been greatly distorted and perverted by the omission or introduction of circumstances and personages, and then it constitutes the *historical myth*.

2. Or it may have been invented and adopted as the medium of enunciating a particular thought or of inculcating a certain doctrine, when it becomes a *philosophical myth*.

3. Or, lastly, the truthful elements of actual history may greatly predominate over the fictitious and invented materials of the myth, and the narrative may be, in the main, made up of facts, with a slight coloring of imagination, when it forms a *mythical history*.\*

These form the three divisions of the legend or myth, (for I am not disposed, on the present occasion, like some of the German mythological writers, to make a distinction between the two words,)<sup>†</sup> and to one of these three divisions we must appropriate every legend which belongs to the mythical symbolism of Freemasonry.

These masonic myths partake, in their general character, of the nature of the myths which constituted the foundation of the ancient religions, as they have just been described in the language of Mr. Grote. Of these latter myths, Müller<sup>‡</sup> says that "their source is to be found, for the most part, in oral tradition," and that the real and the ideal—that is to say, the facts of history and the inventions of imagination—concurred, by their union and reciprocal fusion, in producing the myth.

These are the very principles that govern the construction of the masonic myths or legends. These, too, owe their existence entirely to oral tradition, and are made up, as I have just observed, of a due admixture of the real and the ideal—the true and the false—the facts of history and the inventions of allegory.

Dr. Oliver remarks that "the first series of historical facts, after the fall of man, must necessarily have been traditional, and transmitted from father to son by oral communication."<sup>§</sup> The same system, adopted in all the mysteries, has been continued in the masonic

\* STRAUSS makes a division of myths, into historical, philosophical, and poetical—*Leben Jesu*. His poetical myth agrees with my first division; his philosophical with my second, and his historical with my third. But I object to the word *poetical*, as a distinctive term, because all myths have their foundation in the poetic idea.

† ULMANN, for instance, distinguishes between a myth and a legend—the former containing, to a great degree, fiction combined with history, and the latter having but a few faint echoes of mythical history.

‡ In his "Prologomena zu einer wissenschaftlichen Mythologie," cap. iv. This valuable work was translated in 1844, by Mr. John Leitch.

§ *Historical Landmarks*, i. 53.

institution; and all the esoteric instructions contained in the legends of Freemasonry are forbidden to be written, and can be communicated only by the oral intercourse of one mason with another."\*

De Wette, in his *Criticism on the Mosaic History*, lays down the test by which a myth is to be distinguished from a strictly historical narrative as follows, namely: that the myth must owe its origin to the intention of the inventor not to satisfy the natural thirst for historical truth by a simple narration of facts, but rather to delight or touch the feelings, or to illustrate some philosophical or religious truth.

This definition precisely fits the character of the myths of Masonry. Take, for instance, the legend of the master's degree, or the myth of Hiram Abif. As "a simple narration of facts," it is of no great value—certainly not of value commensurate with the labor that has been engaged in its transmission. Its invention—by which is meant, not the invention or imagination of all the incidents of which it is composed, for there are abundant materials of the true and real in its details, but its invention or composition into the form of a myth by the addition of some features, the suppression of others, and the general arrangement of the whole—was not intended to add a single item to the great mass of history, but altogether, as De Wette says, "to illustrate a philosophical or religious truth," which truth, it is hardly necessary for me here to say, is the immortality of the soul.

It must be evident, from all that has been said respecting the analogy in origin and design of the masonic to the ancient religious myths, that no one, acquainted with the true science of this subject can, for a moment, contend that all the legends and traditions of the order are, to the very letter, historical facts. All that can be claimed for them is, that in some there is simply a substratum of history, the edifice constructed on this foundation being purely inventive, to serve as a medium of inculcating some religious truth; in others, nothing more than an idea to which the legend or myth is indebted for its existence, and of which it is, as a symbol, the exponent; and in others, again, a great deal of truthful narrative, more or less intermixed with fiction, but the historical always predominating.

Thus, there is a legend, contained in some of our old records, which states that Euclid was a distinguished mason, and that he introduced Masonry among the Egyptians.† Now, it is not at all necessary to

\* See an article, by the author, on "The Unwritten Landmarks of Freemasonry," in the first volume of the *Masonic Miscellany*, in which this subject is treated at considerable length.

† As a matter of some interest to the curious reader, I insert the legend as published in the *Gentleman's Magazine* of June, 1815, from, it is said, a parchment roll supposed to have been written early in the seventeenth century, and which, if so, was in all probability copied from one of an older date:

"Moreover, when Abraham and Sara his wife went into Egypt, there he taught the Seven Sciences to the Egyptians; and he had a worthy Scollar that heigh Ewlyde, and he learned right well, and was a master of all the vij Sciences liberrall. And in his dayes it befell that the lord and the estates of the realme had soe many sonns that they had gotten some by their wives and some by other ladyes of the realme; for that land is a hott land and a plentifulous of generacion. And they had not competent livehode to find with their children; wherefor they made much care. And then the King of the land made a great counsell and a parliament, to witt, how they might find their

the orthodoxy of a mason's creed that he should literally believe that Euclid, the great geometrician, was really a freemason, and that the ancient Egyptians were indebted to him for the establishment of the institution among them. Indeed, the palpable anachronism in the legend, which makes Euclid the contemporary of Abraham, necessarily prohibits any such belief, and shows that the whole story is a sheer invention. The intelligent mason, however, will not wholly reject the legend, as ridiculous or absurd; but, with a due sense of the nature and design of our system of symbolism, will rather accept it as what, in the classification laid down on a preceding page, would be called "a philosophical myth"—an ingenious method of conveying, symbolically, a masonic truth.

Euclid is here very appropriately used as a type of geometry, that science of which he was so eminent a teacher, and the myth or legend then symbolizes the fact that there was in Egypt a close connection between that science and the great moral and religious system, which was among the Egyptians, as well as other ancient nations, what Freemasonry is in the present day—a secret institution, established for the inculcation of the same principles, and inculcating them in the same symbolic manner. So interpreted, this legend corresponds to all the developments of Egyptian history, which teach us the close connection which existed in that country between the religious and scientific systems. Thus, Kenrick tells us, that "when we read of foreigners [in Egypt] being obliged to submit to painful and tedious ceremonies of initiation, it was not that they might learn the secret meaning of the rites of Osiris or Isis, but that they might partake of the knowledge of astronomy, physic, geometry, and theology."\*

Another illustration will be found in the myth or legend of the *Winding Stairs*, by which the Fellow Crafts are said to have ascended to the middle chamber to receive their wages. Now, this myth, taken in its literal sense, is, in all its parts, opposed to history and probability. As a myth, it finds its origin in the fact that there was a place in the temple called the "Middle Chamber," and that there were "winding stairs" by which it was reached; for we read, in the first book of Kings, that "they went up with winding stairs into the middle chamber."† But we have no historical evidence that the stairs were of the construction, or that the chamber was used for the purpose, indicated in the mythical narrative, as it is set forth in the

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children honestly as gentlemen. And they could find no manner of good way. And then they did cry through all the realme, if there were any man that could enforme them, that he should come to them, and he should be soe rewarded for his travail, that he should hold him pleased.

"After that this cry was made, then came this worthy clarke Ewelyde, and said to the King and to all his great lords: 'If yee will, take me your children to governe, and to teach them one of the Seaven Scyences, wherewith they may live honestly as gentlemen should, under a condicion that yee will grant mee and them a commission that I may have power to rule them after the manner that the science ought to be ruled.' And that the Kinge and all his counsell granted to him anone, and sealed their commission. And then this worthy tooke to him these lords' sons, and taught them the science of Geometrie in practice, for to work in stones all manner of worthy worke that belongeth to buildinge churches, temples, castells, towres, and mannors, and all other manner of buildings."

\* *Ancient Egypt under the Pharaohs*, vol. 1, p. 393.

† 1 Kings vi. 8.

ritual of the second degree. The whole legend is, in fact, an historical myth, in which the mystic number of the steps, the process of passing to the chamber, and the wages there received, are inventions added to or engrafted on the fundamental history contained in the sixth chapter of Kings, to inculcate important symbolic instruction relative to the principles of the order. These lessons might, it is true, have been inculcated in a dry, didactic form; but the allegorical and mythical method adopted, tends to make a stronger and deeper impression on the mind, and at the same time serves more closely to connect the institution of Masonry with the ancient temple.

Again: the myth which traces the origin of the institution of Freemasonry to the beginning of the world, making its commencement coëval with the creation—a myth which is, even at this day, ignorantly interpreted, by some, as an historical fact, and the reference to which is still preserved in the date of “anno lucis,” which is affixed to all masonic documents—is but a philosophical myth, symbolizing the idea which analogically connects the creation of physical light in the universe with the birth of masonic or spiritual and intellectual light in the candidate. The one is the type of the other. When, therefore, Preston says that “from the commencement of the world we may trace the foundation of Masonry,” and when he goes on to assert that “ever since symmetry began, and harmony displayed her charms, our order has had a being,” we are not to suppose that Preston intended to teach that a masonic lodge was held in the Garden of Eden. Such a supposition would justly subject us to the ridicule of every intelligent person. The only idea intended to be conveyed is this: that the principles of Freemasonry, which, indeed, are entirely independent of any special organization which it may have as a society, are coëval with the existence of the world; that when God said “let there be light,” the material light thus produced was an antitype of that spiritual light that must burst upon the mind of every candidate when his intellectual world, theretofore “without form and void,” becomes adorned and peopled with the living thoughts and divine principles which constitute the great system of Speculative Masonry, and when the spirit of the institution, brooding over the vast deep of his mental chaos, shall, from intellectual darkness, bring forth intellectual light.”\*

In the legends of the Master's degree and of the Royal Arch there is a commingling of the historical myth and the mythical history, which, in many instances, require elaborate study and profound judgment to discriminate them. As, for example, the legend of the third degree is, in some of its details, undoubtedly mythical—in others, just as undoubtedly historical. The difficulty, however, of separating the one from the other, and of distinguishing the fact from the fiction, has necessarily produced a difference of opinion on the subject among

\* An allusion to this symbolism is retained in one of the well-known mottoes of the Order—“*Lux et tenebris.*”

masonic writers. Hutchinson, and, after him, Oliver, think the whole legend an allegory or philosophical myth. I am inclined, with Anderson and the earlier writers, to suppose it a mythical history. In the Royal Arch degree, the legend of the rebuilding of the temple is clearly historical; but there are so many accompanying circumstances, which are uncertified, except by oral tradition, as to give to the entire narrative the appearance of a mythical history. The particular legend of the *three weary sojourners* is undoubtedly a myth, and perhaps merely a philosophical one, or the enunciation of an idea—namely, the reward of successful perseverance, through all dangers, in the search for divine truth.

"To form symbols and to interpret symbols," says the learned Creuzer, "were the main occupation of the ancient priesthood." Upon the studious mason, the same task of interpretation devolves. He who desires properly to appreciate the profound wisdom of the institution of which he is the disciple, must not be content, with uninquiring credulity, to accept all the traditions that are imparted to him as veritable histories; nor yet, with unphilosophic incredulity, to reject them in a mass, as fabulous inventions. In these extremes there is equal error. "The myth," says Hermann, "is the representation of an idea." It is for that idea that the student must search in the myths of Masonry. Beneath every one of them there is something richer and more spiritual than the mere narrative. This spiritual essence he must learn to extract from the ore in which, like a precious metal, it lies imbedded. It is this that constitutes the true value of Freemasonry. Without its symbols, and its myths or legends, and the ideas and conceptions which lie at the bottom of them, the time, the labor, and the expense incurred in perpetuating the institution, would be thrown away. Without them, it would be a "vain and empty show." Its grips and signs are worth nothing, except for social purposes, as mere means of recognition. So, too, would be its words, were it not that they are, for the most part, symbolic. Its social habits and its charities are but incidental points in its constitution—of themselves good, it is true, but capable of being attained in a simpler way. Its true value, as a science, consists in its symbolism; in the great lessons of Divine Truth which it teaches, and in the admirable manner in which it accomplishes that teaching. Every one, therefore, who desires to be a skillful mason, must not suppose that the task is accomplished by a perfect knowledge of the mere phraseology of the ritual; by a readiness in opening and closing a lodge, nor by an off-hand capacity to confer degrees. All these are good in their places, but without the internal meaning, they are but mere child's play. He must study the myths; the traditions, and the symbols of the order, and learn their true interpretation; for this alone constitutes the science and the philosophy—the end, aim, and design of Speculative Masonry.

# GNOSTICISM, THE KABBALA AND THE MYSTERIES,

AS CONNECTED WITH AND ILLUSTRATING MASONRY.

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BY ALBERT PIKE.

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No. 4.

Among most of the ancient nations there was, in addition to their public worship, a private one styled the Mysteries, to which those only were admitted who had been prepared by certain ceremonies called initiations.

The most widely disseminated of the ancient worships were those of Isis, Orpheus, Dionysos, Ceres and Mithras. Many barbarous nations received the knowledge of the Mysteries in honor of these divinities from the Egyptians, before they arrived in Greece; and even in the British isles the Druids celebrated those of Dionysos, learned by them from the Egyptians.

The Mysteries of Eleusis, celebrated at Athens in honor of Ceres, swallowed up, as it were, all the others. All the neighboring nations neglected their own, to celebrate those of Eleusis; and in a little while all Greece and Asia Minor were filled with the initiates. They spread into the Roman Empire, and even beyond its limits, "those holy and august Eleusinian Mysteries," said Cicero, "in which the people of the remotest lands are initiated." Zosimus says that they embraced the whole human race, and Aristides termed them the common temple of the whole world.

There were, in the Eleusinian feasts, two sorts of Mysteries, the great and the little. The latter were a kind of preparation for the former, and every body was admitted to them. Ordinarily there was a novitiate of three, and sometimes of four years.

Clemens, of Alexandria, says that what was taught in the great Mysteries concerned the universe, and was the completion and perfection of all instruction, wherein things were seen as they were, and nature and her works were made known.

The ancients said that the initiates would be more happy after death than other mortals, and that, while the souls of the profane, on leaving their bodies, would be plunged in the mire, and remain buried in darkness, those of the initiates would fly to the Fortunate Isles, the abode of the gods.

Plato said that the object of the Mysteries was to re-establish the soul in its primitive purity, and in that state of perfection which it had lost. Epictetus said: "Whatever is met with therein, has been instituted by our masters, for the instruction of man and the correction of morals."

Proclus held that initiation elevated the soul, from a material,

sensual and purely human life, to a communion and celestial intercourse with the gods; and that a variety of things, forms and species were shown to the initiates, representing the first generation of the gods.

Purity of morals and elevation of soul were required of the initiates. Candidates were required to be of spotless reputation and irreproachable virtue. Nero, after murdering his mother, did not dare to be present at the celebration of the Mysteries; and Antony presented himself to be initiated, as the most infallible mode of proving his innocence of the death of Avidius Cassius.

The initiates were regarded as the only fortunate men. "It is upon us alone," says Aristophanes, "shineth the beneficent day-star. We alone receive pleasure from the influence of his rays—we, who are initiated, and who practice toward citizen and stranger every possible act of justice and piety." And it is therefore not surprising that, in time, initiation came to be considered as necessary as baptism afterward was to the Christians, and that not to have been admitted to the Mysteries was held a dishonor.

"It seems to me," says the great orator, philosopher and moralist, Cicero, "that Athens, among many excellent inventions, divine, and very useful to the human family, has produced none comparable to the Mysteries, which, for a wild and ferocious life, have substituted humanity and urbanity of manners. It is with good reason they use the term *initiation*; for it is through them that we in reality have learned the first principles of life; and they not only teach us to live in a manner more consoling and agreeable, but they soften the pains of death by the hope of a better life hereafter."

Where the Mysteries originated is not known. It is supposed that they came from India, by the way of Chaldea, into Egypt, and thence were carried into Greece. Wherever they arose, they were practiced among all the ancient nations; and, as was usual, the Thracians, Cretans and Athenians each claimed the honor of invention, and each insisted that they had borrowed nothing from any other people.

In Egypt and the East, all religion, even in its most poetical forms, was more or less a mystery; and the chief reason why, in Greece, a distinct name and office were assigned to the Mysteries, was because the superficial popular theology left a want unsatisfied, which religion, in a wider sense, alone could supply. They were practical acknowledgments of the insufficiency of the popular religion to satisfy the deeper thoughts and aspirations of the mind. The vagueness of symbolism might perhaps reach what a more palpable and conventional creed could not. The former, by its indefiniteness, acknowledged the abstruseness of its subject; it treated a mysterious subject mystically; it endeavored to illustrate what it could not explain; to excite an appropriate feeling, if it could not

develop an adequate idea, and make the image a mere subordinate conveyance for the conception which itself never became too obvious or familiar.

The instruction now conveyed by books and letters was of old conveyed by symbols; and the priest had to invent or to perpetuate a display of rites and exhibitions, which were not only more attractive to the eye than words, but often to the mind more suggestive and pregnant with meaning.

Afterward, the institution became rather moral and political, than religious. The civil magistrates shaped the ceremonies to political ends in Egypt; the sages who carried them from that country to Asia, Greece and the North of Europe, were all kings or legislators. The chief magistrate presided at those of Eleusis, represented by an officer styled *King*, and the priest played but a subordinate part.

The powers revered in the Mysteries were all in reality nature-gods, none of whom could be consistently addressed as mere heroes, because their nature was confessedly super-heroic. The Mysteries, only in fact a more solemn expression of the religion of the ancient poetry, taught that doctrine of the Theocracia or Divine Oneness, which even poetry does not entirely conceal. They were not in any open hostility with the popular religion, but only a more solemn exhibition of its symbols, or rather a part of itself in a more impressive form. The essence of all mysteries, as of all polytheism, consists in this, that the conception of an unapproachable Being, single, eternal and unchanging, and that of a god of Nature whose manifold power is immediately revealed to the senses in the incessant round of movement, life and death, fell asunder in the treatment, and were separately symbolized. They offered a perpetual problem to excite curiosity, and contributed to satisfy the all-pervading religious sentiment, which, if it obtain no nourishment among the simple and intelligible, finds compensating excitement in a reverential contemplation of the obscure.

Nature is as free from dogmatism as from tyranny, and the earliest instructors of mankind not only adopted her lessons, but as far as possible adhered to her method of imparting them. They attempted to reach the understanding through the eye, and the greater part of all religious teaching was conveyed through this ancient and most impressive mode of "exhibition" or demonstration. The Mysteries were a sacred drama, exhibiting some legend significant of Nature's change; of the visible universe in which the Divinity is revealed, and whose import was in many respects as open to the Pagan as to the Christian. Beyond the current traditions or sacred recitals of the temple, few explanations were given to the spectators, who were left, as in the school of Nature, to make inferences for themselves.

The method of indirect suggestion, by allegory or symbol, is a

more efficacious instrument of instruction than plain didactic language; since we are habitually indifferent to that which is acquired without effort: "The initiated are few, though many bear the thyrsus." And it would have been impossible to provide a lesson suited to every degree of cultivation and capacity, unless it were one framed after Nature's example, or rather a representation of Nature herself, employing her universal symbolism instead of technicalities of language, inviting endless research, yet rewarding the humblest inquirer, and disclosing its secrets to every one in proportion to his preparatory training and power to comprehend them.

Even if destitute of any formal or official enunciation of those important truths, which even in a cultivated age it was often found inexpedient to assert, except under a veil of allegory, and which, moreover, lose their dignity and value in proportion as they are learned mechanically as dogmas, the shows of the Mysteries certainly contained suggestions if not lessons, which, in the opinion, not of one competent witness only, but of many, were adapted to elevate the character of the spectators, enabling them to augur something of the purposes of existence, as well as of the means of improving it, to live better and to die happier.

Unlike the religion of books or creeds, these mystic shows and performances were not the reading of a lecture, but the opening of a problem, implying neither exemption from research, nor hostility to philosophy; for, on the contrary, philosophy is the great Mystagogue arch-expounder of symbolism, though the interpretations by the Grecian philosophy of the old myths and symbols were in many instances as ill-founded as in others they are correct.

No better means could be devised to rouse a dormant intellect, than those impressive exhibitions which addressed it through the imagination, which, instead of condemning it to a prescribed routine of creed, invited it to seek, compare and judge. The alteration from symbol to dogma is as fatal to beauty of expression as that from faith to dogma is to truth and wholesomeness of thought.

The first philosophy often reverted to the natural mode of teaching; and Socrates, in particular, is said to have eschewed dogmas, endeavoring, like the Mysteries, rather to awaken and develop in the minds of his hearers the ideas with which they were already endowed or pregnant, than to fill them with ready-made adventitious opinions.

So Masonry still follows the ancient manner of teaching. Her symbols are the instruction she gives, and the lectures are but often partial and insufficient one-sided endeavors to interpret those symbols. He who would become an accomplished mason must not be content merely to hear or even to understand the lectures, but must, aided by them, and they having, as it were, marked out the way for him, study, interpret and develop the symbols for himself.

The earliest speculation endeavored to express far more than it could distinctly comprehend; and the vague impressions of the mind found, in the mysterious analogies of phenomena, their most apt and energetic representations. The Mysteries, like the symbols of Masonry, were but an image of the eloquent analogies of Nature; but those and these revealing no new secret to such as were or are unprepared or incapable of interpreting their significancy.

Everywhere in the old Mysteries, and in all the symbolism and ceremonial of the Hierophant, was found the same mythical personage, who, like Hermes or Zoroaster, unites human attributes with Divine, and is himself the god whose worship he introduced, teaching rude men the commencement of civilization through the influence of song, and connecting with the symbol of his death, emblematic of that of Nature, the most essential consolations of religion.

The Mysteries embraced the three great doctrines of ancient Theosophy. They treated of God, Man and Nature. Dionysos, whose Mysteries Orpheus is said to have founded, was the god of Nature, or of the moisture which is the life of Nature, who prepares in darkness the return of life and vegetation, or who is himself the light and change evolving their varieties. He was theologically one with Hermes, Prometheus and Poseidon. In the Egean Islands he is Butes, Dardanus, Himeros, or Imbros. In Crete he appears as Iasius or Zeus, whose worship, remaining unvailed by the usual forms of mystery, betrayed to profane curiosity the symbols which, if irreverently contemplated, were sure to be misunderstood. In Asia he is the long-stoled Bassareus, coalescing with the Sabazius of the Phrygian Corybantes; the same with the mystic Iacchus, nursling or son of Ceres, and with the dismembered Zagreus, son of Persephone.

In symbolical forms the Mysteries exhibited *THE ONE*, of which *the manifold* is an infinite illustration, containing a moral lesson, calculated to guide the soul through life and to cheer it in death. The story of Dionysos was profoundly significant. He was not only creator of the world, but guardian, liberator and savior of the soul. God of the many-colored mantle, he was the resulting manifestation personified, the all in the many, the varied year, life passing into innumerable forms.

The spiritual regeneration of man was typified in the Mysteries by the second birth of Dionysos as offspring of the Highest; and the agents and symbols of that regeneration were the elements that effected Nature's periodical purification—the air, indicated by the mystic fan or winnow; the fire, signified by the torch; and the baptismal water; for water is not only cleanser of all things, but the genesis or source of all.

These notions, clothed in ritual, suggested the soul's reformation and training, the moral purity formally proclaimed at Eleusis. He

only was invited to approach who was "of clean hands and ingenuous speech, free from all pollution, and with a clear conscience." "Happy the man," say the initiated in Euripides and Aristophanes, "who purifies his life, and who reverently consecrates his soul in the thiasus of the God. Let him take heed to his lips that he utter no profane word; let him be just and kind to the stranger and to his neighbor; let him give way to no vicious excess, lest he make dull and heavy the organs of the spirit. Far from the mystic dance of the thiasus be the impure, the evil speaker, the seditious citizen, the selfish hunter after gain, the traitor; all those, in short, whose practices are more akin to the riot of Titans than to the regulated life of the Orphici, or the Curetan order of the Priests of Idæan Zeus."

The votary, elevated beyond the sphere of his ordinary faculties, and unable to account for the agitation which overpowered him, seemed to become divine in proportion as he ceased to be human, to be a demon or god. Already, in imagination, the initiated were numbered among the beatified. They alone enjoyed the true life, the sun's true lustre, while they hymned their god beneath the mystic groves of a mimic elysium, and were really renovated or regenerated under the genial influence of their dances.

"They whom Proserpina guides in her Mysteries," it was said, "who imbibe her instruction and spiritual nourishment, rest from their labors and know strife no more. Happy they who witness and comprehend these sacred ceremonies! They are made to know the meaning of the riddle of existence by observing its aim and termination as appointed by Zeus; they partake a benefit more valuable and enduring than the grain bestowed by Ceres; for they are exalted in the scale of intellectual existence, and obtain sweet hopes to console them at their death."

No doubt the ceremonies of initiation were originally few and simple. As the great truths of the primitive revelation faded out of the memories of the masses of the people, and wickedness became rife upon the earth, it became necessary to discriminate, to require longer probation and satisfactory tests of the candidates, and by spreading around what at first were rather schools of instruction than mysteries, the veil of secrecy and the pomp of ceremony, to heighten the opinion of their value and importance.

Whatever pictures, later, and especially Christian, writers may draw of the Mysteries, they must, not only originally, but for many ages, have continued pure; and the doctrines of natural religion and morals there taught have been of the highest importance; because both the most virtuous as well as the most learned and philosophic of the ancients speak of them in the loftiest terms. That they ultimately became degraded from their high estate, and corrupted, we know.

The rites of initiation became progressively more complicated. Signs and tokens were invented by which the children of light could, with facility, make themselves known to each other. Different degrees were invented, as the number of initiates enlarged, in order that there might be in the inner apartment of the temple a favored few, to whom alone the more valuable secrets were intrusted, and who could wield effectually the influence and power of the order.

Originally the Mysteries were meant to be the beginning of a new life of reason and virtue. The initiated or esoteric companions were taught the doctrine of the one Supreme God, the theory of death and eternity, the hidden mysteries of Nature, the prospect of the ultimate restoration of the soul to that state of perfection from which it had fallen, its immortality, and the states of reward and punishment after death. The uninitiated were deemed profane, unworthy of public employment or private confidence, sometimes proscribed as Atheists, and certain of everlasting punishment beyond the grave.

All persons were initiated into the lesser Mysteries, but few attained the greater, in which the true spirit of them, and most of their secret doctrines were hidden. The vail of secrecy was impenetrable, sealed by oaths and penalties the most tremendous and appalling. It was by initiation only that a knowledge of the hieroglyphics could be obtained, with which the walls, columns and ceilings of the temples were decorated, and which, believed to have been communicated to the priests by revelation from the celestial deities, the youths of all ranks were laudibly ambitious of deciphering.

The ceremonies were performed at dead of night, generally in apartments under ground, but sometimes in the centre of a vast pyramid, with every appliance that could alarm and excite the candidate. Innumerable ceremonies, wild and romantic, dreadful and appalling, had by degrees been added to the few expressive symbols of primitive observance, under which there were instances in which the terrified aspirant actually expired with fear.

The pyramids were probably used for the purposes of initiation, as were caverns, pagodas and labyrinths; for the ceremonies required many apartments and cells, long passages and wells. In Egypt, a principal place for the Mysteries was the island of Philæ, on the Nile, where a magnificent temple of Osiris stood, and his relics were said to be preserved.

With their natural proclivities, the priesthood, that select and exclusive class, in Egypt, India, Phœnicia, Judea and Greece, as well as in Britain and Rome, and wherever else the Mysteries were known, made use of them to build wider and higher the fabric of their own power. The purity of no religion continues long. Rank and dignities succeed to the primitive simplicity. Unprincipled,

vain, insolent, corrupt and venal men put on God's livery to serve the devil withal; and luxury, vice, intolerance and pride depose frugality, virtue, gentleness and humility, and change the altar where they should be servants, to a throne on which they reign.

But the kings, philosophers and statesmen, the wise and great and good who were admitted to the Mysteries, long postponed their ultimate self-destruction, and restrained the natural tendencies of the priesthood. And accordingly Zosimus thought that the neglect of the Mysteries, after Dioclesian abdicated, was the chief cause of the decline of the Roman Empire; and in the year 364, the Proconsul of Greece would not close the Mysteries, notwithstanding a law of the Emperor Valentinian, lest the people should be driven to desperation if prevented from performing them, upon which, as they believed, the welfare of mankind wholly depended. They were practiced in Athens until the eighth century, in Greece and Rome for several centuries after Christ, and in Wales and Scotland down to the twelfth century.

The inhabitants of India originally practiced the Patriarchal religion. Even the later worship of Vishnu was cheerful and social, accompanied with the festive song, the sprightly dance, and the resounding cymbal, with libations of milk and honey, garlands, and perfumes from aromatic woods and gums.

There, perhaps, the Mysteries commenced; and in them, under allegories, were taught the primitive truths. We cannot, within the limits of this article, detail the ceremonies of initiation, and shall use general language, except where something from those old Mysteries still remains in Masonry.

The initiate were invested with a cord of three threads, so twined as to make three times three, and called *zennar*. Hence comes our cable-tow. It was an emblem of their tri-une Deity, the remembrance of whom we also preserve in the three chief officers of our lodges, presiding in the three quarters of that universe which our lodges represent; in our three greater and three lesser lights; our three movable and three immovable jewels, and the three pillars that support our lodges.

The Indian Mysteries were celebrated in subterranean caverns and grottos hewn in the solid rock, and the initiates adored the Deity, symbolized by the solar fire. The candidate, long wandering in darkness, truly wanted light, and the worship taught him was the worship of God, the source of light. The vast temple of Elephanta, perhaps the oldest in the world, hewn out of the rock, and one hundred and thirty-five feet square, was used for initiations, as were the still vaster caverns of Salsette, with their three hundred apartments.

The periods of initiation were regulated by the increase and decrease of the moon. The Mysteries were divided into four steps or

degrees. The candidate might receive the first at eight years of age, when he was invested with the zennar. Each degree dispensed something of perfection. "Let the wretched man," says the Hito-padesa, "practice virtue, whenever he enjoys one of the three or four religious degrees; let him be even-minded with all created things, and that disposition will be the source of virtue."

After various ceremonies, chiefly relating to the unity and trinity of the godhead, the candidate was clothed in a linen garment without a seam, and remained under the care of a Brahmin until he was twenty years of age, constantly studying and practicing the most rigid virtue. Then he underwent the severest probation for the second degree, in which he was sanctified by the sign of the cross, which, pointing to the four quarters of the compass, was honored as a striking symbol of the universe by many nations of antiquity, and was imitated by the Indians in the shape of their temples.

Then he was admitted to the holy cavern, blazing with light, where, in costly robes, sat, in the east, west and south, the three chief Hierophants, representing the Indian tri-une Deity. The ceremonies there commenced with an anthem to the great God of Nature; and then followed this apostrophe: "O mighty Being! greater than Brahma! we bow down before Thee as the primal Creator! Eternal God of Gods! The World's Mansion! Thou art the Incorruptible Being, distinct from all things transient! Thou art before all gods, the Ancient, Absolute Existence, and the Supreme Supporter of the Universe! Thou art the Supreme Mansion, and by Thee, O Infinite Form, the universe was spread abroad."

The candidate, thus taught the first great primitive truth, was called upon to make a formal declaration that he would be tractable and obedient to his superiors; that he would keep his body pure, govern his tongue, and observe a passive obedience in receiving the doctrines and traditions of the order, and the firmest secrecy in maintaining, inviolable, its hidden and abstruse mysteries. Then he was sprinkled with water (hence our *baptism*); certain words, now unknown, were whispered in his ear, and he was divested of his shoes, and made to go three times around the cavern. Hence our three circuits; hence we were neither barefoot nor shod, and the words were the pass-words of that Indian degree.

The Gymnosophist priests came from the banks of the Euphrates into Ethiopia, and brought with them their sciences and their doctrines. Their principal college was at Meroe, and their Mysteries were celebrated in the temple of Amun, renowned for his oracle. Ethiopia was then a powerful state, which preceded Egypt in civilization, and had a theocratic government. Above the king was the priest, and could put him to death in the name of the Deity. Egypt was then composed of the Thebaid only. Middle Egypt and the Delta were a gulf of the Mediterranean. The Nile, by degrees, formed

an immense marsh, which, afterward drained by the labor of man, formed Lower Egypt, and was for many centuries governed by the Ethiopian Sacerdotal caste, of Arabic origin; afterward displaced by a dynasty of warriors. The magnificent ruins of Axoum, with its obelisks and hieroglyphics, temples, vast tombs and pyramids, around ancient Meroe, are far older than the pyramids near Memphis.

The priests, taught by Hermes, embodied in books the occult and hermetic sciences, with their own discoveries and the revelations of the Sibyls. They studied particularly the most abstract sciences, discovered the famous geometrical theorems which Pythagoras afterward learned from them, calculated eclipses, and regulated, nineteen centuries before Cæsar, the Julian year. They descended to practical investigations as to the necessities of life, and made known their discoveries to the people; they cultivated the fine arts, and inspired the people with that enthusiasm which produced the avenues of Thebes, the Labyrinth, the temples of Karnac, Denderah, Edfou and Philæ, the monolithic obelisks, and the great Lake Moeris, the fertilizer of the country.

The wisdom of the Egyptian initiates, the high sciences and lofty morality which they taught, and their immense knowledge, excited the emulation of the most eminent men, whatever their rank and fortune, and led them, despite the complicated and terrible trials to be undergone, to seek admission into the Mysteries of Osiris and Isis.

From Egypt, the Mysteries went to Phœnicia, and were celebrated at Tyre. Osiris changed his name, and became Adonis or Dionysos, still the representative of the sun; and afterward these Mysteries were introduced successively into Assyria, Babylon, Persia, Greece, Sicily and Italy. In Greece and Sicily, Osiris took the name of Bacchus, and Isis that of Ceres, Cybele, Rhea and Venus.

Bar Hebraeus says: "Enoch was the first who invented books and different sorts of writing. The ancient Greeks declare that Enoch is the same as Mercury Trismegistus (Hermes), and that he taught the sons of men the art of building cities, and enacted some admirable laws. . . He discovered the knowledge of the Zodiac, and the course of the planets; and he pointed out to the sons of men, that they should worship God, that they should fast, that they should pray, that they should give alms, votive offerings and tenths. He reprobated abominable foods and drunkenness, and appointed festivals for sacrifices to the sun, at each of the Zodiacal signs."

Manetho extracted his history from certain pillars which he discovered in Egypt, whereon inscriptions had been made by Thoth, or the first Mercury, [or Hermes,] in the sacred letters and dialect, but which were, after the flood, translated from that dialect into the Greek tongue, and laid up in the private recesses of the Egyptian temples. These pillars were found in subterranean caverns, near

Thebes and beyond the Nile, not far from the sounding statue of Memnon, in a place called Syringes, which are described to be certain winding apartments under ground, made, it is said, by those who were skilled in ancient rites, who, foreseeing the coming of the Deluge, and fearing lest the memory of their ceremonies should be obliterated, built and contrived vaults, dug with vast labor, in several places.

From the bosom of Egypt sprang a man of consummate wisdom, initiated in the secret knowledge of India, of Persia and of Ethiopia, named Thoth or Phtha by his compatriots, Taaüt by the Phœnicians, Hermes Trismegistus by the Greeks, and Adris by the Rabbins. Nature seemed to have chosen him for her favorite, and to have lavished on him all the qualities necessary to enable him to study her and to know her thoroughly. The Deity had, so to say, infused into him the sciences and the arts, in order that he might instruct the whole world.

He invented many things necessary for the uses of life, and gave them suitable names; he taught men how to write down their thoughts and arrange their speech; he instituted the ceremonies to be observed in the worship of each of the gods; he observed the courses of the stars; he invented music, the different bodily exercises, arithmetic, medicine, the art of working in metals, the lyre with three strings; he regulated the three tones of the voice—the *sharp*, taken from autumn, the *grave* from winter, and the *middle* from spring, there being then but three seasons. It was he who taught the Greeks the mode of interpreting terms and things, whence they gave him the name of Hermes, which signifies *interpreter*.

In Egypt he instituted hieroglyphics; he selected a certain number of persons whom he judged fittest to be the depositories of his secrets, of such only as were capable of attaining the throne and the first offices in the Mysteries; he united them in a body, created them *Priests of the Living God*, instructed them in the sciences and arts, and explained to them the symbols by which they were veiled. Egypt, one thousand five hundred years before the time of Moses, revered, in the Mysteries, ONE SUPREME GOD, called the ONLY UNCREATED. Under Him it paid homage to seven principal deities. It is to Hermes, who lived at that period, that we must attribute the concealment or *veiling* [*velation*] of the Indian worship, which Moses *unveiled* or *revealed*, changing nothing of the laws of Hermes, except the plurality of his mystic gods.

The Egyptian priests related that Hermes, dying, said: "Hitherto I have lived an exile from my true country: now I return thither. Do not weep for me: I return to that celestial country whither each goes in his turn. There is God. This life is but a death." This is precisely the creed of the old Buddhists or Samaneans, who believed that, from time to time, God sent Buddhas on earth, to reform men,

to wean them from their vices, and lead them back into the paths of virtue.

Among the sciences taught by Hermes, there were secrets which he communicated to the initiates only upon condition that they should bind themselves, by a terrible oath, never to divulge them, except to those who, after long trial, should be found worthy to succeed them. The kings even prohibited the revelation of them on pain of death. This secret was styled the Sacerdotal Art, and included alchemy, astrology, magism [magic], the science of spirits, &c. He gave them the key to the hieroglyphics of all these secret sciences, which were regarded as sacred, and kept concealed in the most secret places of the temple.

The great secrecy observed by the initiated priests, for many years, and the lofty sciences which they professed, caused them to be honored and respected throughout all Egypt, which was regarded by other nations as the college, the sanctuary, of the sciences and arts. The mystery which surrounded them strongly excited curiosity. Orpheus metamorphosed himself, so to say, into an Egyptian. He was initiated into theology and physics. And he so completely made the ideas and reasonings of his teachers his own, that his hymns rather bespeak an Egyptian priest than a Grecian poet; and he was the first who carried into Greece the Egyptian fables.

Pythagoras, ever thirsty for learning, consented even to be circumcised, in order to become one of the initiates; and the occult sciences were revealed to him in the innermost part of the sanctuary.

The initiates in a particular science, having been instructed by fables, enigmas, allegories and hieroglyphics, wrote mysteriously, whenever in their works they touched the subject of the Mysteries, and continued to conceal science under a veil of fictions.

When the destruction by Cambyzes of many cities, and the ruin of nearly all Egypt, in the year 528 before our era, dispersed most of the priests into Greece and elsewhere, they bore with them their sciences, which they continued to teach enigmatically, that is to say, ever enveloped in the obscurities of fables and hieroglyphics; to the end that the vulgar herd, seeing, might see nothing, and hearing, might comprehend nothing. All the writers drew from this source; but these Mysteries, concealed under so many unexplained envelops, ended in giving birth to a swarm of absurdities, which, from Greece, spread over the whole earth.

In the Grecian Mysteries, as established by Pythagoras, there were three degrees. A preparation of five years' abstinence and silence was required. If the candidate was found to be passionate or intemperate, contentious, or ambitious of worldly honors and distinctions, he was rejected.

In his lectures, Pythagoras taught the mathematics as a medium whereby to prove the existence of God from observation and by

means of reason; grammar, rhetoric and logic, to cultivate and improve that reason; arithmetic, because he conceived that the ultimate benefit of man consisted in the science of numbers; and geometry, music and astronomy, because he conceived that man is indebted to them for a knowledge of what is really good and useful.

He taught the true method of obtaining a knowledge of the Divine laws; to purify the soul from its imperfections, to search for truth, and to practice virtue; thus imitating the perfections of God. He thought his system vain, if it did not contribute to expel vice and introduce virtue into the mind. He taught that the two most excellent things were, to speak the truth, and to render benefits to one another. Particularly he inculcated Silence, Temperance, Fortitude, Prudence and Justice. He taught the immortality of the soul, the omnipotence of God, and the necessity of personal holiness to qualify a man for admission into the society of the gods.

Thus we owe the particular mode of instruction, in the degree of Fellow-Craft to Pythagoras; and that degree is but an imperfect reproduction of his lectures. From him, too, we have many of our explanations of the symbols. He arranged his assemblies due east and west, because he held that motion began in the east and proceeded to the west. Our lodges are said to be due east and west, because the Master represents the rising sun, and of course must be in the east. The pyramids, too, were built precisely by the four cardinal points. And our expression, that our lodges extend upward to the heavens, comes from the Persian and Druidic custom of having to their temples no roofs but the sky.

Plato developed and spiritualized the philosophy of Pythagoras. Even Eusebius, the Christian, admits that he reached to the vestibule of Truth, and stood upon its threshold.

The Druidical ceremonies undoubtedly came from India; and the Druids were originally Buddhists. The word *Druidh*, like the word *Magi*, signifies wise or learned men; and they were at once philosophers, magistrates and divines.

There was a surprising uniformity in the temples, priests, doctrines and worship of the Persian Magi and British Druids. The Gods of Britain were the same as the Cabiri of Samothrace. Osiris and Isis appeared in their Mysteries, under the names of Hu and Ceridwen; and like those of the primitive Persians, their temples were inclosures of huge unhewn stones, some of which still remain, and are regarded by the common people with fear and veneration. They were generally either circular or oval. Some were in the shape of a circle, to which a vast serpent was attached. The circle was an Eastern symbol of the Universe, governed by an Omnipotent Deity, whose centre is everywhere, and his circumference nowhere; and the egg was a universal symbol of the world. Some of the temples were winged, and some in the shape of a cross; the winged ones referring to Kneph, the winged Serpent-Deity of Egypt; whence

the name of *Navestock*, where one of them stood. Temples in the shape of a cross were also found in Ireland and Scotland. The length of one of these vast structures, in the shape of a serpent, was nearly three miles.

The grand periods for initiation into the Druidical Mysteries were quarterly: at the equinoxes and solstices. In the remote times when they originated, these were the times corresponding with the 13th of February, 1st of May, 19th of August, and 1st of November. The time of annual celebration was May-eve, and the ceremonial preparations commenced at midnight, on the 29th of April. When the initiations were over, on May-eve, fires were kindled on all the cairns and cromlechs in the island, which burned all night to introduce the sports of May-day. The festival was in honor of the sun. The initiations were performed at midnight, and there were three degrees.

The Gothic Mysteries were carried northward from the east, by Odin, who, being a great warrior, modeled and varied them to suit his purposes and the genius of his people. He placed over their celebration twelve Hierophants, who were alike Priests, Counselors of State, and Judges, from whose decision there was no appeal.

He held the numbers three and nine in peculiar veneration, and was, probably, himself the Indian Buddha. Every thrice-three months, thrice-three victims were sacrificed to the tri-une God.

The Goths had three great festivals, the most magnificent of which commenced at the winter solstice, and was celebrated in honor of Thor, the Prince of the Power of the Air. That being the longest night in the year, and the one after which the sun comes northward, it was commemorative of the creation; and they termed it mother-night, as the one in which the creation of the world and light from the primitive darkness took place. This was the *Yule*, *Juul* or *Yeol* feast, which afterward became Christmas. At this feast the initiations were celebrated. Thor was the Sun, the Egyptian Osiris and Kneph, the Phœnician Bel or Baal. The initiations were had in huge intricate caverns, terminating, as all the Mithriac caverns did, in a spacious vault, where the candidate *was brought to light*.

Joseph was undoubtedly initiated. After he had interpreted Pharaoh's dream, that monarch made him his Prime Minister, let him ride in his second chariot, while they proclaimed before him, *ABRECH!* and set him over the land of Egypt. In addition to this, the king gave him a new name, *Tsaphnath-Paâneach*, and married him to *As'nath*, daughter of *Potipherah*, a priest of *On* or *Hieropolis*, where was the temple of *Athom-Re*, the great god of Egypt, thus completely naturalizing him. He could not have contracted this marriage, nor have exercised that high dignity, without being first initiated in the Mysteries. When his brethren came to Egypt the second time, the Egyptians of his court could not eat with them, as

that would have been abomination; though they ate with Joseph, who was, therefore, regarded not as a foreigner, but as one of themselves; and when he sent and brought his brethren back, and charged them with taking his cup, he said: "Know ye not that a man like me practices divination?" thus assuming the Egyptian of high rank initiated into the Mysteries, and as such conversant with the occult sciences.

So also must Moses have been initiated; for he was not only brought up in the court of the king, as the adopted son of the king's daughter, until he was forty years of age, but he was instructed in all the learning of the Egyptians, and married, afterward, the daughter of Jethro, a priest of On, likewise. Strabo and Diodorus both assert that he was himself a priest of Heliopolis. Before he went into the desert, there were intimate relations between him and the priesthood; and he had successfully commanded, Josephus informs us, an army sent by the king against the Ethiopians. Simplicius asserts that Moses received from the Egyptians, in the Mysteries, the doctrines which he taught to the Hebrews; and Clement, of Alexandria, and Philo, say that he was a theologian and prophet, and interpreter of the sacred laws. Manetho, cited by Josephus, says he was a priest of Heliopolis, and that his true and original (Egyptian) name was Asersaph or Osarsiph.

And in the institution of the Hebrew priesthood, in the powers and privileges, as well as the immunities and sanctity which he conferred upon them, he closely imitated the Egyptian institutions, making *public* the worship of that Deity whom the Egyptian initiates worshiped in private, and strenuously endeavoring to keep the people from relapsing into their old mixture of Chaldaic and Egyptian superstition and idol-worship, as they were ever ready and inclined to do; even Aaron, upon their first clamorous discontent, restoring the worship of Apis, as an image of which Egyptian god he made the golden calf.

The Egyptian priests taught, in their great Mysteries, that there was one God, Supreme and Unapproachable, who had *conceived* the universe by His intelligence, before He *created* it by His power and will. They were no Materialists nor Pantheists, but taught that matter was not eternal or coëxistent with the great first cause, but created by Him.

The early Christians, taught by the founder of their religion, but in greater perfection, those primitive truths that from the Egyptians had passed to the Jews, and been preserved among the latter by the Essenes, received, also, the institution of the Mysteries; adopting as their object the building of the symbolic temple, preserving the old Scriptures of the Jews as their sacred book, and as the fundamental law, which furnished the new vail of initiation with the Hebraic words and formulas, which, corrupted and disfigured by time and ignorance, appear in many of our degrees.

## THE IMPORTANCE OF MASONIC INTERNATIONAL COMMUNICATIONS.

BY JOHN FITZHENRY TOWNSEND, LL.D.,  
DEPUTY GRAND MASTER OF IRELAND.

THE universality of the masonic tie has ever been the boast of the masonic fraternity. It is our pride to recognize no distinctions of nation or language. We claim for our association the distinction of being the only bond of merely human institution which has strength to bind together in one, men of all kindreds and people, who, however they may differ in other respects, agree in acknowledging the fundamental tenets of the craft—the existence of one God, the Sovereign Architect of the universe, and the immortality and responsibility of the human soul. All have heard of signal instances in which the spell of our brotherhood has prevailed over national hostility, and, even in the madness of actual conflict, charmed the fierce passions of contending foemen into kindliness and peace. The sword, uplifted for the death stroke, has stopped in its descent when the prostrate enemy, by the token of masonic recognition, had converted his adversary into a friend. The prisoner has found sympathy and protection when he claimed from his guards the privileges of a brother. Even Avarice has relaxed his iron grasp, and the captor has been known to release his prize, for the sake of the mystic tie. But it is not only in mere isolated cases, nor in scenes of calamity and misery, that the spirit of Freemasonry is to be evinced or cultivated. The social communication which a unity of interests promotes between distant nations, and the facility of intercourse which peace permits, give occasion to cherish, not merely personal, but international masonic relations, and to diffuse more widely the blessed message—"Peace on earth; good-will toward men." The roots of Masonry strike deeply into the better feelings of our nature; and it is while the soil is softened by the gladdening rain, and the latent energy of the plant is developed by the genial sunshine, that we most reasonably expect its growth, its expansion, and, in due season, its fruit. A narrow and bigoted spirit, whether it shows itself in a jealous exclusiveness, or whether it assumes the less contemptible aspect of a feeling of nationality, is alike repugnant to the principles, and inconsistent with the ends of our institution.

Yet it is only within recent times that any serious attempt seems to have been made to carry this principle of universality into operation, by promoting a regular interchange of correspondence between

the governing bodies of the order in different countries. We hail, however, with sincere satisfaction each attempt to produce a union between these several independent powers, and to join them in a great federal alliance, for the noble purposes and ends they all separately profess. It matters not that attempts of this nature have not always succeeded. Each of them has, in some degree, tended to the furtherance of the great design. The Masonic Congress, of Paris, held during the exhibition of manufactures in that capital, in 1855, was one of the great masonic events of our time; yet it has not produced the results which might have been expected from an effort so great and an opportunity so remarkable. Its recommendations were all unexceptionable; yet there were but two of them at all commensurate with the occasion—that which indicates the opinion of the Congress that masonic powers should renounce all pretension to constituting lodges in countries where governing masonic bodies already exist; and that which suggests that each Master Mason should be instructed in the modes of recognition according to both rites—the ancient and modern. The former of these propositions would seem almost superfluous, if a serious evil did not already exist by the prevalence of a contrary practice. The latter seems to prescribe the only practicable mode of restoring that uniformity (essential to the utility of the order) which, unhappily, the ritualists of the continent of Europe have greatly impaired. While, therefore, we are far from thinking that the deliberations of the Congress of Paris have offered an adequate remedy for all existing imperfections, we heartily concur in the sentiments expressed there by the R. W. the Grand Master of Louisiana (U. S.)—"That it may produce future conferences of similar character; and that through them the institution of Masonry may be strengthened, its distinguishing features preserved, its harmony secured, and its usefulness protected."

But whatever has been, or may be, the utility of masonic congresses, there is a cause at work which promises to produce effects far greater, more universal, and more permanent than can result from the vague declamations of a representative assembly. That cause is, the diffusion of masonic knowledge by the class of books, magazines and periodicals, pretty well-known at present as masonic literature. It was long an axiom among masons that each minute particular of the order should be veiled in mystery, just as much as its most revered secrets. The first attempt to print even the constitutions of the fraternity was received with marked disapprobation and alarm. Yet the publication of the constitutions and of the venerable "ancient charges," greatly improved the condition of the society; and the works of the earlier masonic writers, so far from injuring, diffused a just and becoming light upon it. It ceased to be regarded as a mere collection of boon companions, who met at

the tavern to amuse themselves with some antiquated and silly puerilities, to practice on the fears of those who were weak enough to be their dupes, and to wind up the evening with a song and a bottle. Its degeneracy began to be distinguished from its original excellence and wisdom. The researches of learned and able men were directed to elucidate its extraordinary history, its interesting antiquities, and the philosophy to which it aspires—treasures so long neglected that they may be said to have lain amongst the rubbish of the order, unknown to the very persons who boasted themselves to be the representatives of its ancient professors. Both friends and enemies did it service by scrutinizing its pretensions, and thus ascertaining both its merits and its defects. It soon assumed a new aspect and position. It still, indeed, preserves its social character, by which it is chiefly known to the world at large, and to which many, who know nothing about the matter, wrongly attribute its imperfections. It still preserves its charitable character, from which many who are concerned in its cause are vainly expecting the display of great results. But the charity of Freemasonry is not meant to display great results. It is a stream, not an inundation; and the poet has given us a definition of it in these words:

"Yet be thy liberality discreet,  
Wise in its choice, and of a tempered heat;  
And, though in act unwearied, secret still—  
As in some solitude a summer rill,  
Refreshes, where it winds, the faded green,  
And cheers the drooping flowers, unheard, unseen."

We may give "all our goods to feed the poor," and yet know little of true Freemasonry, though it is a charitable association in some respects. Whoever would, in these our days, hold a prominent masonic position, must take pains to acquaint himself with the philosophic and literary features of Masonry, which are only to be studied in books, and which do not evaporate with the excitement of a festive meeting, nor limit themselves to the universal obligation upon all whom Providence blesses with means of aiding the destitute and afflicted. He must get beyond the conventional phraseology which, rather than actual conviction, fills the addresses of its admirers with eulogies on the philanthropy of the order. He must know something of the ground on which its assumptions rest; men will not tolerate mere pretensions without some proof. We may surround ourselves with affected obscurity, but the more sagacious well know that the mist which may conceal truth may be a veil, too, for falsehood and absurdity. If he chooses to expatiate on the greatness of the masonic design, it will be very desirable if, in the first place, he takes care to understand what it is; and, in the next

place, that he should be able to explain it to those who have too much sense to believe that some great omnific secret is, or can be, communicated to every curious idler or empty pate who happens to gain admission to the door of a lodge room; such there are, who would assuredly find it far more difficult to tell the "great secret" than to keep it. The "bright mason" of modern days must *study*. And it is our firm belief that the books and magazines which keep alive our zeal respecting our order, and disseminate over the world the tidings of masonic transactions in different countries, are doing more to unite, as well as to instruct, masons, than all the efforts of the greatest assemblies that our united attempts could draw together from the four winds of heaven.

The modern habit of universal education secures a sale for periodical publications, and it cannot be wondered if the supply is even too abundant, and the department occasionally a little over-stocked. It may be, too, that the ardor for teaching, and the mania for explanation (succeeding to a long period of tranquil ignorance), have, in some instances, caused the commentaries on Masonry almost to stifle the text. But it is plain enough that such a work as Mackey's "Lexicon of Freemasonry," which is rapidly becoming the hand-book of the craft, must effect great and durable results. Well-arranged, easy of reference, rational, clear and elegant, it is, perhaps, the most valuable of all the recent acquisitions to our masonic libraries. We anticipate great things from the circulation of the "Lexicon" in Great Britain. Men who draw their knowledge from the same source, are the most likely to be unanimous in the application of it; and we cannot but feel that while there may be differences in the peculiar usages of different countries, yet, while we are all of one heart and of one mind in essentials, we all constitute but integral parts of the same great family. Masons in the United States and in the British dominions are no longer strangers to each other's objects, designs and determinations. Our curiosity is mutually stimulated, and our exertions mutually encouraged. We are growing to regard Masonry, not for the reasons which recommend it to the vulgar, but for the sake of its moral training—its influence on the spirit. Men are prone to esteem what they see is esteemed by others. Thus the sacred bonds are drawn more closely around us, who are not merely brethren in name, but are sprung from the same noble stock, speak the same language, look back with equal pride to the same imperishable history, and acknowledge the same great light as the rule of faith and practice.

Another potent source of good is the interchange of annual reports and printed transactions between Grand Lodges. These are, or ought to be, not merely chronicles, but historical statements. Those of several Grand Lodges contain very useful expositions of masonic jurisprudence—a branch of learning little cultivated by our

predecessors of a century since, but which is now (however distasteful to the mere jolly fellow) becoming every day more essential to him who would rule a lodge with wholesome discretion, and do good in his generation by terminating strife amongst his brethren. We know that clouds will occasionally dim the serenity of the lodge, and thorns spring up in the path of enjoyment. The Master who can wield aright his gavel on these occasions, can now edify more than those who obey its sound; for his decisions may go forth to the ends of the world to guide his brethren. Masonry owes much to the United States in this respect—the Grand Lodges of the New World have set a bright example to the old. Without such interchange of intelligence, how slow would be our appreciation of any great masonic improvement—how vague our ideas of the state of the craft beyond the limited circle of our own province, or city, or village—how dark our conceptions of the ends and objects of the fraternity! But the enlightenment which results from it enables us all to look beyond paltry enjoyments and petty concerns, and to rejoice in the idea that we are all members of that great community, so vast, so powerful, and so progressive.

One of the most pleasing proofs that recent occasions have afforded of the tendency of this diffusion of masonic knowledge and masonic principles to unite men of different countries, in spite of local prejudices and petty jealousies, is to be found in the history of the recognition, by the Grand Lodge of Ireland, of the Independent Grand Lodge of Canada, as a masonic power. Many of the Canadian lodges had held their warrants from the Grand Lodge of Ireland, the power, as well as the revenue, of which was not a little increased by these vigorous and thriving offshoots. It does not appear that the Canadian lodges had any ground of complaint in the conduct of the Grand Lodge of Ireland in this respect, whatever may have been the inconvenience necessarily felt by the former in keeping up a regular correspondence at such a distance, and the anomaly of being ruled by a body in which, practically, they were never represented. Had the subject of the Canadian declaration of masonic independence never been heard of by the chief of the masonic order in Ireland until the formal document which contained it had reached the Grand Secretary's office, it is not easy to say what course might have been taken; but it is easy to see that the question must have taken the Grand Lodge of Ireland somewhat by surprise. But, in truth, the coming event had cast its shadow before, in the usual vehicles of masonic intelligence; and the subject, we are assured, was long, and seriously, and calmly considered before the official announcement of it was made. To be forewarned is to be forearmed. The Grand Master of Ireland (the Duke of Leinster) and his council had already formed their opinions, and were prepared, frankly and fraternally, to sit upon them. Consequently,

when the matter came before the Grand Lodge, it came, not in a crude and unconsidered form—it had been carefully and sedulously prepared to be presented for their consideration. Masonic works had been searched for principles; masonic records were ransacked for precedents; so that when the subject was brought before the Grand Lodge for discussion, it was entertained as an abstract question, to be decided only according to masonic law, and not as a topic involving any personal feelings or private interests. The Grand Lodge of Ireland was, however, very far from deciding it upon any mere momentary impulse. It was debated carefully, and, after due deliberation, that body came to the resolution of acknowledging the newly-established power. A few lodges had, in 1717, organized the Grand Lodge of England; the lodges of Ireland had, very shortly after, established the Grand Lodge of that country, and its jurisdiction, power and legitimacy had never been questioned or disputed. There was, therefore, some precedent for the establishment of a Grand Lodge by the act of the collected lodges of a country, or of the majority of them. And the principle seemed not unreasonable that, if the lodges of a country can, in any case, constitute a Grand Lodge for themselves, they must be presumed to be the best judges of the necessity or expediency of a movement which is, admittedly, of an extraordinary and anomalous nature, for which it is impossible to lay down definitions or prescribe exact terms and limitations. It is plain that whenever a question arises between any Grand Lodge and its subordinate lodges, it must, after all, be decided by the subordinate lodges themselves—there is no other tribunal to resort to. The consciences of men are concerned in the rectitude of the decision. We are far from arguing in favor of a dissentient or insubordinate spirit, because such a spirit is entirely unmasonic. Any thing that encourages it should be carefully avoided; all needless complaints; all suggestions of merely possible improvements; all mere personal irritation and discontent. If the change be such as will clearly and certainly promote the interests and welfare of the society which seeks it, and if it is sought with every appearance of justice and moderation, we may fairly acquiesce in it; but what the circumstances are which justify such a change, in each particular case, must be left to the good sense and feeling of those who desire it. They should, very evidently, be neither light, nor trivial, nor transitory, nor capable of any less violent and perilous remedy.

Acting upon such views as these, the Grand Lodge of Ireland made its decision, which was, to hold forth the right hand of fellowship and amity to the newly-constituted masonic power. The war-rants, which had been held under the Irish constitution, were returned by those lodges which preferred to offer allegiance to the Grand Lodge of Canada; and, as might be expected, this frank and

cordial recognition of the new power was deeply felt and gratefully acknowledged by the masons of Canada. No delay had intervened between their application and the response of the Grand Lodge of Ireland; no coldness, no faint-heartedness, prevented the full effect of the disinterested and generous act. Instead of a forced and ill-cemented connection, a willing and fraternal union now exists between these two powers. The feelings which the masons of Canada have expressed on the occasion, have been warmly responded to in a nation whose kindly and generous sentiments have seldom failed to meet a due response. Each of these Grand Lodges has now its representative at the other. The Grand Lodge of Ireland has given its commission of representation to the W. Brother Kivas Tully, a well-approved and zealous mason; and the honor of representing the Grand Lodge of Canada in Ireland has been intrusted to one of the best and truest and most enlightened of the craft, in any age or any country, the R. W. Michael Furnell, (33d degree,) Provincial Grand Master of North Munster.

Perhaps these reflections have led us a little astray from the subject matter of these observations; yet, as we are sincerely of opinion that the furtherance of masonic international communication must depend, in a great degree, on the numbers of those who keep up the true spirit of the order in each country, and on the good understanding which they maintain reciprocally, we shall be happy if, by calling attention to the subject, we may be able to assist, in any degree, in the attainment of this important object. We deem it an important object, because we think that it is only, of late, that Masonry is beginning to take upon itself its real character of a philosophic institution; and that character cannot be fulfilled or elucidated without study, comparison of opinions, discussion, and the dissemination of intelligence. Much of the excellence and beauty of the masonic art lies hid from those whose views of it are circumscribed by the limits of one country. We desire to enlarge the sphere in which our brethren feel interested in its diffusion, because, whether the opinion be right or wrong, we believe that its diffusion is calculated to effect results far better and more important than its ignorant enemies will allow, or its scarcely less ignorant professors dare venture to anticipate.

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To attain the truth, and to serve mankind, our country and our fellows. This is the noblest destiny of man, your object henceforward and forever. If you desire to ascend to that destiny, advance! If you have other and more ignoble objects, and are contented with a lower flight, halt here, return, and leave Masonry to fulfill her mission.—ALBERT PIKE.

## GRAND LODGE OF OHIO.

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THE Grand Lodge of Ohio met at Masillon, on the 20th of October, 1857, with a goodly representation of two hundred and fifty-two lodges.

Bro. B. F. Smith, the Grand Master, was absent from the communication, but transmitted to the Grand Lodge a very practical address.

The Grand Lodge has done a good work in publishing, at a heavy expense, fifteen hundred copies of its transactions during the early years of its organization. The time is coming, if it is not already at hand, when the history of Freemasonry in America must be written. The order has obtained that influence, as one of the developments of our social system, which demands the tribute of an historian; and it is when he, whoever he may be, (and a man as much like Rob Morris as possible should he be,) is working at his task, that the works like this of Ohio will be found essential to its completion. We trust, therefore, that the example given by the Grand Lodge of Ohio will be speedily followed by every grand body. Every year's delay makes the task of compiling a masonic history more difficult, and it should, therefore, be at once begun; but it cannot be begun, with the prospect of a satisfactory completion, unless these early transactions are made easily accessible to the writer.

Another task accomplished was a revival of the ritual. If by this is meant, as we must suppose, that learned and experienced masons have succeeded in expunging evident innovations, in restoring disused ceremonies, and in correcting other deviations from the ancient landmarks, we scarcely know a more profitable labor on which the Grand Lodge could have been engaged. We rejoice, too, to see from their report, that the Committee on Revision have made "some slight amendments of grammatical construction." This, we are sure, must have been needed, for the lectures have so long been in the hands of "itinerant lecturers," who claimed but little acquaintance with the rules of Lindley Murray, that it is very likely that in Ohio, as elsewhere, "grammatical construction" has sometimes been sorely neglected. But, left to oral transmission, as it must be, and to uneducated instructors, as it will too often be, it is to be feared, however we may amend it, that it is soon likely to lose again its just proportions. There is but one way of securing a correct and systematic ritual. Let none but intelligent and educated men wield the gavel of the Master, and sit in the chair of Solomon, and let an ignorant and uneducated lecturer be no more tolerated than a fighting parson. Reading masons, once taught in the ritual, are sure to preserve it in its integrity.

The business transacted during the session was generally of a local nature; but the report of the Committee on Foreign Correspondence, from the pens of Bros. W. B. Thrall and Geo. R. Morton, is an elaborate production, reflecting great credit on its authors. A few extracts from this report are well worth reading.

The Grand Master had, in his report, read in the beginning of the session, alluded, in very emphatic terms, to the evil habit, too prevalent among some masons, of using language borrowed from Odd Fellowship, or other similar modern societies, and especially enumerated the substitute of the word "regalia," instead of the good old masonic phrase, "clothing." The Committee of Correspondence appear to agree with him in opinion, and we find the following strong paragraph on that subject in their report:

"We notice in the report of a Special Committee, as we have also noticed it in the proceedings of other Grand Lodges, a phraseology which we had hoped never to meet with in a masonic publication. '*Regalia*' is a word entirely unknown to Masonry, until adopted by some of our modern associations. It is unseemly, and entirely inappropriate to express the idea intended to be conveyed, when used in connection with Masonry. It embodies only the thought of gewgaws and gorgeous trappings, instead of the time-honored and venerable symbols of our craft; of pompous glitter, instead of ancient emblems. It is *the* word of our abomination and dislike—the plague-sound to our ears. Even though other associations have stolen the name of our places of meeting, robbed us of our aprons, and appropriated to their own use many of our symbols, these afford no justification for doing unto them as they have done to us—of taking from them because they have taken from us. They constitute, in fact, no plea or palliation for stealing a phrase peculiarly and appropriately theirs. Besides, the thing is in extremely bad taste, and worse than worthless when we have it."

Bro. Dashiell, the Grand Master of the Grand Lodge of Tennessee, had complained, in his address, of the want of decision and firmness in the officers of lodges in the execution of discipline upon offenders, and to this cause had attributed the evil of bad membership, of which members are now beginning, everywhere, to complain. The committee of Ohio have more shrewdly investigated this subject, and trace the evil to a much more prolific source—the terrible increase in the quantity of initiations, without reference to the quality of the materials. Their language should be well studied:

"But the true secret—the root of the evil of which Bro. Dashiell complains—lays, not merely in the want of 'firmness' in administering discipline for moral delinquency, but in the too great increase of membership by initiation, careless and most culpable inattention to the character and qualification of candidates, and the haste with which accepted candidates are hurried through the degrees—a haste so headlong as utterly to preclude a possibility of the initiate comprehending either the symmetry and suggestiveness of the symbols of the order, or the beauty of the temple he has entered. What wonder, then, that he does not worship at a shrine whose mysteries he has never learned, or that he should soon disregard principles, the alphabet of which he has never been taught?"

If the institution of Freemasonry ever suffers shipwreck, this, and this alone, will be the rock on which it will strike.

On the subject of the right of demission, and of taxing non-affiliated masons, there is a healthy tone in the language of the committee. They have, we think, adopted the correct view, and their illustration of non-affiliation, as "masonic expatriation," is exceedingly happy:

"We hold, with the Grand Lodge of New York, that 'that cannot be *charity* which *coerces* a mason to pay dues;' and that it was worse than vain to look for healthful Masonry, based upon reluctant membership. In our view of the subject, what is needful is a *distinct understanding*, by all parties, of the nature and effects of non-affiliation; namely, that it is *masonic expatriation*. With that understanding, such as choose to occupy that position should be left free to do so; and if the act proceed from indifference toward the institution, the cheerful labors of the lodge, and the welfare of the craft, are best consulted by their standing aside."

The right to ballot is another subject that has occupied the attention of the committee. A few masonic writers have been lately discussing the question how far the right to ballot should extend; and some of them contend that, as a candidate for initiation becomes not only a member of the particular lodge to which he applies, but of the universal masonic family, every one present at the ballot, whether a member of the lodge or not, should be permitted to vote on his reception. The committee of Ohio are of this opinion, and advance very excellent arguments in defence of their views. Perhaps it would be better if it were so—if every mason within the sound of the gavel had a right to express his opinion on the admission of the candidate. Inconvenience, it is true, would sometimes result; but, on the whole, the materials of Masonry would, under this safeguard, be better selected. But, unfortunately, the uninterrupted usage of the craft is against the change, and to make it now would, undoubtedly, be an innovation. The sixth general regulation settles the question, that such voting would be an infringement of a constitutional landmark: "No man can be entered a brother in any particular lodge, or admitted a member thereof, without the unanimous consent of *all the members* of that lodge then present." It is better to let old ways stand—*nolumus leges Angliæ mutari*.

Ohio is a very extensive and very prosperous jurisdiction. Bro. Caldwell, the Grand Secretary, has prepared an excellent statistical table, from which we glean the following facts: Number of lodges, 253; number of members, 10,913; number of initiates during the past year, 2,078; passed, 1,837; raised, 1,790; admitted, 500; for un-masonic conduct there have been 45 suspensions and 85 expulsions; 936 have withdrawn, and 156 died; 496 have been rejected, and 505 drones, or non-affiliated masons, still incumber the soil.

## GRAND LODGE OF KENTUCKY.

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THE session of this body commenced at Lexington, on Monday, 12th of October, 1857. Bro. T. N. Wise, the Grand Master, delivered his annual address, the exordium of which is a classical production, well worth reading. He reports several decisions that he had made during his official term, and which embrace points of such importance, that they will warrant a cursory review

The first of these was in relation to the case of Bro. Howe. In the preceding year, Bro. H. had been expelled by Excelsior Lodge, No. 258. From this sentence he had appealed, and on this appeal the Grand Lodge, in 1856, had restored him to the rights and privileges of Masonry, and had ordered Excelsior Lodge to give him a new trial. This order was obeyed, and in the new trial Howe was acquitted of the charges which had been preferred against him. But the Master of the lodge still refusing, notwithstanding the acquittal, to restore him to membership, Howe appealed to the Grand Master, who decided that, "the Grand Lodge having ordered him a new trial, and acquittal having followed the trial, he was placed in the position he occupied before the charges were preferred, and, therefore, stood as any other member of his lodge in good standing." So correct a decision, it would be supposed, could find no opposers. Indeed, it seems passing strange that any Master could, by refusing the reinstatement of an innocent person, acquitted after fair trial, give occasion to such a decision being made. And yet still more strange is it, that, when this decision was referred to a committee of the Grand Lodge, the committee should have reported against it. The good sense of the Grand Lodge, however, came to the aid of the Grand Master, and, the adverse report being rejected, his righteous decision was confirmed. But all this controversy throws light upon another point. The report of the committee, and, in all probability, the action of the Master, were both based upon a regulation of the Grand Lodge, which declares that restoration by the Grand Lodge to Masonry shall not include a restoration to membership in the lodge; that is, no matter how innocent a brother may be, nor how unjustly he may have been treated by his lodge, his proof of innocence shall avail him only so far as to save him from expulsion from the order; but, to gratify his judges, who have unjustly condemned him, he shall at least suffer the punishment of disfranchisement from his lodge. The case of Howe was a practical illustration of the evils flowing from such a regulation, and its worse than absurdity was at once evident to the Grand Master. He says: "If Howe is guilty, then it is competent for the lodge to punish; if not guilty, then it is not competent for the lodge to punish." This is the true

principle. If a brother be innocent, he must be restored to every thing of which an unjust sentence had deprived him—to membership as well as to the general rights of Masonry. It is the principle for which we have for years been contending, and it is now practically affirmed by the Grand Lodge of Kentucky, notwithstanding its opposing regulation.

Another decision of the Grand Master was equally correct. During the absence of the Master and Wardens of a lodge, a Past Master of the lodge took the east, appointed proxies in the west and south, and “proceeded to open a Master’s lodge, and transact business, without the records of the lodge in their possession, granting himself, the Wardens and several brethren who were absent, demits from said lodge.” Upon an appeal from the Master of the lodge, the Grand Master declared these acts illegal, and of no effect. If we are to be governed by the old regulations of 1721, there is no doubt that this decision was correct; for, although a Past Master may preside, by the courtesy of a Warden, he holds his authority, according to these regulations, under the Warden, and cannot act until the Warden has congregated the lodge. At the opening of the lodge, at least, therefore, a Warden must be present, and if Master and Wardens are all absent, the lodge cannot be opened.

In his third decision, the Grand Master was equally correct. Here, it seems, that the Master and Senior Warden of a lodge being absent, the Junior Warden took the chair, and conferred the second degree, notwithstanding several Past Masters were present. The Master of the lodge, at the next meeting, pronounced the action of the Junior Warden unmasonic. The Grand Master, however, approved his course, as being the constitutional rule of the lodge, in the absence of his two superiors; and the Grand Lodge, of course, in so plain a case, sustained him. There was other matter involved in this case, but the real principle affected was the right of the Junior Warden to preside. By these decisions, the Grand Master has shown himself to be properly acquainted with the principles of masonic law, and entitled to the vote of thanks which he received at the close of the session.

Bro. Rob Morris, from a Special Committee, made an affecting report on the death of distinguished masons of the jurisdiction since the last session of the Grand Lodge, in which he paid deserved tributes to the memory of Willis Stewart, John D. McLure and Jesse Edmonston—the first two, Past Grand Masters, and the last, a worthy veteran of the order.

The *cacoethes loquendi*, the besetting sin of all deliberative bodies, must have prevailed to some extent, or threatened an appearance, among our brethren of Kentucky; for we find that a resolution was adopted, that “hereafter, no member of the Grand Lodge shall speak more than five minutes upon any subject before it.” In the main,

this may be a good rule, but there are cases in which the truth can hardly be elicited in a five minutes' speech, and where a little greater length of cable-tow might enable the Grand Lodge to receive valuable light from an intelligent brother. For unintelligent or prosy speakers, perhaps, five minutes is a *little* too long.

A constitutional rule was adopted, declaring that "no subordinate lodge shall ever, under any circumstance, pay an invited lecturer more for his services in lecturing, installing officers, or performing any other masonic duties, than the actual expenses incurred by said lecturer." We do not know what particular condition of local affairs in the jurisdiction of Kentucky, has led to the adoption of this regulation. We have, however, for sometime past, been accustomed to find, in many of our western jurisdictions, an unfavorable expression of opinion in relation to masonic lecturers; and we have attributed this feeling to the lamentable fact, that the literary and masonic qualifications of lecturers in those portions of the Union, have not generally been such as to secure respect. It is unfortunate for Masonry that the character of the profession should have suffered through the inefficiency of some of its professors. A masonic lecturer is a masonic teacher—the dispenser of light and information; and to the existence and support of a class of learned lecturers, we must alone look for the elevation of the order. A mere charlatan—a parrot—repeating by note, without education, without enlarged intellect and commanding talent, is to be deprecated as an incubus on the lodges which he visits, only to make their darkness more visible. But a lecturer, who has studied the history, the science, the philosophy of Masonry, and who is competent to instruct his brethren on these important subjects, is a blessing to every lodge that he visits. There is no danger of his being overpaid. Money can never compensate him for the services he renders, or bring the lodge that he has served out of his debt.

The report of the Committee of Foreign Correspondence is from the pen of Bro. J. M. S. McCorkle, the Grand Secretary, and is a long and able document, giving evidence of great industry and discrimination on the part of the author.

The statistical tables, drawn up by the Grand Secretary, inform us that there are 300 subordinate lodges in the state of Kentucky, with an aggregate amount of 9,979 members. There were 1,281 initiations during the past year, which were, however, 156 less than during the preceding. Whether this decrease is a favorable or an unfavorable symptom, it is hard to say. We are inclined to believe that it exhibits rather an increased vigilance on the part of the lodges, than a decreased popularity of the institution in that extensive and intelligent jurisdiction.

# FREEMASONRY IN IRELAND, IN A LETTER TO THE EDITOR.

BY M. FURNELL, L.D.,  
PROVINCIAL GRAND MASTER OF NORTH MUNSTER.

ESTEEMED AND RESPECTED BROTHER:—In compliance with your wishes, I furnish a brief abstract of the historic constitution of the masonic order in Ireland; and, though possessing irrefutable records and data, showing the existence of several self-designated “Grand Lodges” in past centuries, and though the Lodge, No. 1, on the present *legitimate registry*, claims an uninterrupted descent from an independent lodge, which existed from time immemorial, and retains many quaint old documents in her archives, and is by many styled “The First Lodge of Ireland,” yet I leave the task of research into the hazy mist of past ages, to some more erudite antiquary, taking for granted that those gone-by powers were but by assumption or prescription. The constitution of the present Metropolitan Grand Lodge dates from A. D. 1729, when the entire fraternity united in electing the Right Honorable Lord Kingston Grand Master of Ireland; Lord Viscount Netterville being his Deputy Grand Master. Since that period the Dais has been successively occupied by the best and most noble, up to A. D. 1813, when “Ireland’s only Duke” was happily selected, whose annual reelection has ever since been hailed but as the anniversary for the order to testify their fidelity and gratitude to his Grace, the Most Noble, the Duke of Leinster, Grand Master of Ireland, whose present Deputy Grand Master, John Fitzhenry Townsend, LL. D., exercises his delegated powers with the greatest talent, anxiety and care for the welfare of the order.

The Grand Lodge meets for business on the first Thursday of every month, at the Freemasons’ Hall, College Green, Dublin—the Board of General Purposes, a body selected by *election* from the Grand Lodge, having previously digested, classified and reported on the details. A large series of huge folio volumes of records and registers are regularly and carefully kept. The financial affairs of the order are rigidly audited and annually printed. The orphan school is most creditably and carefully conducted, and the benevolent expenditure bears a fair proportion to the income. The ancient York rite is tenaciously adhered to by this Grand Lodge, which declined to tamper with, or modify, its ritual at the time (1813) when the Grand Lodge of England united in so doing, but receiving, with courtesy and fraternal kindness, all brethren, according to their qualifications. So far refers to the symbolical Grand Lodge of Ireland; but, previous to entering upon the vexed question, generally

designated "the accumulation of rites," I must premise that I offer no private opinion on what some octogenarians contend to be a violation of ancient landmarks, and an annihilation of the universality of the system, while others (as revered) insist, that to deny all progress to the masonic mind, in an age of steam, rail and telegram, would be not only darkness impenetrable, but perfectly suicidal; however, it is for future generations to decide "*le fait accompli*."

With respect to Mark, Arch Templar and Prince Masonry, they existed in many parts of Ireland, without other authority than usage, though possibly assuming status with the Druidical altars, Round Towers or Templar Hospitalries which abound in this land, so often designated "the Island of Saints;" but all were in time gathered in under the one fold and the one shepherd. In A. D. 1809, a constitution for a Council of S. G. I. G. 33d was sought through Dr. Dalcho, of the Supreme Council for the southern jurisdiction of the United States, which, after some delay, arising from the war, &c., was granted, creating his Grace, the Duke of Leinster, Grand Commander, *ad vitam*, and the late John Fowler Lieutenant Grand Commander, now succeeded by John Fitzhenry Townsend; and never was council conducted with greater wisdom, care and sound discretion.

In A. D. 1820, Michael Bederede constituted the order of Misraim, with the Duke of Leinster as Supreme Head.

But the *chef d'œuvre* of the Irish constitution is the Supreme Grand Council of Rites, which, as an integral executive, forms a sensitive guardian of the rights and privileges of the most minor of its component parts, and yet is a ductile fosterer and dignified exponent, in the most fastidious sense, of all the limitations and fundamental statutes of the highest, maintaining a most harmonious unity through all, which certainly forms a pleasing contrast to the position of our respected sister Puissance of England, who, in her inexorable adhesion to prescribed rules, has permitted the various rites to form under separate heads—all very excellent and reputable, yet not likely to ever unite or coöperate for the order universal.

If the foregoing statement is worthy of insertion, pray accept it as the tribute of an old mason, who feels it a high distinction to be classified as a collaborator with the celebrated Dr. Mackey, whose very faithful brother is

M. FURNELL, 33d.

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BOOK OF THE LAW.—The Holy Bible, which is always open in a lodge, as a symbol that its light should be diffused among the brethren. The passages on which it is opened differ in the different degrees. In this country, these passages are as follows: in the first degree, at Psalm cxxxii; in the second, at Amos vii. 7, 8; in the third, at Ecclesiastes xii. 1–7.

HISTORICAL ACCOUNT  
OF THE  
ORGANIZATION OF THE GRAND LODGE OF KENTUCKY.

BY ROB MORRIS.

THE indications of brighter and better days to come for Freemasonry, are not few or doubtful. Admitting that the present prosperity of the institution, with its 4,200 lodges, and its 200,000 members, is no proof of this—nay, that it rather militates against, than argues for, our position, and is even calculated to dampen our confidence in the future of the institution—yet there are signs hopeful and indubitable. A vision passes across our mind as we write—*a united craft; studious in masonic knowledge; jealous of the honor; vigilant at the ballot-box; stern at the judgment-seat of Masonry*—and the day of its accomplishment, we verily believe, is even now dawning. It is foreshadowed, we think, in the unprecedented attention paid, just now, to the literature of the institution; in the avidity with which the legendary history of Masonry is sought; in the transition experienced by the masonic press, from dry, barren, and often extravagant speculations upon the *principles*, to comments upon the *practice* and collections of the realities of Masonry. It is seen, among other things, in the increasing devotion given, year by year, to masonic history. When a Grand Lodge, so large and respectable as that of Ohio, dare spend thousands of dollars on a mere reproduction of its published journals for thirty-nine years, assured of the general approbation, not only of their immediate constituents, but of the general fraternity in so doing; when the author of this article dare give generous portions of his time and labor, for years, in combining the ten thousand scattered incidents connected with Masonry, in the single state of Kentucky, into one elaborate history; when Quitman Lodge, No. 46, at New Orleans, which dates its existence only from 1848, acknowledges the duty, and presents the world with a record of its brief, but glorious career; when committees are appointed by such Grand Lodges as those of New York, Connecticut, Indiana, Texas and others, to snatch from oblivion the precious truths, which, like jewels, sparkle up in the sayings and doings of their wise and faithful ones, through the generations past, and weave them into reliable histories—the hopeful may draw an infallible conclusion, similar to that with which we set out, and the masonic future brightens up with that hope.

We propose, in this article, to give some passages connected with the organization and earlier stages of the history of the Grand Lodge of Kentucky. Having had our attention particularly directed to this

theme, as above stated, for several years—looking upon Kentucky, with its three hundred and ten lodges, (the second, in numerical strength, of all the thirty-five Grand Lodges in the Union,) as the mother of Freemasonry in the Mississippi Valley—and moved somewhat by the announcement made in the prospectus to the present volume of the AMERICAN MASONIC QUARTERLY, that “a large portion of the work will be devoted to masonic history and biography,” we select this theme as equally appropriate to our private taste and ability, to the demands of the age, and to the trestle-board of the excellent journal for which we propose the contribution.

The commencement of the nineteenth century witnessed but few masonic lodges west of the Alleghany Mountains. When the sad message went forth from the shores of the Potomac—December, 1799—“Washington is dead”—an announcement modified, as it passed from lodge to lodge, into that of “Brother George Washington is dead”—there were few of the craft nearer the occidant than Virginia to drop the fraternal tear at the word. As a statesman, as a captain, as a tried and true man, dwellers, by tens of thousands, in the Mississippi Valley, spoke his praises and honored his memory; but, as a freemason, whose attachments to the craft and the cause, *forty-seven years* had failed to weaken, but few, we repeat, in all the great and broad country, won from the savage in the direction of the setting sun, bewailed his loss.

In the “Dark and Bloody Ground,” indissolubly connected with the name and exploits of Daniel Boone—in the fertile region marked rudely on the imperfect maps of the day as the state of *Kentucke*, a word then as little known in its orthoëpy as its derivation—there were found, in the year 1800, five lodges of freemasons. At Lexington, then the most flourishing city in the state, as it is for all time the most beautiful—for a considerable period the seat of government—*Lexington Lodge, No. 25*, had been long at work, and boasted, at that date, of a membership rising fifty in number. Among these were some of “the few, the immortal names, that were not born to die.” The reader of American history will rank among them the names of Henry Clay, Edmond Bullock, Felix Grundy, Thomas Bodley, Jesse Bledsoe, Cuthbert Banks, Joseph H. Daveiss (killed in 1811, at Tippecanoe), and Green Clay, all of whom were members, and the former was Junior Warden, of Lexington Lodge, No. 25. Paris Lodge, No. 35, at Paris; Georgetown Lodge, No. 46, at Georgetown; Hiram Lodge, No. 57, at Frankfort, and Abraham’s Lodge, working under dispensation at Shelbyville, were all in the state of Kentucky, having been authorized by the respectable and venerable Grand Lodge of Virginia so to do.

To unite these together, into a convention, out of which should be legally organized the first Grand Lodge of the west, was the work of Lexington Lodge. By means of the *Kentucky Gazette*, a journal of considerable celebrity, published at Lexington since 1787, and

by circular letters addressed to the other four lodges, a convention of delegates, to the number of fifteen, was secured, and upon September 8th, A. D. 1800, its two days' sessions were begun. The names of those who united in a movement second to but few others in masonic importance, are here transcribed: *From Lexington Lodge, No. 25*—Alexander Macgregor, Thomas Bodley and James Russell; *Paris Lodge, No. 35*—Thomas Hughes, Adam Calderwood and Joseph Duncan; *Georgetown Lodge, No. 46*—John Hawkins and Samuel Shepherd; *Hiram Lodge, No. 57*—William Murray, Thomas Love, Isaac E. Gano, Otho Beatty, Nicholas Lason and Amos Anderson; *Abraham's Lodge, U. D.*—Simon Adams. These names will be recognized as those of the old and substantial stock of Kentucky; and but few of those eminent for civil or military services in this state, since its organization, fail to find the names of their ancestors in the earlier catalogues of the masons of Kentucky.

John Hawkins, of Georgetown, was elected *Chairman*; Thomas Bodley, of Lexington, *Clerk*. The debates, of course, are not recorded, and but few details of the current business are given; we can only learn the humor of the convention by its acts. These, upon the first day of convention, were five in number. It was first of all decided, "that upon voting on any question which might come before the convention, the votes should be given *by lodges*, each lodge to have one vote." The convention then agreed that "it was expedient, necessary and agreeable to the masonic constitution that a Grand Lodge should be established in this state, to be composed of the representatives of such lodges in the western country as may find it convenient to attach themselves to its jurisdiction." The five lodges forming the convention were then requested to appoint representatives, to meet at Lexington, October 16th, following, and open a Grand Lodge. A committee, formed of Messrs. Murray, Macgregor, Hughes, Adams and Shepherd, was appointed to draft a *respectful address* to the Grand Lodge of Virginia, giving the reasons for separation and independence.

The next resolution was as creditable to the hearts as the heads of these delegates; it speaks as well for the honesty as the wisdom of the masons of "the Dark and Bloody Ground," and we give it entire: "*Resolved*, That every lodge here represented ought, and it is hereby recommended to them, to pay up all contributions due to the Grand Lodge of Virginia prior to the time of establishing a Grand Lodge in Kentucky."

On the second day (September 9th, 1800) the committee reported their "respectful address," which was adopted. It sets forth that the convention had been actuated by a wish to promote the welfare of the craft. The disadvantages of their position, as dependents upon the Grand Lodge of Virginia, are enlarged upon, viz: that the benefits of the Grand Charity Fund could not be extended to any brother or his family residing in Kentucky; that the lodges could

not conveniently be represented by their proper officers in the Grand Lodge, and the appointment of proxies was subject to great and evident difficulties, while the presence of grand visitors to inspect and correct their work was not enjoyed. To prove their disposition to discharge their duty to the mother Grand Lodge, they referred to their action of the day before, in relation to arrearages, trusting to have credit for the motives which led them to separation. The concluding sentences are pathetic and eminently masonic: "We will never forget that we are materials of the same temple, nor cease to attach ourselves to our brethren of Virginia, however remote we may be from their part of the great superstructure. No disgust, no disrespect to the Grand Lodge of Virginia has induced us to adopt this measure; necessity and the welfare of the craft command it." It is pleasant to know that this necessity was admitted, and these truly fraternal sentiments reciprocated by the Grand Lodge of Virginia, and that a reply was speedily returned accordant therewith.

On the 16th of October following, a convention of representatives, appointed in pursuance of the recommendation already cited, assembled at Lexington, and organized the Grand Lodge. The same five lodges were represented as before, and by the following persons: the lodge at *Lexington* by Alex. Macgregor, Thomas Bodley and John Bobbs; *Paris Lodge*, by Thomas Hughes and Nathaniel Williams; the *Georgetown Lodge*, by William Sutton, Samuel Shepherd, John Sutton and Cary L. Clarke; the *Lodge at Frankfort*, by William Murray, Thomas Love and Isaac E. Gano; the *Lodge at Shelbyville*, by Simon Adams and James Wardlow. The first named, in each instance, is the Master of the lodge; Bodley, Shepherd, Love and Wardlow are Senior Wardens of their respective lodges; Bobbs, Williams, Sutton and Gano are Junior Wardens. The spirit of the whole enterprise may be readily deduced from this striking fact.

A Master Masons' Lodge was first opened; James Morrison, of Lexington Lodge, being called to the chair, as the oldest Past Master present, and Thomas Bodley made Secretary. Before proceeding to the election of officers and effecting a permanent organization, it was resolved that each lodge respectively should have one vote, and the Past Masters of each lodge, not representatives, one vote.

William Murray	was elected	Grand Master.
Alex. Macgregor	"	Deputy Grand Master.
Simon Adams	"	Senior Grand Warden.
Cary L. Clarke	"	Junior Grand Warden.
John A. Seitz	"	Grand Treasurer.
James Russell	"	Grand Secretary.
Thomas Hughes	"	Senior Grand Deacon.
Nathaniel Williams	"	Junior Grand Deacon.
Samuel Shepherd	"	Grand Pursuivant.
John Bobbs	"	Grand Tiler.

These officers were immediately installed, according to the formula prescribed in the Virginia *Abiman Rezon*, of 1792, edited by John K. Reid, which work was early adopted by the new Grand Lodge as its general guide. The Grand Master elect was probably installed by James Morrison, according to the Virginia precedent, he being the oldest Past Master present, though the record is silent on this head. The language is, "He was immediately installed according to ancient form;" and it is certain there was no officer present higher in rank than a Past Master.

The next day, a committee of three—Simon Adams, William Sutton and Isaac E. Gano—was appointed to draft a circular letter to the different Grand Lodges in the United States, detailing the motives which had induced the lodges in Kentucky to withdraw from the jurisdiction of their parent, the Grand Lodge of Virginia. We give their report below.

To accomplish one great end of Masonry, which, from their remote condition, had been heretofore neglected, and to insure correctness and uniformity in the workings of the lodges, the Grand Master was requested to appoint some well-skilled brother or brothers to visit them and inspect their work. This action was repeated for many succeeding sessions of the Grand Lodge of Kentucky.

A register of the lodges was made, giving priority of numbers in the order of age; regalia, jewels, &c., were ordered, as was the preparation of a Grand Lodge seal; and the lodges were required to exchange their old warrants for new ones, to be issued by the new government. Nothing can better show the scantiness of supplies in this, then frontier, region, than the record that "the Grand Lodge, not being provided with parchment or vellum proper for making out charters," the Grand Secretary was required to give them *paper charters*, to be returned to him next session, and then exchanged for better ones!

The circular letter, prepared for and forwarded to each Grand Lodge in the United States by the new Grand Lodge of Kentucky, is of historical interest; we accordingly give it entire:

"LEXINGTON, KENTUCKY, A. L. —, A. D. —.

"MOST WORSHIPFUL SIR AND BROTHER:

"I am instructed by the Grand Lodge of Kentucky to announce to you their organization, and to explain the motives which have led to a separation of the lodges in Kentucky from the jurisdiction of their parent Grand Lodge of Virginia. They will be detailed in the simplicity of unadorned Truth; they are too forcible to require any extraneous assistance to carry conviction of the propriety of the measure. No motive of disgust or disrespect to the Grand Lodge of Virginia has actuated those lodges upon this occasion. They still feel the same fraternal love and affection for their brethren in Virginia, which, as masons, it is their duty to entertain for all the fraternity; with the additional sentiments which arise from a remembrance that it was more immediately from that Grand Lodge that those

lodges received the means of illumination. They conceive that their procedure is sanctioned by precedent, and forced upon them by masonic principles.

"Among the multitude of precedents to which they might refer, the following only will be enumerated, which are supposed to be more than sufficient to give every sanction which precedent can give to any measure :

"I. In the reign of George the Second, the lodges in England having, from neglect, gone greatly into decay, it was deemed necessary, to promote the welfare of the craft, that a Grand Lodge for England should be established in London, although no Grand Lodge had ever been before established there. It is further to be observed, at this time there was a Grand Lodge established at York, in the same kingdom, which continued, a long time afterward, separate and independent. In the state of Kentucky there is no Grand Lodge but this, which is now organized. In forming the new Grand Lodge in England, at London, *four* lodges only concurred; in forming the Grand Lodge of Kentucky, *five* regular lodges, all of which are in this state, are represented.

"II. Prior to the American Revolution, the Grand Lodges of the, then, provinces were governed by Provincial Grand Masters, appointed by the Grand Master of England. After that Revolution they separated themselves into different and independent Grand Lodges, justly conceiving that, as members of an independent commonwealth, and as FREEMASONS, they had a right so to do, the better to promote the welfare and prosperity of the craft. This is believed to have happened in almost every state in the Union.

"III. There was one exception, which will now be noticed, as the last precedent of which mention will be made. The lodges in Maryland were generally, if not altogether, under the jurisdiction of the Grand Lodge of Pennsylvania, until the 31st day of July, 1783, when they formed a Grand Lodge of Maryland. This proceeding finally received the sanction and approbation of the Grand Lodge of Pennsylvania.

"Though the right of the lodges in this state to form a Grand Lodge is undoubted, yet a due regard to the opinions of their brethren induces this Grand Lodge to develop the circumstances which rather have compelled, than induced, this measure to be adopted merely as of right and choice.

"Here it will only be necessary to advert to the great distance—not less than seven hundred miles—between the seats of the lodges in this state and that of the Grand Lodge of Virginia. This alone is sufficient to prove that our inducements to a separation are much stronger than those which existed in the cases of the Grand Lodge at London or that of Maryland. On this head it will be sufficient to enumerate some inconveniences, not which might happen, but which have actually been felt in this state by the craft. Some lodges, though punctual in transmitting their communications and contributions to the Grand Lodge of Virginia, have labored under a painful and—although to the Grand Lodge then unknown—an undeserved censure, when, from causes unavoidable, the persons intrusted therewith have not arrived in due time. From the same cause, one lodge, then acting under a dispensation, has been compelled to take out two dispensations before they obtained a charter, and were obliged to suspend their work, at two periods, for almost a year. In different parts of the state, applications for charters have been made by worthy brethren, which are presumed

wholly to have miscarried, because no notice has been taken of them by the Grand Lodge of Virginia, and the characters of the applicants are of undoubted eligibility.

"We have already found cause to lament that the lodges in this country could not be legally and regularly visited; a continuance in such a state, there is just ground to fear, would give existence and permanence to the greatest irregularities. Finally, it is the opinion of this Grand Lodge that, if no other reason existed, it would be sufficient to represent to our brethren that our situation precludes an unfortunate brother or his family among us from the due assistance out of the Grand Charity Fund, to which we have contributed.

"Fully convinced of their right, and actuated by a desire to encourage the deserving brethren in their labors, and repress the irregularities of the unwary, we trust that our motives and conduct will be duly appreciated by the Most Worshipful Grand Lodge of ————. I am also instructed by this Grand Lodge to offer, through you, a reciprocation of correspondence and communication with your Grand Lodge, and to assure them of the earnest wish we have to prove to them our fraternal regard and esteem; in which, permit me to add, to yourself and them, that of

"Your Friend and Brother."

We have but scanty space left us to give details of the earlier history of this Grand Lodge. Its circular letter was fraternally received by the grand bodies to whom it was sent, and the new Grand Lodge was at once hailed and acknowledged by all. At the session of February, 1801, a charter was granted for a lodge at Bairdstown; October, 1801, one at Natchez, Mississippi; April, 1802, one at Louisville, Kentucky, and in September, 1804, one at Henderson, Kentucky. From year to year, applications of a similar character were granted, and lodges established, as well in Ohio, Indiana, Tennessee, &c., &c., as in Kentucky, until the offshoots gained sufficient strength to stand alone, and new Grand Lodges were formed on every side. In 1806, a set of constitutional regulations were adopted, which are the basis of those still in use in this state. September, 1805, the Grand Lodge was called upon to mourn the death of William Murray, its first Grand Master. November 7th, 1811, its Grand Master, Joseph H. Daveiss, was killed at the battle of Tippecanoe; and January 22, 1813, its Past Grand Master, John Allen, and Past Deputy Grand Master, John Simpson, were butchered at the River Raisin. The renowned Henry Clay is upon its rolls as Grand Orator, nearly every year, from 1806 to 1818; he was elected Grand Master in 1820. In the anti-masonic excitement, which, commencing in New York in 1826, reached these more western lodges some three years later, Kentucky suffered her ample share. Several rabid publications against the ancient institution were issued from Kentucky presses, and a large number of the lodges succumbed under the popular opposition. Its effects, however, are long since forgotten, save by the historian.

The work and legislation of Masonry in Kentucky assimilates very closely to that of Virginia, from whence it came. We have already shown that the *Ahiman Rezon*, of Virginia, was its earliest guide; the Book of Constitutions, published under its official sanction in 1808, (second edition, 1818,) is modeled upon the same pattern. The Masonry of Kentucky is eminently conservative, few changes of work or lectures having been admitted since the convention of 1800 set forth the necessity of uniformity and permanence. With the exception of Massachusetts, no state, we apprehend, exhibits so great uniformity of work, through all its lodges, as Kentucky.

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### THE RELIGIOUS INFLUENCES OF MASONRY.

THAT enlightened faith, from which, as from a living spring, flow sublime devotedness, the sentiment of fraternity fruitful of good works, the spirit of indulgent kindness and gentle peace, sweet hopes, effectual consolation, and inflexible resolution to accomplish the most arduous and painful duties, Masonry has in all times religiously preserved. Ardently and perseveringly it has propagated it in all ages; and in our own day more zealously than ever. Scarcely a masonic discourse is pronounced, or a masonic lesson read, by the highest officer or the humblest lecturer, that does not demonstrate the necessity and advantages of this faith, and earnestly teach the two constitutive principles of religion, the two great tenets that make all true religion—love of God, and love of our neighbor. These two principles masons carry into the bosom of their families, and into society. The sectarians of former days substituted intolerance for charity, and persecution for love; and did not love God, because they hated their neighbor. “Thou shalt love the Lord thy God with all thy heart, soul, strength and mind, and thy neighbor as thyself; this do, and thou shalt live. . . Suffer little children to come unto me, for of such is the kingdom of Heaven, into which ye shall not enter, except ye be converted and become as little children. . . He that loveth not his brother knoweth not God, for God is love. . . Whosoever hateth his brother is a murderer, and abideth in death and darkness.” Such is the true religion, and whatever is contrary to it is falsehood; and that true religion is the very spirit of Masonry. Forming one great people over the whole globe, it preserves that religion, strengthens it, extends it in its purity and simplicity, and makes it the rule and guide of the life and conduct of its members.—ALBERT PIKE.

## THE MOTTOES OF MASONIC CHIVALRY.

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BY B. B. FRENCH, K. T.

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Most respectfully dedicated to the M. E. and Hon. WILLIAM BLACKSTONE HUBBARD,  
Grand Master of Knights Templar in the United States.

### I.

O'er life's broad field two gallant knights  
Were pricking to the strife,  
Blazing in the bright panoply  
That marks a soldier's life;  
The enemy they sought was sin,  
And lies, and vanity,  
And all the evil spread o'er earth  
By the arch enemy.

### II.

One bore a banner, where the cross,  
On which our Savior bled,  
Shone, in a field all pure and white,  
In hues of bloody red.  
And "*In hoc signo vinces*," gleamed  
In golden letters bright—  
The motto borne, in glorious deeds,  
By every Templar Knight.

### III.

The other, on a banner green,  
To nerve him evermore,  
This mot—" *Magna est veritas*  
*Et prevalebit* "—bore.  
In *Truth's* great cause—to shield the just—  
To battle for the oppressed—  
His sword was drawn, his pennon raised,  
His bright lance placed in rest.

## IV.

O'er life's rough road these valorous knights  
 Were riding side by side,  
 Discoursing of the virtuous deeds  
 In which their swords were tried—  
 Their power of arm—their zeal for good—  
 Their acts in bower and hall;  
 Forgetting, in their vigorous strength,  
 That God is over all !

## V.

When, in the distance, hast'ning on,  
 With glittering sword and shield,  
 Another warrior knight was seen,  
 Fast coursing o'er the field;  
 He bore a banner black as night—  
 Emblazoned bright thereon,  
 In the pure hues of pearly white,  
 The Maltese emblem shone.

## VI.

On banner and on shield he wore  
 That holy legend, grand,  
 Ascribing to the Lord of Hosts  
 The triumphs of his hand;  
 He joined his comrades—kneeling there,  
 Beneath the arch of heaven,  
 They bowed before that motto, bright,  
 And prayed to be forgiven.

## VII.

And as they prayed, the anthem rose—  
 “Non nobis Domine,”\*  
 And Christian words, from humble hearts,  
 Ascribed all power to THEE !  
 They rose in harmony and love,  
 And passed their several ways—  
 To *conquer* Heaven—to practice *Truth*,  
 And give God all the praise !

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\* The entire legend is—“Non nobis, Domine, non nobis; sed nomini tuo da gloriam.”

## MUSICAL MUSINGS.

BY J. FLAVIUS ADAMS, M. D.

THE hill of science is hard and difficult to climb, and he who expects to arrive at its summit must apply himself diligently to the work, and pursue it with *freedom, fervency and zeal*. The mind is capable of perpetual information, and its general improvement silently progressive. Knowledge can only be attained by faithful experience and persevering study. But, if "the labor is great," said one of the ancient teachers,\* "the reward is ample."

Even when the masonic student has gained this elevation, passed the outer gates, and beheld the inner glory of the temple, he has yet many *steps* to ascend before he will have gained admission into its *middle chamber*: *seven* of these *steps* symbolically represent the *seven liberal arts and sciences*, viz: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

These valuable branches of education, which give to the mind its polish and adornment, are earnestly recommended to every initiate who has passed into the second degree of Freemasonry. Music, then, as one of the kindred sciences, its history and masonic connection, is an appropriate theme for the pages of the *QUARTERLY*.

Preston, in his admirable work, the "Illustrations of Masonry," says: "Ever since symmetry began and harmony displayed her charms, our order has had a being." The same may be said of music, which arose from those immutable principles of *harmony* established originally by Him, who strung that visible harp in the nature of man, and tuned accordant the mightier instrument of the visible universe around him. "Harmony seems a part of nature, as much as light or heat."† The world is full of music; it is not a sealed fountain, requiring some supernatural impulse to call forth its waters like the rock smitten by the hand of the prophet in the wilderness. It gushes forth spontaneously, to seek sympathy and fellowship in the visible scene through which it rejoices in its flood of melody.

Human life, in its ties of endearment, in its streams of affection—its duties and pleasures—its hopes and fears—its joys and sorrows—is eloquent with the strains of music. The soul of man, in its noble aspirations, its mysterious nature, its present hopes and its immortal destinies, breathes the very breath of a celestial music.

Music is natural to man. The mother has scarcely presented the breast to her infant, before she warbles music in its ears, and it

\* Rabbi Tarfone—Sopher Hikerim.

† Dr. Burney on Music.

listens with pleasure, and is quiet. Thus pillowed, it drinks in melody, as the food of the mind; and when it hungers for that nutriment, it often attempts to gratify the desire, even in its tenderest age; its little song brings to itself the desired pleasure, and to the ears of its beloved parent untold delight. It is no marvel, then, that we love music, and recommend its cultivation as a masonic accomplishment. The benefits which flow from it have long been acknowledged to be great, and would be still greater if introduced more generally into our lodges.

The principles of morality and religion are each infixed more deeply, when whispered to the soul in the moving melody of song. How is the love of country enkindled by a national ode! Moral truth sinks deep into the heart, and is never forgotten, when conveyed there in the accents of music. The plaintive strain can melt the heart to tenderness and compassion, and the breathings of soft melody calm and cheer the troubled and sorrowing bosom. And who that has heard the chanting of solemn praise in the worship of God, but has been carried upward in thought, and filled with reverence and holy emotion? Its office is to heighten enjoyment; and such is the organization of man, that he feels impelled, by the necessity of his nature, even in its rudest state, to seek for it in some form or other. Civilized and refined, if deprived of all music, he would feel life to be little less than miserable. It is because it is thus valuable to man, that Science has lent her aid, and Art her skill, to render it as perfect in theory and practice as possible.

In tracing its progress from early time, its connection with Masonry will be obvious; and in this connection, whether viewed in its Hebrew, Egyptian or Grecian source and development, may be attributed the rapidity of its growth and elevation among the sciences. We propose, then, to divide the subject into three parts—its Hebrew, Egyptian and Grecian origin.

It would be a pleasing task to trace the history of music to an origin, which should seem a common one, whence different nations have, at different periods, derived it, and which, in itself, should be an evidence of having furnished the basis of every theory, at any time or times, in vogue, relating to the first dawnings of the science of song. Yet, though the argument, founded upon any hypothesis that might be raised upon the subject, might, to the minds of some reasoners, be devoid of logical foundation, we cannot forbear taking a single glance over the pages which have come down the streams of antiquity, and upon which are stamped such records as show, at least, the prevalent opinions of different ages and different nations upon this interesting speculation.

Leaving the poetical fancy of the musical spheres, as a beautiful metaphor, I will take a cursory view of the various accounts which are left on record as to the earliest dawn of music as a science, or its practice as an art in the world—commencing with

**Hebrew Music.**

Notwithstanding the great labors of the early fathers of the church, and of many learned commentators, there are but scanty materials, even in the Scriptures themselves, for a very satisfactory account of the music of the ancient Hebrews, whose restricted intercourse with other nations prevents our receiving any illustration of it from contemporary writers. All that can be done is to cite a few passages from holy writ, relative to the first ages of the world, from which it will be seen that, from a very early period, the art constantly ministered to the religious ceremonies of the Hebrews, and had, likewise, an admission into the public festivals and social amusements of mankind. At an early period in the history of the first human family, we read of a father or teacher of all who played upon the harp or organ. Jubal,\* a son of the family of Cain, was the first man on record, of whom we learn any thing, as founding a science, which has ever been most highly valued, even from that remote age. The organ here mentioned, according to the opinions of commentators, was the *syrinx*, or a species of Parr's pipes. This must have been but a short period after the deluge. Six hundred years after this period, both vocal and instrumental music are spoken of as things in common use. Laban reproaches Jacob thus: "Wherefore didst thou flee away secretly, and steal away from me? and didst not tell me, that I might have sent thee away with *mirth* and with *songs*, with *tabret* and with *harp*?" For two hundred and fifty years after this period, nothing occurs relative to music; when we find Moses, after the passage of the Red Sea, singing with the Israelites on the occasion. This, one of the earliest specimens of lyrical composition, begins with a spirited and sublime address to the Supreme Being, in whom the author expresseth a confidence, founded upon the deliverance which had been wrought for his people: "I will *sing* unto the Lord, for He hath triumphed gloriously,"† &c. Miriam, Aaron's sister, "took a timbrel in her hand; and all the women went out after her with *timbrels* and with dances."‡ There seems ground for conjecturing that Miriam, by birth Egyptian, and educated in Egypt, might have learned the use of the timbrel and the dance in that country. St. Stephen tells us that Moses, having been educated by Pharaoh's daughter, "as her own son, was learned in all the wisdom of the Egyptians."§ And Clemens Alexandrinus particularizes his acquirements, by affirming that "he was instructed, in his maturer age, by the Egyptians, in all the liberal sciences, as arithmetic, geometry, rhetoric, harmony—but, above all, medicine and music."||

\* Chapter iv, verse 21. Jubal was a cotemporary of *Tubal Cain*, the first worker in brass and iron. It is reasonable to suppose that the harp-strings, used by the former, were made of some metallic substance, and furnished by the latter.

† Exod. xv.

‡ Exod. xv. 20.

§ Acts vii, 21. 22.

|| Stromat, lib. i.

This opinion of Clemens, with reference to the education of Moses, corroborates the creed of the fraternity, that our "usages and customs have ever corresponded with those of the ancient Egyptians, to which they bear a near affinity." The branches of knowledge communicated are by no means dissimilar. It may be sufficient to observe that the *seven liberal arts and sciences*, so earnestly recommended to the consideration of masons, formed a part of the system of instruction adopted by the Egyptian philosophers, who inculcated a knowledge of them in their Mysteries, which were concealed from the common people.

The Feast of Trumpets, instituted by Moses in the month of *Tisri*, corresponding with our September, is imagined to have been the celebration of harvest home. "And in the *seventh* month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work; *it is a day of blowing the trumpets unto you.*"\* The rigid observance of the *Sabbath* upon every *seventh* day, rendered *seven* a sacred number among the Hebrews. Hence not only the *seventh day*, but the *seventh week*, the *seventh month*, the *seventh year*, and seven times *seventh year*, were kept holy: "And on the fiftieth year thou shalt cause the trumpet of the jubilee to sound throughout the land."†

In Masonry, the number *seven* is not without its significance. We have more than once alluded to the *seven liberal arts and sciences*; but the candidate is also told, in the language of inspiration, "that God created the world in six days, and rested upon the *seventh* day; the *seventh*, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator;"‡ and these seven days also symbolically represent seven steps higher in the scale of moral and intellectual wisdom.

But let us go back where we left off, and we shall find that the instruments mentioned during the administration of Moses appear to have been confined to the trumpet and tambourine. After the siege of Jericho, where the rams' horns that were blown were rather military signals than instruments of music, we have no record of music till the appearance of the canticle of Barak and Deborah, which seems to have been sung in dialogue, without instruments, excepting the timbrel and the trumpet, before-mentioned.

From several passages, we are inclined to believe that music appears to have been united with prophecy. Samuel says to Saul: "Thou shalt meet a company of prophets coming down from the high place, with a psaltery and a tabret, and a pipe, and a harp before them."§

"Who is ignorant," says Quintilian, "that music, in ancient times,

\* Numb. xxix. 1.

† Levit. xxv. 9.

‡ Ritual.

§ Chap. x. 5.

was so much cultivated, and held in such veneration, that musicians were called by the names of prophets and sages?" Clemens Alexandrinus, describing the different kinds of Egyptian priests, and their functions, says, that "the principal of them were called prophets. The oracles of the ancients were delivered in song, and the Pythian priests, who composed them, were styled prophets."\* The examples in Scripture, of this union of music and prophecy, are numerous. "Moreover, David and the *captains of the host* separated to the service of the sons of Asaph, and of Heman, and of Jeduthan, who should *prophecy with harps, with psalteries, and with cymbals,*" &c.† "These prophets were doubtless poets or psalmodists, improvisadores of verses, which they sung to the accompaniment of an instrument."‡ And many of the fathers have supposed that the Jews had a college or school of prophets, which was also a school of music. David, who had cultivated music from his infancy, seems to have been destined by his family to the profession of a prophet; and St. Ambrose says that he was chosen by God, above all the other prophets, to compose the Psalms.

Eusebius asserts that David, as head of the prophets, was generally in the tabernacle, with his lyre, amidst the other prophets and singers, and that each of them prophesied and sung his canticle, as inspiration came on.

The great Sanhedrim, says the Bishop of Gloucester,§ seems to have been established after the failure of prophecies. And concerning the members of this body, the Rabbins tell us, there was a *tradition*,|| that they were bound to be skilled in all sciences.

But, in order to preserve, in one unbroken chain, the musical events furnished by the sacred text, it will be necessary to return to the time when David, then but a shepherd boy, on account of his superior skill in music, was called in to administer relief, by the power of his harp, to Saul. "The Spirit of the Lord," it is written, "departed from Saul, and an evil spirit from the Lord troubled him." Well may poetry and painting celebrate, as they do, the performances of the youthful Hebrew minstrel before his troubled and gloomy king. With the notes of his harp may have been blended some of those very strains of divine poesy, which, with refreshing and inspiring power, linger still upon the ears of the sorrowful and the desponding.

Under the reign of David, music was much esteemed. He appointed a great corps of musicians for the celebration of the religious ceremonies, and his patronage necessarily extended its influence. "The accumulation of material for the temple, however praiseworthy, was of far less consequence than the provision made by the 'Sweet Psalmist of Israel' for its spiritual service—than the fur-

\* Dr. Burney on Music.

† I Chron. xxv.

‡ Brande's *Encyclopædia*.

§ *Div. Leg.*, vol. 3, p. 352..

|| The *tradition* referred to was no doubt that portion of *accremantic* instruction communicated in the second section of the F. C. degree.

nishing, we may add, to us and to the whole church, of all the great elements of prayer and praise. As the hand of David sweeps now his heavenly harp, with what joy and thankfulness must he hear echoed and reëchoed, from all places of Christendom—if, indeed, the imperfect melodies of earth ever reach the ears of the blessed—those same notes which he struck of old, by the quiet sheep-folds of Bethlehem, in the gloomy recesses of the wilderness of Ziph, in the halls of his palace at Jerusalem, and which fell on the ears of the people from the ‘stringed instruments’ of the sanctuary !”\*

As in Egypt, the musicians were confined to one family—that of Levi—which was exclusively consecrated to the service of God and the cultivation of music. When Solomon was made king, four thousand was the number. Dr. Burney calls the reign of Solomon the Augustan age of the Jews, whose prosperity, during this period, not only enabled them to cultivate arts and sciences among themselves, but stimulated foreigners to visit and assist them. Solomon had assistance from Egypt and from Tyre. Music and poetry, having been cultivated in the reign of his son, seem to have had a share of attention in his own, particularly in the service of the temple, at the dedication of which, says Josephus, “Solomon made two hundred thousand trumpets, according to the ordinance of Moses, and forty thousand instruments of music, to record and praise God with him, as the psaltery and harp of *Electrum*.” The Bible says: “That Solomon appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges to praise and minister before the priests, as the duty of every day required.”†

In the reign of Jehoshaphat, the Levites were useful in the field of battle, and were, by their songs, the cause of the victory that was gained; and, indeed, this was not the only instance in which they were similarly serviceable.

Sometime before the destruction of the temple, and the first Babylonish captivity, music and the sacred rites had met with interruption, both on account of war and by their intercourse with foreign nations. The captivity was a mortal blow to the endeavors they had made to recover their music; and sixty-six years, the period of its duration, were almost sufficient to efface all from their remembrance. This oblivion is feelingly deplored in the 137th Psalm: “How shall we sing the Lord’s song in a strange land?”

“ We sat down and wept by the waters  
Of Babel, and thought of the day  
When our foe, in the hue of his slaughters,  
Made Salem’s high places his prey;  
And ye, oh, her desolate daughters!  
Were scatter’d, all weeping, away.

\* Rev. Asa D. Smith, D.D.

† II. Chron. viii. 14.

“ While sadly we gazed on the river,  
Which roll'd on in freedom below,  
They demanded the song; but, oh, never  
That triumph the stranger shall know!  
May this right hand be withered forever,  
Ere it string our high harp for the foe!

“ On the willow that harp is suspended—  
Oh, Salem! its sound should be free;  
And the hour when thy glories were ended,  
But left me that token of thee;  
And ne'er shall its soft tones be blended  
With the voice of the spoiler by me!”<sup>c</sup>

Thus have we traced the origin and progress of Hebrew music, from its earliest dawn until it reached its highest perfection during the Solomonic era, when it formed part of the temple worship, and must have been participated in by those who wrought in the house of the Lord. In our future researches, we shall ask our readers to travel with us in that land of wonder and allegory, by the sacred banks of the Nile, and on the classic shores of the Mediterranean.

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### WISDOM BETTER THAN STRENGTH.

“THERE was a little city,” says the Preacher, the son of David, “and few men within it; and there came a great King against it and besieged it, and built great bulwarks against it. Now, there was found in it a poor wise man, and he, by his wisdom, delivered the city; yet no man remembered that same poor man. Then said I, wisdom is better than strength; nevertheless, the poor man's wisdom is despised, and his words are not heard.” If it should chance to you, my brother, to do mankind good service, and be rewarded with indifference and forgetfulness only, still be not discouraged, but remember the further advice of the wise King: “In the morning sow the seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, this or that, or whether both shall be alike good.” Sow you the seed, whoever reaps. Learn, that you may be enabled to do good; and do so because it is right, finding in the act itself ample reward and recompense.

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\* Byron's *Hebrew Melodies*.

## THE RELICS OF THE TEMPLE.

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JERUSALEM is a holy place, to the Jew and to the Christian: to the Jew, as the home of his fathers; to the Christian, as the birth-place of his salvation. To the mason, too, it is consecrated, by sacred recollections, as the spot where his first Grand Master presided over the construction of that magnificent edifice which the widow's son adorned and beautified by his curious and cunning workmanship. It is the spot where Jewish and Tyrian minds were successfully engaged in the organization of that glorious institution which has lived and prospered amidst all changes of mundane affairs, and which now, at the end of nearly thirty centuries, is as vigorous and as powerful as it was in the days of its youth, when it counted among its disciples the wise king of Israel, the mighty monarch of Tyre, and the accomplished artist who was the friend of both.

Hence, no traveler in Palestine, of ordinary observation, will fail to present, in the record of his visit, some relics of the past, which must be of deep interest to the freemason. For our own part, we have never arisen from the perusal of a book of travels in the Holy Land, without finding ourselves pleased and enlightened by something of masonic interest and information, which has often, perhaps, unknown to himself, dropped from the author's pen. The history of ancient Jerusalem, and the account of its modern ruins are full of Masonry.

Of all these books, and a dozen of them are now before us, from the *Itinerary of Benjamin of Tudela* to the last, which will furnish us with the materials of the present paper, none has more interested us than the admirable sketches of our countryman, William C. Prime, which he has lately published under the attractive title of "*Tent Life in the Holy Land*."\* The topography of Robinson is more profound and more exact, the remarks of Clarke are more learned, but the book of Mr. Prime is far more entertaining, and the scenes which he describes are more vivid and life-like. He brings us, by the magii of his style, into his very company, and carries us, without fatigue and while seated in our easy chairs, into all the spots which he visits, lending us his eyes and feet, and making us saunterers with him into every nook and corner of Jerusalem, and every holy place into which he has managed to pene-

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\* *Tent Life in the Holy Land*. By WILLIAM C. PRIME, author of "*Boat Life in Egypt and Nubia*," "*The Old House by the River*," "*Later Years*," &c. New York: Harper Brothers. 1857. Pp. 496.

trate. We rise from the perusal of his pages, and seem rather to have just finished seeing than reading. Like Fielding's inimitable Parson Adams, we have, thanks to "Tent Life in the Holy Land," become extensive travelers—in our closet.

Some portion of the pleasure we have enjoyed we wish to communicate to the readers of our Quarterly; and we propose, therefore, to borrow for their use so much of this delightful book as refers to scenes which are hallowed in the history of Masonry. If this *bonne-bouche* which we lay before them should stimulate their taste, as we sincerely trust it may, we invite them to finish the feast in the book itself.

The quarries whence the stones were obtained with which the temple was constructed, must, of course, be a subject of interest to the freemason—to the Mark Master, especially, as in that degree so much allusion is made to them. The identification of this spot has only, of late years, been attempted. Mr. Prime's visit to these quarries shall, therefore, be our first extract.

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#### THE OLD QUARRIES.

"Most visitors to Jerusalem have mentioned the story of vast caverns under the northeastern part of the city, but few have found their way into them, and the statement is, by many, regarded as apocryphal.

"Moses, servant in the house of Antonio, had, at some time, visited them, and volunteered as a guide. We formed a party one afternoon, and sallied out of the Damascus gate, near which, on the east, is the entrance to these subterranean halls, which in extent, height and depth, surpass all that has been hinted at concerning them.

"I am not aware that any book-writing travelers have hitherto found this cavern, and I do not know of any extant description of them, or theory about them.

"Turning short to the right as we left the gate, and following the city wall to the point where it crosses a high precipitous bluff of rock, we found a small, dark hole under this bluff itself.

"A remarkable fact in this locality seems to have escaped the notice of writers on Jerusalem. The hill on which the northeast part of the city stands terminates abruptly at the north wall, but this is an artificial termination. I shall hereafter mention my reasons for supposing this hill to be a part of the Akra of Josephus, and I pause here to remind the reader of that historian's statement, that Akra was cut down by the Asmoneans, so as to reduce its height. I shall speak of this again, when I discuss the topography of Josephus.

"This hill has been cut in two by a broad passage, some hundred feet in width, running across the hill from east to west, and leaving two high perpendicular walls of rock facing each other. In the face of the northern hill is the

so-called Cave of Jeremiah, a manifest ancient quarry, and not a natural cavern. while, in the face of the opposite or southern wall, over the top of which the north wall of the city rises, is another quarried cavern, of extent and magnitude surpassing the most extended quarries which I have seen in Egypt or in the world. This immense cavern was formerly open to the outer world by an entrance not less than two hundred feet broad, and probably forty or fifty in height. The accumulation of earth, in the cutting between the hills, has filled up this opening, so that immediately under the bluff of rock it is, in some places, quite closed with earth, and in others by a loose stone wall, which excludes visitors, and which gives to the ordinary passer-by the idea that the wall of the city, on this northern declivity, is carried over a solid rock ledge, reaching down indefinitely into the ground; although the fact is, as I have stated, that the wall passes over a great arch left in the natural rock.

"Lying on my face and entering, feet first, the narrow hole, just large enough to admit my body, I pushed myself in, some six feet, and then found my feet unsupported, so that, advancing slowly, I at length bent my legs downward, and with due discretion dropped into the arms of Moses, who stood ready to receive me. Having helped in the other gentlemen and Rev. Dr. Bonar, of Scotland, who had joined us at the Damascus gate, we advanced a few steps, when we found ourselves on the edge of the earth, which I have described as filling up the mouth of the cavern. It now fell off, at the natural angle of earth accumulated in such a manner, and we planted our feet in it, and slid, rather than walked, down the sharp descent of thirty or forty feet, and found ourselves in a mighty cavern, with a magnificent roof far over us, and vast pillars of unhewn rock supporting it.

"Without pausing to describe our slow and admiring passage through the labyrinthine halls of this cavern, I may state the results at which I was able to arrive without the aid of compass or measuring line.

"Nearly, or quite all, that part of Jerusalem which lies north of the Via Dolorosa and east of the Damascus gate, leading therefrom to the old bath at the corner of the Via Dolorosa, stands on arches or pillars of rock in this subterranean cavern. Moses assured us that it had an outlet somewhere near the Garden of Gethsemane; but this is impossible from the nature of things, and I verified its impossibility by a strict examination of the entire circumference of the excavation, finding everywhere the outer line of the cavern, and leaving no gallery unexplored. The floor is irregular, often having deep pits, out of which blocks of stone have been taken. The total descent in the deepest part must be, at least, a hundred and fifty feet.

"There was one deep excavation, in the white stone, the deepest in the whole cavern, at the bottom of which we found the bones of a skeleton, the remains of a man who was missing for many years from his home in the city, and who was at length found here, where he had evidently fallen from the lofty side which hung a hundred feet above the pit, and where his bones are still permitted to lie.

"In one place, nearly under the line of the street of the Damascus gate, we

found water, clear, limpid and bright, trickling, drop by drop, from the wall into a sort of rock basin. But I have seldom tasted a more vile stuff than it was. Although filtered as clear as crystal, it was the wash of the street, if not a worse drain from above, and in no sense a living spring. That the whole was a quarry was amply evident. The unfinished stone, the marks of places whence many had been taken, the galleries, in the ends of which were marked out the blocks to be cut, and the vast masses cut but never removed, all showed sufficiently the effect of the cutting. But date or inscription we looked in vain for, and conjecture is left free here. I wandered, hour after hour, through the vast halls, seeking some evidence of their origin.

"One thing, to me, is very manifest. There has been solid stone taken from the excavation sufficient to build the walls of Jerusalem and the Temple of Solomon. The size of many of the stones, taken from here, appears to be very great. I know of no place to which the stone can have been carried but to these works, and I know no other quarries in the neighborhood from which the great stone of the walls would seem to have come. These two connected ideas impelled me strongly toward the belief that this was the ancient quarry whence the city was built, and when the magnitude of the excavation between the two opposing hills and of this cavern is considered, it is, to say the least of it, a difficult question to answer, what has become of the stone once here, on any other theory than that I have suggested.

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"Who can say that the cavern which we explored was not the place where the hammers rang on the stone, which were forbidden to sound in the silent growth of the great Temple of Solomon?"—Pp. 110-114.

How redolent of sacred associations must such a spot be to every true freemason—the very place where the stones were "hewed, squared and numbered," and where so many traditions cluster around to bring back the recollection of those faithful workmen who, in quarry and on mountain, wrought out the wise designs of their Master, as a symbol of that more enduring temple they were to erect on the holy hill of eternal life.

But not to dim and clouded recollections alone are we left. Some relics of the glorious temple still remain, which, as "specimens of work," may yet be submitted to the test of the trying square.

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#### SPECIMENS OF THE WORK.

"In the wall that bounds the temple inclosure on the east, and which overhangs the valley of Jehoshaphat, there are built many pieces of columns, laid on the wall, with the round ends projecting like cannon, and built in as the wall was laid up. Three of these are side by side not far from the tower and projection known as the Golden gate, and from their character and location there is

no reason to doubt that they formed a portion of the walls of the temple. The commonly received opinion is, that they were columns of the gate which was called Beautiful. Travelers have hammered at these until the ends are mere projecting globes, and without hammer or chisel it is impossible now to procure pieces."—P. 119.

It is scarcely necessary to say, that the chisel and hammer were obtained, and that our traveler was soon in possession of specimens for a memorial. One of the columns is a very fine porphyry, and the other two are verde antique. Hence, they were most probably brought from the mountains of Arabia Petrea, as the quarries of Jerusalem supplied only a compact and very white limestone. They were, perhaps, some of those very materials which David says, in 1 Chronicles xxix. 2, that he had furnished for the building, under the name of "glistening stones, and of divers colors."

In a subsequent passage, our traveler speaks more succinctly of the present condition of the temple, and supplies us with some still more interesting information.

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#### STONES FROM THE TEMPLE.

"Before it was quite dark," he says, "we visited another part of the western wall of the area of the mosk and ancient temple, which is now very properly known by the name of its discoverer—as Robinson's Arch—and with which the name of that distinguished scholar will be, I hope, forever connected as a monument of his learning and research.

"The huge stones which form this broken relic of a great arch were often noticed, as, doubtless, portions of the ancient temple walls, but no one, till Dr. Robinson's visit in 1842, imagined them to be, what he immediately named them, the remains of the great bridge, which Josephus describes as connecting Zion and the temple.

"One of the stones is crumbling to pieces; and a broken piece of this, which I added to my collection of relics, I think myself safe in believing, without doubt, a part of the identical walls of the ancient temple—*possibly, of the Temple of Solomon.*

"In closing this chapter, I may add, by way of answer to the repeated queries that all men make about Jerusalem, that there are many portions of the wall, that inclosed the temple courts, still standing; and there is no reasonable doubt whatever that they have never been moved since they were originally laid.

"On the eastern side of the inclosure, the wall that overhangs the valley of Jehoshaphat is largely composed of immense blocks of stone, some of which I found to measure twenty-three feet by five and a half, and their thickness, that of the wall, from five to seven feet. These stones are evidently of ancient times and in ancient positions. Of the relics of those times, within the sacred inclosure, I shall speak in another chapter. When I come to speak of the topography of ancient Jerusalem, I shall remark on the common error which

supposes that Jerusalem was overthrown and demolished by Titus. For the present, it is enough to say that the prophecy of Christ, which is often referred to, of the total demolition of the stone structures of the temple, if at all literal, had reference only to the buildings themselves, which are now gone; but parts of the inclosing walls, and the crypts that formed the foundations of the southern parts of the temple, remain to this day."—Pp. 140, 141.

The twelfth chapter contains an interesting and quite graphic account of a visit made to the site of the ancient temple on Mount Moriah, but it is entirely too long for quotation. We may gather, however, a few random notes for the benefit of our readers.

After the destruction of Jerusalem by Titus, the Roman Emperor Hadrian erected, on the site of the "House of the Lord," a temple of Venus, which, in its turn, was destroyed, and under the later Christians the place became a deposit of all manner of filth. However, when the Caliph Omar conquered Jerusalem, he sought out the ancient site, and, having caused it to be cleansed of its impurities, he directed a mosk to be erected on the rock which rises in the centre of the mountain. Fifty years afterward, the Sultan Abd-el-Meluk displaced the structure of Omar, and erected that splendid building which has ever since remained, and is still incorrectly called by Christians, the Mosk of Omar, but the name by which it is known to Mussulmans is El-Kubbet-es-Sukhrah, or the Dome of the Rock. It is in the centre of an oblong inclosure, which, with the dimensions of about fifteen hundred feet from north to south and one thousand from east to west, surrounds nearly the whole of Mount Moriah. Every part of this inclosure is considered as sacred ground by the Mussulmans, although the Dome of the Rock alone, perhaps, occupies the exact site of the temple proper.

The object of chief interest within the dome, is the rock over which it has been built, and which "stands out in the centre of the building in the naked deformity of a huge mass of Jerusalem limestone." It is surrounded by an iron railing, and covered by a canopy of costly cloth. This work, which will, perhaps, remind the reader of the Masonic Stone of Foundation, with which some, even, of its Mohammedan traditions, would seem to connect it, is held in peculiar veneration by the Mussulmans. Mr. Prime speaks of it in the following glowing language, whose enthusiasm we, at least, can well excuse.

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#### THE ROCK OF THE TEMPLE.

"There has been no age of the world, since the time of David, when there have not been hearts yearning toward the rock of the temple. No period when,

somewhere on its broad surface, there have not been men dying with faces turned thitherward, and dim eyes gazing through tears or through the films of death, to catch, with the first power of supernatural vision, the longed-for view of the threshing-floor of the Jebusite, the holy of holies of Solomon. Blessed were our eyes that, in the flesh, beheld the spot where the daily incense was wont to be offered, where the ark of God for so many generations rested, where the cherubim overhung the altar, and the visible glory of Jehovah was wont to be seen by the eyes of sinful men.

"Jews and Mohammedans alike believe in the sacredness of this work, and the former have faith that the ark is within its bosom now. It is a faith that needs not much argument to sustain. I know not why we should believe that the rod of Aaron and the pot of manna, that were so long preserved, should have been suffered to go to dust at last; nor can I assign any date to such a change in the miraculous intentions of God. It is pleasant to believe, that, somewhere, on or in the earth, those relics of his terrible judgments, as well as of his merciful dealings, are preserved; and I am not disposed to dispute the Jew, who believes them to be in the rocky heart of Es-Sukhrah."—Pp. 182-3.

And here we close our quotations from this fascinating little work. If our readers desire to know still more of the holy places which lie in and about Jerusalem, "thick as leaves in Vallambrosa," we must refer them to the book itself. It will amply repay them for the time spent in its perusal. For ourselves, we confess that, in lingering around these scenes of the olden time—the places where Hiram walked and his builders rang their gavel on the stones—we have deeply felt the appropriate beauty of these lines of Madden:

"Still, while I take my solitary round—  
Survey the wonders of the sacred ground;  
Shrink at the gloom which overhangs the wall,  
And mark the silence that pervades o'er all;  
Tread on the heaps long trodden down of old,  
By raging bigot or invader bold;  
Pause to refer each ruin to the work  
Of time or war, of Titus or the Turk:  
Still, thoughtless as I am, emotions rise,  
Skeptic or stoic would in vain despise."

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**AMPLE FORM.**—When the Grand Lodge is opened by the Grand Master in person, it is said to be opened in "ample form;" when by the Deputy Grand Master, it is in "due form;" and when by any other officer, it is said to be simply "in form."

## THE CABIRI AND FREEMASONRY.

[From *Etruscan Literature and Antiquities*.]

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BY SIR WILLIAM BETHAM.

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THE chapter on the Sanesneathon so fully exhibits the origin and nature of the Cabiri, that little more remains to be said than to repeat, that the Mysteries consisted in the knowledge of—

First—The unity of the godhead.

Secondly—That the deities of the uninitiated were but allegorical emblems of the attributes of the Supreme, and of the discoveries made by philosophers and scientific men, of the secrets of nature and the properties of things.

Thirdly—Of the means of achieving the objects which supported their power, which was not communicated to the vulgar.

Fourthly—Certain symbols and signs, by which they were known to each other and held together.

Diodorus Siculus says of the Mysteries of Samothrace: "What was the peculiar nature of the ceremonies performed, was kept secret from all but the initiated. These gods are commonly present on certain occasions, and are propitious to those who invoke them. It is also asserted that they who assist at the Mysteries are thereby made more just, pious, and in all respects better men; and, therefore, the ancient heroes and demigods were ambitious of admission."

The Greeks knew nothing of the secrets of the Cabiri; few, if any of them, were admitted in the early periods of their history. The heroes and demigods mentioned by Diodorus were Phœnician.

A system involved in mystery is attractive—men are always taken with it; much valuable information was conveyed to the initiated in those days; and, besides, the Cabiri were not only philosophers in theory, but also operative utilitarians, builders, miners, workers in metals, chemists, navigators, agriculturalists, manufacturers, and, in short, every species of art and handicraft was performed by the different degrees and orders of the initiated—the inferior, as well as superior, branches of science and the arts. The guilds and companies of the *arts and mysteries* of trade and manufactures, in all branches, arose, in the latter days, from these Cabiri.

The account given of the Mysteries of Samothrace by Diodorus, is what the freemasons still say of themselves, and have always asserted. The freemasons were operative builders till within a few centuries; and their accounts were kept by the Master and Wardens for the lodgemen, in the public accounts of England. The subordinates received their wages from, and were under the rule and government of, Masters and Wardens, and they, again, under the con-

trol of regularly organized and constituted superiors, who, like the Cabiri, only communicated to the lower degrees portions of the Mysteries.

When Solomon determined to build the temple, he found himself at a loss for capable artificers, and, therefore, he applied to his neighbor, the King of Tyre, for workmen, confessing the incompetency of his own people: "*For thou knowest that there is not among us any that have skill to hew timber like unto the Sidonians.*" The building of the temple introduced the Mysteries of the Cabiri among the Jews; and, as one of the secret spiritual Mysteries was the unity of the godhead, the Jews received the Cabiri with warm welcome, and a good understanding always existed afterward between the two nations. The Philistines, who lived to the south of Judea, were the Canaanites, and enemies of the Jews. The Phœnicians descended from the Chaldeans. The deficiency of the Jews in handicraft was not confined to the hewing of timber; they were not good workers in metal and stone, all which work for the temple was done by the servants of Hiram.

The examination of Bishop Cumberland's and M. Faber's systems and opinions of the Cabiri, has been rendered unnecessary by what has been so clearly laid down in the statements of the Sanconiathon, which, by explaining the real meaning, supersedes argument.

The ridiculous stories of the immorality and impious character of the Cabiri Mysteries, are now exposed and exploded. The same charges have been made against the freemasons. It was *unlawful* to divulge them, and, therefore, they were *immoral*. This account is from the uninitiated, and, therefore, unworthy of credit.

The Greeks have deified the *degrees* of the Cabiri, under the name of *Axieros*, *Axiæhersa*, *Axiæhersos* and *Camillos*.

The above four names designate the four degrees, or steps, of the initiated.

The first, *Axieros* is the *covenant of knowledge or science*.

The second, the *covenant continued*.

The third, the *covenant of silent science*.

The fourth, the *power or perfection of light*.

These point out the organization of the confederacy, but discover not the secrets. The affinity with the arrangement of Freemasonry is very remarkable. That body will see in the Cabiri their own confraternity, and discover that their order existed before the foundation of the Jewish temple. They will also see the truth of what Strabo said of Ireland, that the Mysteries of Samothrace were practiced there in his day. These Mysteries, in fact, have never ceased in Ireland; there are notices in the oldest Irish MSS., evidently alluding to them.

The *Gobhan Saar*, or *Free Smith*, is a mystical personage no Irishman is acquainted with. Although called a *Free Smith*, he was a

*builder*, and to him are ascribed all the extraordinary buildings in Ireland, of which the origin is unknown. In the poems of Oisín, he is called the *Smith of many arts and trades*. In the hymn ascribed to St. Patrick, he is described as opposing the saint, in conjunction with the *Druids and women*; the saint prays for protection against the incantations of false prophets, the dark Mysteries of the Gentiles, the incantations of idolatry, the enticements of women, and the *wiles of Smiths and Druids*.

Thus it appears that the Cabiri Mysteries continued among the Celto-Phœnician calanier, and now exists under the name of Freemasonry—the shadow of the former substance.

The catholicity of Masonry is totally at variance with Jewish feelings and prejudices. The Jews consider all other nations as under the curse of God, and as degraded and despised, because living at enmity and alienated from God. They consider themselves alone to be God's peculiar people. To eat with, or even to touch, an uncircumcised person, rendered a Jew unclean. "How can you, being a Jew, ask a drink from me, who am a Samaritan?" said the woman of Samaria. For these reasons, it is totally out of the question that a system like Masonry, which embraces all mankind as *brethren*, could be formed by a people so exclusive, and opposed to all contact with Gentile strangers. They would acknowledge none as brethren but the children of Abraham. To none but Israelites would they give the hand of fellowship. It is no answer to say that there are, and have long been, Jewish masons; for there are none who are not under warrants from Christian Grand Masters. In their dispersion, they did not preserve the craft among themselves. There is not even a tradition to that effect. Even at the present day, a strict Jew will not eat the flesh of any animal not killed by a Jew, or at the same table with a stranger. But Jews are much less scrupulous at this day than when they occupied their own land. They are scattered among the nations, and, therefore, compelled, of necessity, to do many things, in their state of adversity, which, in prosperity, they would reject with scorn.

The oath of a Jew had a spiritual, not a temporal, penalty: "*As the Lord liveth;*" "*By the Living God;*" or, "*By the God of Abraham, Isaac or Jacob.*" There is no instance of a temporal penalty being affixed to a breach of the obligation: "*Vengeance is mine; I will repay, saith the Lord.*" Even where punishment was inflicted in this world, it was by the Divine hand influencing human or natural means. The Jews would never think of adding a temporal penalty, to be *inflicted by man*, to an obligation. Nor would a Christian add the terror of a temporal punishment to an oath, although he might, and would, make a law to punish a breach of it. Each would consider the calling on the name of the living God to be quite sufficient security; and if a man disregarded that consequence, he would pay little regard to what man could do to him.

Let us now see what holy writ says on this subject:

"Hiram, King of Tyre, sent his servants to congratulate Solomon—first, on his being made King of Israel, instead of his father; *for Hiram was ever the friend of David.*"\* Solomon then sent to Hiram to announce his intention of building a temple to the God of Israel, and requesting his assistance, even to cut the timber. "For," says he to Hiram, "*thou knowest there is not among us any that have skill in cutting timber equal with the Sidonians.*" Hiram greatly rejoiced, and heartily entered into the views of Solomon, saying he would cut the cedars of Lebanon, and float them to Jerusalem, by sea, in rafts—Solomon *paying and feeding his workmen*, and every year giving him for that purpose twenty thousand measures of wheat, and as many of oil. Great stones, also, *were hewed and squared* by the workmen of Hiram and Solomon, and the temple was built of stone." Here was the masonry and building of the *Architect*. "The stones were hewed stones, and sawed with saws; the foundations were laid with great stones—costly stones, of ten cubits and of eight cubits;" that is, stones of *fifteen feet by twelve feet*—very large dimensions.

It is not necessary to enter further. It is clear that the men of Hiram were builders with stone, or masons.

Another Hiram is also mentioned in holy writ. "And King Solomon sent and fetched Hiram out of Tyre. He was the son of a widow, of the tribe of Naphthali, but his father was (a Tyrian) a man of Tyre, a worker in brass; and he *was filled with wisdom and understanding, and skill in the working of all things in brass*; and he came to King Solomon, and executed all his works. For he cast two pillars in brass, of eighteen cubits high each, and a line of twelve cubits did compass each of them about." That is, they were twenty-seven feet high, and six feet in diameter; and he set them up in the porch of the temple.

"Now, Hiram, King of Tyre, had furnished Solomon with cedar trees and fir trees, and with gold, according to his desire; then, for the same, Solomon gave Hiram twenty cities of the land of Galilee. And Hiram went from Tyre to see the cities which Solomon had given him, *but they pleased him not*, (he was not satisfied,) and he said: 'What cities are these you have given me, *my brother*?' and he called them the land of Cabal† *unto this day*. And Hiram sent the king six score talents of gold.

"And King Solomon made a navy of ships at Ezion Geber, which is beside Elath, on the shore of the Red Sea, in the land of Edour. And Hiram sent his servants, shipmen, who were good seamen, with the servants of Solomon."

Such was the harmony and good feeling which existed between

\* I. Kings, v.

† Great promise.

Kings Hiram and Solomon, and always continued between the Jews and Phœnicians.

Consider the above account of the pillars of the temple, and compare it with what Herodotus says of the temple of Hercules at Tyre:

"Being anxious to know as much as possible, with certainty, of these things, (concerning Hercules,) I sailed to Tyre, in Phœnicia, because I had heard that in that city was a temple dedicated to Hercules. I saw that temple; it was enriched with many magnificent donations, and, among others, with *two pillars, one of fine gold, the other of emerald (smaragdus), which shines at night in a surprising manner.* Conversing with the priests of this god, I inquired how long the temple had been built? They assured me that the temple was built at the same time as the city, and that two thousand three hundred years had elapsed since the foundations of Tyre were laid."

Herodotus wrote about five hundred and twenty-eight years before Christ, which would take back the foundation of Tyre to the year 2828, before our era, or before the flood, according to the Hebrew calculation of chronology, but not according to the Septuagint version, which would fix the period about seventy years after the death of the patriarch Joseph.

So much uncertainty exists as to the chronology of sacred history, and the true import of the numerals by which it is noted, that there is a difference of 1256 years between the received version and the calculation of the chronology of the Septuagint. It is not necessary to enter into a discussion of which is correct; but I am inclined to think the Septuagint nearest the truth.

The existence of two pillars in the temple of Hercules at Tyre, and the introduction of two into that of Solomon, by Hiram, the Tyrian, is striking, and could not have been accidental. They were emblematical: "*He shall establish*"—"In it is strength." From these pillars, the pillars of Hercules, at the *entrance* of the great ocean (the Straits of Gibraltar), were, no doubt, adopted, when, by the influence of commerce, their *power was established*, and *in it was their strength*. Knowledge is strength—by the knowledge they had acquired by experience, these mariners knew the difficulties and dangers they had to encounter, and provided the means necessary to surmount them. They passed the Straits, with the fearless confidence of experience, into that immense ocean they had formerly contemplated with feelings of terrific apprehension and horror, as a fearful maelstrom which would swallow them up quick. In that ocean, which they so much feared, they found the source of their future power, wealth and prosperity.

We have stated the description given of *Hiram, the widow's son*, in the Holy Scriptures; he is *not stated to be a mason*—that is, a *worker in stone*; yet no one will question that he was a *freemason*. He was a *worker in brass*, and the great works he accomplished for

Solomon's temple are enumerated in the First Book of Kings, where however, he figured altogether as a *smith*, or worker in metals. Look at the *perfect analogy* of the *Gobhan Saar of Ireland*: he is called a *free smith*, not a *freemason*, although the most ancient buildings of Ireland are attributed to him. An expert mason is still called a *saar*—that is, a *free*, or *good smith*, *Gobhan mait*. In the ancient poems of Oisín, the *Gobhan* is represented as going about with a *hammer* in his hand, and is called "*the smith of many arts and sciences*." The Greek medals of the Cabiri have on them a man with a *hammer in his right hand*, and in his left an animal similar to the heraldic *nyrern* (a monstrous animal); the allegory was most likely intended to represent the triumph of science over ignorance. The legend of KABERROS is inscribed on all these medals.

The Greeks, with their usual acumen, have made the person represented on their medals a *son of Vulcan*, by a nymph they have named *Cabiri*!

Can the greatest caviler at the antiquity of the order of freemasons assert that these analogies are accidental? Must not every candid mind admit that they supply unanswerable evidence, and clearly and satisfactorily establish the claims of that order to be the same as the great order of the ancient Cabiri, which flourished long before Greece had emerged from barbarism, and before Rome existed.

The word is now applied by the Irish to almost all artisans and mechanics, masons, carpenters, smiths, &c. The real meaning of the word is *free, emancipated, delivered, redeemed*. The verb, *I free, I deliver*, and the noun is *freedom, deliverance*, &c. They are called *freemasons* because they have been enlightened, and freed from the bondage of ignorance and barbarism. So the *Gobhan Saar* was like Hiram, the *enlightened smith*, or worker in metals. Thus we see the name *free* pervaded the order whenever or wherever they flourished. We want not, hereafter, an explanation of the denomination of *freemasons*.

*St. John*, the Patron Saint.—The 24th of June is the festival of St. John the Baptist, and the 27th of December the festival of St. John the Evangelist; the first the longest day—the second the shortest, or the first sensible return of the sun northward. The great deity of the Phœnicians was the sun, known under many epithets, as *Baal Tîna, Heneules, Henele*, &c., &c. His great feasts were at the summer and winter solstices, when the days were longest and shortest. The Christian masons, finding the festivals of John the Baptist and John the Evangelist on these periods, adopted St. John as their patron; and these feasts have ever been kept by Christian masons, not for any connection with either the one saint or the other, but because these periods were the festivals of the solstices among the Cabiri.

Thus we find the remains of the old Mystery of their ancestors among the modern Irish, and also evidence of the learned smiths and architects at the introduction of Christianity; nor should we be surprised at the preservation of the mysteries of Masonry among the Scottish Gael, and their revival, after Christianity became universal, among them.

The masons, finding the mild tenets of the Gospel in such perfect accordance with their own benevolent views, upon embracing Christianity, had little difficulty in restoring to harmony those notions with their original import. During the period of idolatry, Masonry kept the secret of the unity of the godhead, as well as the other secrets of its order, although not daring outwardly to avow it; and we must not be surprised to find the charges against the members of the Cabiric and Etruscan Mysteries, of horrible crimes and impiety, in denying the divinity of the gods of the Greeks and Romans, which abound in their writers.

Strabo, as I said before, says, citing Artemidorus, "that there is an island near Britain, in which Ceres and Proserpine were worshiped, with the same rites and mysteries as in Samothrace"—Ceres and Proserpine, the Cabiric divinities of agriculture and mining. Here we have the testimony of Strabo to the existence of the Cabiric Mysteries in Ireland. Shall we, then, express our wonder at their reappearance among us after many days?

In the hymn attributed to St. Patrick, found in the *Liber Hymnorum* in Trinity College, is the following passage:

"I place this defence before my body and soul, to be my safeguard against the incantations of magicians and other dark schemes of the heathen, the machinations of false brethren (heretics), the delusions of idolatry, the allurements of women, and the Mysteries of Smiths and Druids,\* and all other knowledge which blinds and obscures the intellect of mankind."

There are also many allusions in the poems of Oisín, and other ancient Irish poets and writers, to the skill and language of the

"Smiths of many arts and sciences,"

who are called upon to assist in the disenchantment of individuals suffering under the influence of magicians and fairies. They are represented as making their appearance with their ponderous hammers, and with them smashing all things before them.

This is a curious and strong corroboration of Strabo's statement. Old Greek medals and sculptures represent the Cabiri with hammers in their hands; and the infernal gods, who represent the miners,

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\* DRUIDS.—Cæsar tells us that the Druids, although they used a character similar to the Greek, in their common affairs, were forbidden to write any thing respecting *their Mysteries*, but always got them off by heart, and *recited them orally*.

have the same instrument frequently placed in their hands. In the Etruscan sculptures, Charon always carries a hammer. The stone masons of Ireland are called *saar*, or *free*, and have to this day a secret language, which they keep up among themselves, and never communicate to others. It is denominated the *Barlagair na Saar*, or *Mason's jargon*. A similar jargon is found among the traveling tinkers, and called by them the Baccagh's dialect. Here, also, we have the custom, held in common among workers in metals and builders, but not to be found in other trades.

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### DUTY.

DUTY is the moral magnetism which controls and guides the true mason's course over the tumultuous seas of life. Whether the stars of honor, reputation and reward do or do not shine, in the light of day or in the darkness of the night of trouble and adversity, in calm or storm, that unerring magnet still shows him the true course to steer, and indicates with certainty where-away lies the port, which not to reach involves shipwreck and dishonor. He follows its silent bidding, as the mariner, when land is for many days not in sight, and the ocean, without path or landmark, spreads out all around him, follows the bidding of the needle, never doubting that it points truly to the north. To perform that duty, whether the performance be rewarded or unrewarded, is his sole care. And it doth not matter though of this performance there may be no witnesses; and though what he does will be for ever unknown to all mankind.

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### SECRECY.

SECRECY is indispensable in a mason of whatever degree. It is the first, and almost the only, lesson taught to the Entered Apprentice. The obligations which we have each assumed toward every mason that lives, requiring of us the performance of the most serious and onerous duties toward those personally unknown to us until they demand our aid—duties that must be performed, even at the risk of life, or our solemn oaths be broken and violated, and we be branded as false mason and faithless man—teach us how profound a folly it would be to betray our secrets to those who, bound to us by no tie of common obligation, might, by obtaining them, call on us in their extremity, when the urgency of the occasion should allow us no time for inquiry, and the peremptory mandate of our obligation compel us to do a brother's duty to a base impostor.—  
ALBERT PIKE.

## THE GRAVE OF THE GRAND MASTER.

BY ROB MORRIS.

DEDICATED TO MY ESTEEMED FRIEND AND BROTHER, D. P. HOLLAND, ESQ.

ON the 24th of January, 1858, accompanied by Brothers D. P. HOLLAND and C. A. GEE, I made a pilgrimage to the last resting-place of a brother who is honored, in the masonic history of Florida, as one of its earliest Grand Masters—one whose name requires no adventitious aid of bronze or marble to secure its perpetuation—

**Henry Gee,**

GRAND MASTER IN 1837.

This beloved brother and esteemed citizen sleeps at the spot selected by himself for the purpose, full twenty years before, at a retired part of his plantation, five miles south-east of Quincy, Florida. It is a place of exceeding and rare beauty, even for the "Flowery Land" of PONCE DE LEON—a grove of oaks on the verge of a steep hill, whose base is watered by a stream pellucid and sweet. There the birds make their music through the entire year, unalarmed, over a grave, whose gleaming obelisk presents nothing to terrify them. The cedar at its foot—the creeping vines nestling fondly at its sides—the stout oaks touching their hands, cherubim-like, over and around it, make up a picture which has impressed itself ineradicably upon my memory.

The monument of the Grand Master is an obelisk of marble, a monolith of fine proportions, two feet square at the foot, and eight feet in height, standing upon a heavy base of granite. On its western face is the fitting epitaph of one who was the masonic contemporary, in Florida, of HAYWARD, TAYLOR, BROWN, CALL, BUTLER, DUVAL, BRONSON, DOUGLAS, and others, giants, in intellect, of the last generation, a few of whom linger to adorn the present:

**"Sacred**

**"TO THE MEMORY OF HENRY GEE.**

**"Born October 12, 1782; died February 4, 1851.**

"Oh, ye whose cheek the tear of pity stains,  
 "Draw near with pious reverence, and attend:  
 "Here lie the loving husband's dear remains,  
 "The tender father and the generous friend;  
 "The pitying heart, that felt for human woe;  
 "The dauntless heart, that feared no human pride;  
 "The friend of man, to vice alone a foe,  
 "For e'en his failings leaned to virtue's side."

"And lo, I am with you alway, even unto the end of the world."

Matt. xxviii. 20.

Over this well-worded testimonial of filial piety are engraved ancient masonic emblems, which represent *the three greater Lights of Masonry*; and at the top of the obelisk, as if looking down, well-pleased, upon them and upon the words below them, *the All-Seeing Eye*.

It is not strange that a scene like this, to the masonic pilgrim, fresh from the tombs of JOHN P. DUVAL, THOMAS SMITH WEBB, HENRY CLAY, and others of the beloved of the craft—beheld, too, in the glorious surroundings of a Florida winter-day, balmy air, soft sunshine, and all the graces of incipient spring—should suggest a few stanzas to the imaginative mind.

"May I, when given to rest, be laid  
 "In the o'er-arching oak-trees' shade!  
 "Not 'midst the crowded ranks of those  
 "In life commingled, friends or foes—  
 "Not in the dust of trampling feet—  
 "Not where the mourners often meet—  
 "But far from life's poor turmoil laid,  
 "In the o'er-arching oak-trees' shade!"

'Tis done;—this sweet, retired scene  
 Is Nature's own delightful green;  
 No voice but the lamenting dove,  
 That sighs, and murmurs of its love;  
 No footstep but the tender tread  
 Of those who loved, who love the dead;  
 No passion but the sigh subdued,  
 Breathed for the friend who's gone to God.

The pilgrim, dusty from a path  
That circles round the weary earth,  
Stands mutely pleased. 'Twas well to place  
The Master in a grave like this !  
The craftsmen, scattered as they be,  
Sleeping on plain, and mount, and sea,  
Dispersed until the trumpet's blast—  
Few of them have such fitting rest.

How searchingly that Awful Eye  
Reads the impress of memory !  
Death cannot hide a brother dead,  
But the Omniscient Eye will read  
Each act, each word, each secret thought,  
Through a long life conceived or wrought;  
Well for the sleeper if his life  
Endure a scrutiny so rife !

But thou, oh, Master of the Craft,  
A spotless memory hath left;  
The pitying heart, the loving soul,  
The liberal hand to crown the whole,  
And zeal in toils of mystic plan,  
Which honor God and honor man—  
These are thy jewels, that will try  
The ken of the ALL-SEEING EYE.

Rest peaceful, then, while Nature sighs,  
And graces where thy body lies;  
Lift high thy column many a year,  
To call the grateful craftsmen near;  
Wait patient for the mystic call  
From out the depths of Heaven's hall;  
"Ye Builders, come from many lands,  
"Into the house not made with hands !"

## THE PLAN OF ANCIENT FREEMASONRY.

BY CHAS. SCOTT.

THE degrees of Entered Apprentice, Fellow-Craft and Master Mason contain a sublime system—a mysterious but efficacious scheme of redemptive Masonry. All the workmen at the building of Solomon's Temple were necessarily involved in the terrible consequences of the great defalcation, which occurred on the Mount. The original promise or covenant of the Grand Masters could not be kept. A lawless act brought wailing and lamentation upon the whole body of the craft—those faithful workmen who had labored long in the forests, in the quarries, and on the Mount. They felt and mourned their destitute condition. The power of evil had suddenly frustrated the designs of the mastery; but, strange as it may seem, that which brought woe into the temple, afforded the means of establishing a new plan of Freemasonry, and its glad tidings were immediately communicated to a chosen few, who were clothed with ample authority to dispense the light to all nations, kindreds and tongues.

There is reason to think that, ere a stone was laid in the first temple, a just and wise provision was made for the wants and necessities of the craft. Restitution was to be made, a redemptive system was found necessary, and a new covenant must needs be formed. All was not lost. A faint impression of Deity was left on fallen nature, and a cable, not easily broken, might be wound about sinful man, by which he might be led, gently and squarely, to the altar of light.

There is no iota of the masonic ritual which is void of significance. A candidate for the Mysteries may well be regarded in a state of darkness. He is not permitted to know, or comprehend with accuracy, the mode of his deliverance, until he has been raised to the intelligence of a Master. In studying the first and second degrees, he may be enabled to perceive some intimations or dim prophecies of the mysteries of the third degree; for the virtues of a lamented Master are veiled in the signs, steps, words, grips or ceremonies of the order. In the institution of the temple-worship, in the doctrines of the thrice illustrious builders, are couched the mysteries of life and death, of immortality and the resurrection. The typical furniture of a lodge; the lamb-skin ever reminding us of an innocent victim; the implements of labor; the burning incense; the sheaf of corn as the sheaf of light; the winding and mystical staircase; the plumb, level and square; in short, all forms, symbols and ceremonies are so nicely fitted together as to make the spirit of a devout initiate or Fellow-Craft beat with a lofty desire to roll away the clouds of

the elder appointments. Freemasonry has done more to unveil the meaning or unfold the promises of the Mosaic institution, than any other society in the world.

We insist upon this proposition, as incontrovertible. Ancient craft Masonry shows on its face that it is a substituted system; or, in other words, a system which has taken the place of a system which existed before the temple-era; and that it is only through this system that a perfect plan was made to assure the workmen of the benefit of their labor, and the favor of the Masters at the completion of the temple. The third degree responds to the first and second degrees; so that the three degrees seem to have been constructed with a particular view, and without any accidental arrangement. They present an entire system, and every item in the degrees of Entered Apprentice and Fellow-Craft are fully explained in the third dispensation of light. The third degree is illustrative of all that is obscure, and expository of all that is symbolical.

The origin of the signs of ancient Masonry, with their accompanying words, cannot be traced to a period beyond the happening of the event to which we have referred. Surely the signs of the Entered Apprentice and Fellow-Craft are coëval with the Master's sign; if otherwise, the history of the Master's degree is false.

An initiate, duly and truly prepared, presents a visible token of one in a lost condition. The alarm at the door of a lodge tells something of a universal and masonic foe. His mystic journey is the way that a distinguished artist traveled before him, and every advanced step brings him nearer to the seat of knowledge. The instruments of labor, while they are used for the purpose of divesting our minds and consciences of the vices of life, also indicate that we must die, ere we can be raised upon the points of fellowship. The high hill and low vale talketh also. If one die on the mountain, he may sleep at its foot, which is the throne of the thunder.

The legend of the Master's degree teaches us that all mankind must come under the law and dominion of death. In this doctrine is involved the mysteries of the order. Upon it rests the hope of a restoration. The penalty of the violated law was the administration of death; but death has a most beautiful and excellent allusion to the mercy which is embodied in the curse or punishment of the first transgressors. When the Builder, for the last time, came forth from the majesty of his own council-chamber, he illustrated, in his walk and conversation, that he was every way worthy of being a mediator for his workmen, and of being able and willing to arrange a plan to make himself their surety.

Sin is around and about us all. It meets us in the preparation-room. In our signs, shadows and symbols it may be seen. It *winds* itself carefully about our bodies. It encounters us at the door of the lodge; conceals itself in our every footstep; like a sharp

instrument, it searches the inner man; it walketh with us in darkness; it is with us at every station, at the altar and in holy prayer.

When the evil spirit entered the temple, the unity of the work was disturbed, and the peace and harmony of the craft were marred. A sudden change passed upon them, and the mystery of evil and the principle of reconciliation were, from that day, to be celebrated in our Mysteries.

In the beginning there was a city, built four-square, perfect every way, on twelve foundations. Our patron, St. John the Evangelist, in a vision beheld that city. Its immortal ashlar were laid in the cement of eternal love, that they might dwell together in unity. Its length was as great as its breadth; its symmetry as perfect as its structure; its walls were of precious stones, and its streets of pure gold. The vision was full of mystery and of meaning, partly revealed, partly hidden, and by hiding made even more glorious and majestic.\* It sets before us the unity, multitude, perfection and glory of the followers of our perfect and inspired Master, who drew the design of the temple—a beautiful type of an unseen house resting on Mount Zion. And wheresoever we may be, we know that there is a "Jerusalem above us," "the mother of us all."

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## THE MOON

If the moon is found in our lodges, bestowing her light upon the brethren, and instructing the Master to imitate, in his government, the precision and regularity with which she presides over the night, we shall find her also holding a conspicuous place in the worship of the first seceders from the true spirit of Freemasonry. In Egypt, Osiris was the sun, and Isis the moon; in Syria, Adonis was the sun, and Ashtoroth the moon; the Greeks adored her as Diana, and Hecate; in the Mysteries of Ceres, while the hierophant or chief priest represented the Creator, and the torch-bearer the sun, the *ho epi bomos*, or officer nearest the altar, represented the moon. In short, moon-worship was as widely disseminated as sun-worship. Masons retain her image in their rites, because the lodge is a representation of the universe, where, as the sun rules over the day, the moon presides over the night; as the one regulates the year, so does the other the months, and as the former is the king of the starry hosts of heaven, so is the latter their queen; but both deriving their heat, and light, and power from Him who, as a third and the greatest light, the Master of heaven and earth, controls them both.

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\* II. MANN'S *Dis.*, p. 148.

## THE ARCHITECTURE OF SOLOMON'S TEMPLE.

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AMONG all the wonders that arrest the attention and claim the admiration of the pilgrim to Jerusalem, the Cyclopean architecture of the southeast and southwest corners of the temple inclosure, and the remains of Solomon's bridge, are, perhaps, the most astounding. No wonder that "there was no more spirit" in the good Queen of Sheba, as evidenced by the declaration that the half had not been told her when she saw his acts, and especially his *chef d'œuvre*—the ascent by which he went up into the "House of the Lord," by the wonderful bridge spanning the Tyropean Valley, and thus affording access to the Temple Mount from the Hill Zion. Over this immense structure ran the aqueduct, conveying the water from his magnificent reservoirs (still bearing his name), through firmly-cemented stone-work, *six miles long*, traceable, at the present time, through the village of Bethlehem to Mount Moriah, where it empties into an immense subterranean pool, for the use of the priests in their ablutions. The temple, and, in some measure, the city, were supplied from its inexhaustible source—"The Fountain Sealed."

The subterranean rooms beneath these pools, with the keystone arches, identify its construction with the reign of Solomon, thus destroying the general belief that the arch is of Roman origin.

Whence came these immense masses of rock in the temple wall, and how were they raised to their present position? Some of these stones measured eighty feet in length, and may now be seen, more than fifty feet above the surface of the ground.

However paradoxical this Solomonic work may appear to the conjecturing traveler, and, until now, to the learned antiquarian, this mystery has at last been solved by a most interesting and important discovery, made by Dr. Barclay, for some years an American missionary at Jerusalem, and author of a forthcoming work, entitled "The City of the Great King."\*

While a resident of the Holy City, having heard vague accounts of an immense cavern beneath the city, he was constantly on the alert to gain any information that might lead to the precise locality of this interesting place. On walking around the northern wall, immediately opposite the cave of Jeremiah (as long as the jealous eye of the Turk would allow, in the immediate vicinity of the Damascus gate, which is kept under constant guard), his attention was attracted by his dog, apparently on the scent for game or food, for which he forthwith commenced active mining operations with

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\* This highly interesting work has just been issued from the press, with the following distinctive title-page: "THE CITY OF THE GREAT KING; or, Jerusalem as it was, as it is, and as it is to be. By J. T. BARCLAY, M. D., Missionary to Jerusalem. Philadelphia: James Challen & Sons; J. B. Lippincott & Co. New York: W. C. Church. 1858. Illustrated with maps, charts and beautiful engravings."

his fore-paws, and soon effected an entrance. No time was lost in crawling in, feet foremost, through a narrow hole, barely large enough to admit the body. A complete exploration of this gigantic artificial quarry occupied the entire night. The plot shows it to be more than a thousand feet in circumference, with immense labyrinthian halls, having their roofs supported by pillars, apparently left for that purpose, and galleries and crypts, in the end of which were visible the marked blocks to be cut, as well as several large masses, prepared, but never removed. Above a beautiful pellucid little pool of brackish and bitter water, may be seen petrified stalactites, that sparkle like chandeliers in a brilliantly-lighted ball-room, when exposed to the light of the flambeaux. Small pieces of crockery were also observed, beautifully encrusted in sparry deposits. In the southern end of the quarry was found a most singular skull, now in the Academy of Natural Sciences of this city. Imagination is left free in assigning to this person a locality, or unraveling the mystery of his death. Who can say but that the bleached hand of this adventurous explorer, three thousand years ago,

“ Held, by Solomon's own invitation,  
A torch at the great temple's dedication.”

On comparing some of the chippings of the blocks in the cave with the huge stones in the temple wall, the origin of these immense stones, and the means by which Hiram, the great Phœnician architect, placed them in this position in the temple, by rolling them down the inclined plane, is at once made apparent. Is not this fact also explanatory of what Ezra mentions in relation to some of the large rocks in the temple, repaired by Zerubbabel, which he calls the stones of rolling?

But I shall not anticipate the pleasure to be derived from a full description, by the author of this interesting discovery, in his forthcoming work. Is it not a little singular that all the discoveries of note in the Holy Land have been the work of Americans?

Who will now say that this cavern, for so many centuries unknown to the Christian world, was not the quarry in which the chisel and hammer so skillfully wrought out the materials for the silent growth of the great Temple of Solomon?—SELECTED.

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FESTIVALS.—The masonic festivals most generally celebrated are those of St. John the Baptist, June 24th, and St. John the Evangelist, December 27th. These are the days kept in this country. Such, too, was formerly the case in England, but the annual festival of the Grand Lodge of England now falls on the Wednesday following St. George's day, April 23d, that saint being the patron of England. For a similar reason, St. Andrew's day, November 30th, is kept by the Grand Lodge of Scotland.

ODE,  
APPROPRIATE TO THE DEGREE OF "PATRIARCH NOACHITE."

BY GILES F. YATES.

"The Almighty had pity on him, because he **HUMBL**ED himself."  
—From *Lecture of the Degree of P. N.*

"Do justly, love mercy, and walk *humbly* with thy God."—BIBLE.

"With mountains piled on mountains, thrice they strove  
To scale the steepy battlements of Jove;  
And thrice his lightning and red thunder play'd,  
And their demolish'd works in ruins laid."

DRYDEN'S VIRGIL.

I.

HAIL! ye free-born "sons of light,"  
Throughout this beauteous globe;  
Nobly shines your *badge of white*,  
A pure and spotless robe.

II.

Erst it good old NOAH graced,  
When in his *ark* he rode,  
That safe bore him on the waste  
Of waters of the flood:

III.

Symbol of that glorious ark,  
To which NOACHIDÆ,  
On life's stormy sea who 'mbark,  
For refuge sure may flee.

IV.

Noah's *faith* was well approved,  
Sincere his *love* and *hope*;  
Aye his faithful sons he loved  
Who true words treasured up.

## V.

He this holy ark did *build*—  
 His teacher was divine;  
 The *new* teeming earth he till'd—  
 Raised *olives, corn and wine.*

\* \* \* \* \*

## VI.

Then came another mason—  
 No *Architect* was he:  
 Pride doth destruction hasten,\*  
 Eke self-sufficiency.

## VII.

God the presumptuous chided,  
 Their plans he render'd vain;  
 When "lip of man 's divided,"†  
 Disorder holds her reign.

## VIII.

To *regain* is our duty,  
 (So prophets true have sung,)  
 In all its power and beauty,  
 Our "UNIVERSAL TONGUE."‡

## IX.

O! may our faith be stable,  
*Anchor'd* our *heavenly trust!*  
 All *masons false*—of *Babel*,  
 Be humbled in the dust!

## X.

Be all our sins forgiven,  
 And may the *good and free*  
 Aspire to seats in heaven  
 With deep HUMILITY.

\* Proverbs xvi. 18.

† This sentiment will receive elucidation in one of our esoteric disquisitions.

‡ "What dothe the maconnes concele and hyde? \* \* \* The universelle language of maconnes."

## THE ATTRIBUTES OF FREEMASONRY.

BY SALEM TOWN.

DELIVERED BEFORE THE GRAND CHAPTER OF NEW YORK.

IN making this communication, I have introduced a topic which, in my view, has rarely been presented in that light its importance seems to demand. The principles of Masonry, in detail, compass a wide field, in which their practical bearings are variously subservient to the well-being of man. Those which come under the head of *moral* duties and obligations, have been ably discussed by able writers. Those which take the wide range of benevolent enterprise, variously adapted to the varying circumstances and necessities of suffering humanity, have often been held forth in a manner that awakened the sympathies of the heart, and gained the approval of the world at large. But there is another neglected point, toward which the principles of Masonry, taken in their *collective* bearings, are leading to a most happy result; or, rather, in addition to the several specific truths and duties they distinctively inculcate, they have a conjoint influence, also of great power, in diffusing sentiments favoring a common fraternity among mankind. This point, however, has not been wholly overlooked by writers, yet it has never received that consideration it justly merits.

It may be laid down as a sound maxim, that every institution whose organic regulations promote friendly intercourse in social life, and whose influence is on the side of morality, virtue and benevolence, is a common blessing to mankind; and, as men are mutually dependent on each other, it will not be denied that the happiness of society is greatly increased by such acts of reciprocal kindness, as are peculiar to true relationship of common brotherhood.

I propose, therefore, to state, in consecutive order, those considerations which go to prove that the influences of Speculative Freemasonry have a legitimate and direct tendency to awaken the sympathies of men for each other's welfare, and diffuse a spirit of common fraternity among those of all nationalities. In doing this, I am under the necessity of presenting *facts* which are familiar to *all* masons, and using arguments drawn from matters of common observation. But for this, as well as for want of strict adaptation of the subject to this special occasion, I hope my companions will, for this once, pardon me. We are all masons, and it is in view of the institution as a *whole*, irrespective of different *grades* of the order, you are addressed.

Long has it been truthfully proclaimed to the world, that Masonry

was a moral and benevolent institution. From time immemorial, the doctrines of a sound morality, and an expansive benevolence, as articles in the masonic creed, have, in every country, characterized the great body of the fraternity. Not that *each individual member* has, by his daily deportment in life and conduct, *always* thus honored his profession, but that the body, as an organized association, acting in a collective capacity, has, in all ages, uniformly held forth these doctrines to the world in good faith, and taught them as standard virtues in the maintenance of a true masonic character. Morality and benevolence are terms of comprehensive import, compassing, in detail, the exercise of all such correlative virtues and duties as, in social life, are peculiar to the exemplification of each.

Morality, in the abstract, is a distinctive attribute of individual character, consisting in such established principles as decide the judgment, and govern the actions of men in view of right and wrong.

Benevolence is the exercise of those inwrought sympathies which prompt men to alleviate human suffering, under whatever forms they may be found, or from whatever cause they may arise. All associated bodies of masons, the world over, salute each other by the endearing name of *brother*, and every recognized member of the order, from whatever country or nation he hails, is greeted by the same appellation. This mode of address among masons is *not* a mere compliment. There is a *principle* involved, which underlies this complimentary expression, recognizing a common brotherhood with the entire family of man.

Herein is a distinctive feature in Speculative Freemasonry, somewhat peculiar to that institution. It is well known that masons have ever been taught, in accordance with the tenets of the order, to view the entire human family as children of one common parent; inheriting the same moral susceptibilities and intellectual endowments; heirs to the same human frailties; subject to the same vicissitudes in life, and equally entitled to the same sympathies due from man to man.

Such principles of intercourse, moreover, are enjoined on our entire race, by the Creator himself; such are the obligations under which the whole race now lies, and such, according to the Divine standard, are now, and ever will be, the imperative duties of man to man, the world over. It is perfectly evident that all such provisions are most wisely ordained to subserve the mutual dependencies of men in promoting each other's welfare, and alleviating each other's sufferings.

What a world would this be, did all its inhabitants regard each other as *brethren*, and conform to this Divine standard, of doing to others what, under like circumstances, they would that others should do to them. The assent of the understanding to the excellency of

this golden rule, is, in theory, common among all enlightened nations; but, so far as *practice* is concerned, there are few who give it a living exemplification. It is true that the Christian institution has a very direct bearing on the common brotherhood of man, and looks, ultimately, for such a triumphant result; but its influence has, hitherto, been greatly impaired by sectarian schisms, thereby weakening that moral power which, otherwise, might have been exercised with great efficiency, by united and cordial coöperation. While we would not detract the least iota from the benign influences of Christianity, in her efforts to fraternize the world, under the banner of the Prince of Peace, but ever rejoice in her onward march to victory, we see *another* agency coöperating in the same noble work, with the undivided energies of a world-wide organization. It is hardly necessary to name the institution to which I allude, as you must have anticipated me already.

Among masons it is well understood, and, I believe, not questioned by the world, that the cultivation of fraternity of intercourse is an *element* in the constitution itself of the order to which we belong; and that the legitimate tendencies of the entire system, both in theory and practice, are to associate men of *all* countries and nationalities under one common banner of universal brotherhood.

For our encouragement, therefore, to persevere more vigorously in this good work, let us briefly call to mind what *has* been, what *now* is, and what we may reasonably hope may yet, in some good measure, be accomplished. As to the *past*, history settles the question beyond all controversy, that in all former periods of the institution, no distinctions of nationality ever debarred any man from initiation or membership, provided he had the constitutional qualifications required by the order. On this point, therefore, nothing need be added.

And, as to the *present*, existing facts are open to the daily observation of every man, and these are of themselves sufficient evidence to show to the world what the usages of the craft *now* are in every country. There are few city lodges in which some members of different nationalities are not found, and *none*, either in city or country, in this or foreign lands, where visiting members, in good standing, of any or all nationalities, are not received as brethren, and greeted with the same cordiality as those of their own nation or neighborhood.

I have merely alluded to these most obvious facts, with reference to the *past* and *present*, as most reliable assurances for the future.

As it is well known that members of the institution have, from time immemorial, not only *professed* the principle of common brotherhood, but hitherto carried it out practically in all their intercourse, it therefore becomes the surest guarantee for all coming time.

I have said this principle was one of the organic elements in the masonic creed, the influence of which is now felt in every clime,

country and nation. The history of the past, and the inspection of the present, furnish a perfect demonstration of the truths of this statement. It is only necessary to take a cursory view of the several connecting links, which form that chain of universal fellowship that now compasses the globe, to understand how far, and how directly, coöperating influences bear on a common brotherhood, at the present day. Take an illustration of the enlargement of the circle of fraternity from a single point. The time *was*, when but one organized lodge of masons was on this continent. All its members, therefore, must, of necessity, have been initiated in foreign lands, and, it may be, some were of different nationalities. Be that as it may, *all* were no less brethren of the mystic tie, and stood in that relation with those European lodges in which they had been initiated. As time rolled on, and circumstances favored, lodges, chapters and encampments were multiplied, till they are now numbered by thousands; all of which stand on the same broad platform; are bound together by the same fraternal ties; embrace the same system of moral and benevolent principles, and carry out the same routine of prescribed duties, as their predecessors. Hence it is that the members of each lodge, chapter and encampment, being brethren in common, are severally and individually entitled to the same privileges; enjoy the same fellowship, and share the same hospitalities, as if members of *any* of those bodies, the world over, except in the management of their own individual and local concerns. Herein is a practical illustration of masonic agency in enlarging the sphere of fraternal intercourse among their fellow-men; operating in a continuous chain of living influences on the social instincts of human nature; moving the common sympathies of kindred hearts, and thereby exerting a world-wide moral power in promoting friendly intercourse among all men, irrespective of sect, country or nationality.

Thus far our proposition is sustained by *facts*, standing out before all men alike, among all nations. But, in the next place, to give greater efficiency to this fraternizing influence of Freemasonry by personal intercourse, and to draw closer the bonds of union around the members of the several institutions, representatives from each lodge, chapter and encampment hold annual meetings within the geographical limits of each state, thereby maintaining such intercommunications throughout their several jurisdictions, as to deepen the sympathies of common fellowship, and identify the prosperity of each body with the prosperity of all. Each convention, thus composed of delegates from individual associations, becomes, by common consent, a grand supervising body over the general interests of the whole. By this judicious arrangement, the power of example is set before the world in its strongest light, evincing such harmony in action, and operating on a scale so broad, it cannot be witnessed by the community at large without awakening some convic-

tions of that benign influence of brotherly love among masons, which *ought* to pervade the entire family of man. Here is precept teaching by example, in the presentation of practical results as to the legitimate tendencies of masonic principles, to promote friendly intercourse in the true spirit of fraternity. The very *spirit* of Masonry is philanthropic. Hence, those onward movements, step by step, for the enlargement of its sphere of influence; compassing wider fields, over which the power of association is constantly creating stronger attachments; extending and brightening the chain of mutual friendship, throughout all the state grand jurisdictions. And to this, also, is superadded an official correspondence, not only between the grand bodies of the United States, but those, also, of Europe, together with accredited representatives, interchangeably appointed to attend the several Grand Communications. Here, then, we have an array of facts of such publicity, in support of our proposition, as will admit of *no denial*.

We now proceed to the third point, evincing masonic tendencies toward fraternizing mankind. This consists in a still higher grade of associations, by which *triennial* conventions of representatives from the several state grand bodies (Grand Lodges excepted), constitute the general grand supervising bodies of our masonic nationality. In these august assemblies, all the high office-bearers of the order in the several states convene to deliberate on the interests of the fraternity in common, and recommend measures best adapted to perpetuate the unity and promote the general welfare of the craft at large; and at the same time to cultivate a stronger and a warmer attachment throughout all departments of this great national brotherhood. Such examples of unanimity in their official action, and harmony in their more ordinary intercourse, as are witnessed in these national masonic gatherings, cannot be contrasted with those party collisions, in other deliberative bodies, either in state or national councils, without leaving on the public mind some favorable impressions of the benign influence of Masonry, and a sensible conviction that the obvious tendencies are promotive of that good-will among *all* men, which is well calculated to lead them to treat each other somewhat like brethren.

But the most conclusive evidence which the nature of the case admits, in full proof of masonic tendencies to fraternize mankind, is found in what was appropriately denominated "*The Universal Masonic Congress*," assembled in Paris, June 7th, 1855.

While the great powers of Europe were involved in the most sanguinary warfare, and their hostile armies struggling in deadly combat, here were the sons of peace and friendship, gathered from different nations on the continent, mingling their fraternal congratulations in each other's welfare, somewhat like brothers of one common family. Actuated by the true spirit of enlarged masonic intercourse, Prince Lucian Murat, Grand Master of masons in France, in

February preceding, issued a fraternal invitation to the several masonic grand bodies on both continents, to meet in general convention, in Paris, under the name of a "*Universal Masonic Congress*," then and there, as men of different countries, nations and languages, to consult on the interests of the institution at large, and give a living demonstration that freemasons, the world over, hold themselves, in point of *fact*, as well as by profession, to be brothers in common. To this invitation, *eighteen* Grand Lodges in Europe and America responded; *nine* were represented, and delegates from several failed to reach Paris in due season.

It would seem, by the transactions of that illustrious body, that one important measure contemplated, was to form an unbroken chain of masonic intercourse around the entire globe, thereby giving to the world an open exemplification of the universality of those bonds of fellowship which, in all lands, characterize the craft alike. It is believed that no *human* institution ever combined influences of such universality in their direct tendencies to a general association of *all* nationalities, in common brotherhood, as that of the masonic in the present case. This is now seen and recorded of the convention at Paris, where the highest possible point of fraternity to which our philanthropic principles lead, has been triumphantly gained. The transactions of that Congress of Nations have brought out the true spirit of Masonry, on this point, more prominently before the world than it ever has been, or ever could have been, by the several grand bodies in each country, acting individually and solely within their own jurisdictions. Herein is again presented a clear and unmistakable demonstration of the fraternizing influences of the masonic order, irrespective of kindred, country or language—a triumph of pure principles, overlooking all distinctions, save that of common manhood. History, with her ample pages, records no instance of the interchange of such mutual cordiality, at the first meeting of personal strangers by blood and birth, as pervaded this assembly on the very first interview. The reason is obvious—they were *all masons*.

It is believed that the masonic fraternity has herein given the very *first* example to the world, where men have thus convened under the openly-avowed appellation of *brothers*.

It is an event, too, which I cannot doubt will constitute a memorable era in the masonic world, to which the craft, in all coming time, will point, as the crowning achievement of their highest aspirations.

At this meeting, commissioners were appointed to designate the time and place for holding the next general Congress, and to give due notice of the same. No enterprise, in my judgment, more promising in its ultimate results, as favoring friendly intercourse among nations, has ever been entered upon by the great body of the fraternity; and, so far as the influence of example is felt, it is a movement that would seem to suggest to every mind the desirableness

of national peace, on the ground of common humanity. The greater the number of true-hearted masons in any country, mingling with the citizens, and influencing public opinion, both by precept and example, in such fraternal intercourse as the above, the less danger would exist of national hostilities.

Indeed, we might venture the assertion, and I think the brethren will bear me out in the opinion, that if *all civil* power were in the hands of masons, actuated solely by the pure principles of the order in all their international policy with each other, hostile collisions would seldom, if ever, occur.

Agencies thus favoring friendly relations among mankind, and on so broad a scale, go far in confirmation of what the craft has always maintained, "that Masonry was the *handmaid* of religion, and strictly accorded with the principles of Divine Revelation in bringing all men under the universal reign of the Prince of Peace."

There can be no question, therefore, as to the importance of sustaining, encouraging and perpetuating the meetings of this universal Masonic Congress, not only for enlarging the sphere of fraternal intercourse among masons of all nationalities, but as the clearest exemplification of good-will toward all mankind.

On the announcement of the next Congress, it is hoped every Grand Lodge in every country may be duly represented. Such a gathering of masonic nationalities would be the most august assembly ever convened, on the acknowledged platform of universal brotherhood, the world ever witnessed. It would, indeed, be a most perfect demonstration of the unity of the order among all nations, and an open acknowledgment, the world over, of all those great moral truths and relative duties embodied in our system, and hereby pronounced equally binding on the entire race.

In relation to the Grand Lodges of this country, there is, at present, a serious embarrassment, which, it is hoped, may be speedily removed. Each state, having an independent Grand Lodge, must, of course, be represented by one of its own members, or by uniting with others on a proxy. In the former case, the expense would be too onerous; and in the latter, the proxy would lack much desirable information in relation to many of the bodies he represented. But, by constituting a *general* Grand Lodge, composed of the grand officers of the state Grand Lodges, there would be brought to the same point, such an amount of knowledge of the several grand bodies, collectively, as would furnish its representatives sufficiently for their high mission. The delegates from a general Grand Lodge, of such dignity as this would be, constituted by the officials of some thirty state Grand Lodges, would entitle them to high respect, and, from their numerous constituency, in detail, give them a standing in the counsels of the Congress worthy of our masonic nationality. Other weighty considerations for such an organization might be urged, were this the proper place.

In this noble movement of the masonic world, it would, moreover, seem highly important that all the symbolic materials, thus separately wrought from different national quarries, should here be joined in symmetrical order, for the completion of this *central, overshadowing masonic temple*. Hence it is hoped that the commissioners, (one of whom is an American,) who are to designate the time and place for holding the next Universal Congress, will extend the invitation to the several Grand Chapters, provided the difference in the mere organization in Europe and America should present no serious obstacle; and especially should it include the orders of knighthood. I think I can see results in prospective, directly flowing from such a world-wide gathering of *all orders* of masons, and one in which so great an accumulation of influences would be brought to bear on the friendly relations of mankind at large, as could not be surpassed, in their fraternizing tendencies, by any other agencies whatever, except the pure religion of the Bible itself. How *could* it be otherwise, when from this full fountain, swelled by commingling streams, flowing in, harmoniously, from both hemispheres, and thence returning to their original sources, conveying the friendly salutation of a body composed of all nationalities, sent forth to greet each and every member of the order the world over? We repeat it, how *could* such intercommunications fail to inspire every masonic heart with the pure spirit of universal philanthropy? Truly, we live in an age of unprecedented progress in every department of human perfectibility; encompassed by various societies, devising measures, accumulating means, and putting forth their mightiest efforts in behalf of the moral and social, the intellectual, physical and religious condition of the world. And while other associations are thus engaged, it certainly behooves our fraternity to stand forth in the full panoply of her professional mission, as the untiring advocates of those moral virtues that adorn society; that expansive benevolence which desires the well-being of man, and that genuine spirit of brotherly love which disregards all distinctions in name or nationality. Masonry was never destined to move in the rear rank of any humane or benevolent association; nor be second to any in efforts to do good, save the pure religion of the cross. She stands, confessedly, on high vantage ground, inasmuch as she *now* has an arm that encompasses the globe, and an all-pervading spirit of fraternity, capable of putting forth a moral power coëxtensive with the sphere in which she moves.

Thus we see that, from recent movements, the world is becoming our field; and, according to the inspired oracles of revealed truths, all its inhabitants are destined, at some future day, to acknowledge a common brotherhood. In this great enterprise, Masonry, according to her ability, has ever been engaged; and as her facilities for coöperating multiply, it is hoped her efforts may never be second to any others, except those of pure Christianity.

## A WOMAN ON THE STAND.

BY JOHN W. SIMONS.

THE question as to the propriety or impropriety of admitting women to the labors of the masonic institution, has long since been settled, in this country at least. Inasmuch as the laws of the society forbid their entrance, American freemasons have ever been unwilling to deceive them by androgynous or adoptive degrees; and this course is undoubtedly the correct one. As true men and masons, we endeavor to pay them a higher tribute of respect and admiration, and always to render them that homage so eminently due them. The lessons which man learns by study and experience are theirs by gift of the Creator. He, in his infinite wisdom, created them as helpmates for the sterner sex; He endowed them with hearts open to every gentle feeling, and made the dispensation of active benevolence a part of their very nature. Man is at best but a rough stone from the quarry, filled with imperfections, and only moulded to the practice of kindly deeds by education, and the example of the gentle beings who depend on him to remove the stumbling-blocks from the way of life. As daughters, sisters, wives, mothers, their mission is given them from the Grand Master of Heaven, and with the Freemasonry of love they shed the influence of their presence at the domestic altar; they are the presiding deities of *home*, that sacred retreat where man enters, secure from the searing influences of the world, to breathe the calm joys of their ministration. Theirs it is to rejoice with us in gladness; to grieve with us in sorrow; to be ever in our heart of hearts, the choicest jewel in the crown of life, and I trust my countrymen will never willingly see them degraded from the sphere they so gracefully and fitly adorn.

But, though women may not be masons, they may, and do, comprehend the generous aim of the society, and none can more appropriately teach it. As a proof of this, I beg leave to introduce to the readers of the *QUARTERLY*, Sister VICTORINE HENNON, and ask a respectful hearing of the address delivered by her before the Adoptive *Loge L'Alliance*, Paris, at the festival of St. John the Baptist.

Her address is the echo of a true woman's heart, and no mason can read it without feeling that calumny and persecution cannot avail against the order, while a woman can make such a stirring defence for it.

### ADDRESS.

BRETHREN:—Encouraged by the kind reception you have heretofore accorded to my feeble efforts, I appear here to-day as the repre-

sentative of my beloved sisters, to lay before you our annual tribute of acknowledgment and gratitude.

To some among us, perhaps, these flowers are—flowers; this festival—a festival; this baptism and its ceremonies, a spectacle; to others, the flowers are an emblem; the festival, the baptism, conceal a serious lesson—a secret symbol of an imposing truth. To all it is assuredly a happy meeting of friends and brethren—a community of ideas and sentiments, in which the heart has a large share; and for all these reasons, my brethren, I bring the tribute of our sincere homage.

We live, brethren, in an age when man and woman should honor each other; and, feeling capable of understanding and aiding you, we have accepted your graceful invitation, rather as an act of fraternity, than one of condescension.

The initiative in Masonry belongs to you, my brethren; and by your physical superiority, and the creative power given you by nature, you will ever be the apostles and heroes of this noble institution, which the contact of centuries and revolutions for nearly five thousand years, have transmitted to us like an imperishable diamond, brighter and purer. But, in admitting us among you, you have, perhaps, found the impulsive force your great work needed—a work grand as the eternal universe, and which can only stop when progress ceases. Humanity must coöperate in the gigantic movement of which Masonry is one of the levers; and Masonry, which embraces humanity, gives woman a tacit part, according to her weakness, in your sentiments, your ideas, and thence in your actions. It is of this community of action that we are proud, and of which we desire to show ourselves worthy, replying, by the accomplishment of new duties thus imposed on us, to the indirect appeal made by your indirect revelations.

In former times, my sisters, Masonry, created in a time of ignorance and barbarism, applied itself to a single country or nation; its aim was the destruction of a tyrant or the establishment of an empire. Leaving the temple, a man often met with death and martyrdom, and frequently sealed with his blood the revelation of the fact that he was a mason; for at that period ideas were yet in their infancy, governments existed by strength, not wisdom—it was the reign of terror, and not of love. Light, whether called Moses or Joshua, was driven beyond seas as the enemy of the throne and the altar. But light, triumphing in the struggle, and guiding all people and all nations, will one day arrive at the confines of the world, where Progress, like a new *Red Sea*, will swallow up in its vengeful waves all the Pharaohs of the globe. In this crusade, old as the world, soldiers were needed—men of courage, heroes.

To-day, Masonry has changed its object, without changing its design; the crusade of ages still continues, but confined to no single

country; it applies to all; to no sect of men, but to humanity; the Holy Land of to-day is every where; Jerusalem is the universe. She desires not only to conquer the holy sepulchre, but to submit the world to her sublime law. The tyrant she pursues is *evil*. The arm she uses is *love*.

To-day we fear no tyrants, no martyrdom, no blood. Masonry rears her head, and finds shelter even under the mantle of kings. The Koran and the Bible, kings, people and emperors unite in her temples in rendering homage to the Great Architect of the world, and in securing the future reign of immortal truth.

Masonry needs, to-day, honest, enlightened Christian men.

That she may have such men, we must take them from the cradle. Their education, physical in former times, moral to-day, belongs to woman, who becomes an actor in this humanizing struggle, and the son should be inspired with the ideas and the love of his mother.

Thus it is that every woman should understand your teachings and her duty; that she should possess not only the Gospel, but the spirit of Masonry, that she may impart it to her sons. For it is necessary, my sisters, in order that Masonry may be powerful and respected, that the profane world may distinguish these men among all others, and say, with admiration, "That noble workman, that worthy citizen, that virtuous man, is a freemason!" Of what use is the practice of virtue in secret, if, in the world, man gives way to vice and temptation?

The true mason, my sisters, is not he whom a foolish vanity or a mean curiosity leads to the temple; it is not he who is urged by a vile spirit of speculation to solicit a diploma, which often degenerates in his hands into a brevet of mendicity; it is not he who, seeing in a banquet only a banquet, in a meeting of brethren only a subject of passing amusement, goes to it to satisfy his hunger or his thirst. A mason is not he who treats Masonry as he would the ordinary affairs of life, who brings into it the petty hatreds and passions, the narrow calculations of the outer world. Away with such men! they are but masons in name, and their presence soils the purity of the temple.

The true mason is of those chosen men who treat Masonry as a question of humanity; it is he who, practicing at the domestic altar the spirit of the Gospel and the law of God, carries with him in the world and in his family the perfume of those virtues he has learned in the sanctuary; it is he who feels that it is not sufficient that his life should be unspotted by any bad action, but that he should strive to render himself more capable of accomplishing good ones; it is he, finally, who understands that the love of his neighbor is the true beginning of improvement, who does not make charity an act of proselytism, but a fraternal and salutary remedy, while awaiting the solution of the great social problem, toward which each century labors, and which God alone knows.

Such are the men Masonry claims at your hands. Mothers, be, then, persuaded that henceforward human existence has an end in view—an end we may not understand, but to the accomplishment of which we are, by the law of nature, mysterious instruments; learn that, when a son is born to you, he is a precious trust, reposed in your hands, for which you must answer before God and society; recollect that your son belongs to humanity, and turn his mind and his heart toward his brethren, and toward the future; put away from him all ideas of egotism and individuality. Let him consider material interests as but secondary ones; for material interest is the plague of the age; it prevents progress, and retards the work of Masonry.

I know that it is pleasing, in traveling through France, to admire, in the marvelous inventions exposed on every hand to our regards, the work of her sons, and the development of intelligence applied to industry. It is flattering to calculate the consequences, as to money and physical well-being, that may result from them; but, after all, it is but matter reproduced in a thousand different forms, and arrived at the apogee of its power; matter to which human intelligence has sacrificed every thing. Yet all these things, beautiful as they are, may be engulfed in a revolution, or annihilated in an inundation, as history abundantly teaches us; while the *idea*, the idea alone, survives, and is propagated; and when, from the esplanade of the Invalides, you have heard the booming cannon, your hearts, my sisters, have bounded in your breasts, as you have been reminded that a son, a husband, a brother, was expiring in a foreign land, giving his blood as the price of victory; you have shuddered, you have wept, and yet this victory is the victory of mind over strength. It is the throe of barbarism expiring in the struggle against progress. Courage, then; for the blood thus shed is the last martyrdom of the present phase, to which love must succeed. Courage; for on the soil impregnated with blood and strewn with the dead, Christianity shall erect her altars, before which all men, whether French or Russians, Turks or Tartars, shall bow, calling each other brethren. Then we shall no longer weep for children perished, for they will fight only with the arms we shall have placed in their hands—the masonic virtues; the entire world will have become a temple, open to all. Mothers, whom I invoke, after having said with me,

TO THE TRIUMPH OF OUR ARMS!

Repeat, also,

TO THE GLORY OF MASONRY!

## HORÆ ESOTERICÆ.

"QUI CAPIT, ILLE SAPIIT." "Denen die es verstehen."

BY GILES F. YATES.

NO. III.

### DIVINE REVELATION.

"THE Bible is to rule and govern our faith." . . . "The Almighty has been pleased to reveal more of His Divine will in that book than He has in any other way, either by the light of reason or rhetoric, with all its powers." . . . "The Bible may be justly denominated the *tracing-board* of the G. A. of the U.; in which are laid down such Divine laws and moral plans, that, if we strictly adhere to them, it will bring us to a *mansion* not made with hands, nor subject to decay, but a structure the most permanent, eternal in the heavens."—OLD MASONIC LECTURE.

"Seek ye out the Book of JEHOVAH, and read."—Isaiah xxxiv. 16.

"Search the Scriptures."—John v. 39.

"Every writing divinely inspired is profitable, for doctrine, for reproof, for correction, and for instruction in righteousness."—II. Tim. iii. 16.

"The *revelation* of the mystery which was kept secret since the world began."—Rom. xvi. 25.

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my NAME, JEHOVAH, was I not known to them."—Exod. vi. 3.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be LIGHT: and there was LIGHT—let the earth be, and it was.

And the Logos or WORD, the *revealer* or declarer\* of God's wisdom, POWER and BEAUTY, was, in the beginning, with God.† By this Word God has accomplished, and He continues to accomplish, all things His Wisdom designed.‡ Yea, He that built all things,§ by His Word, is God. The Word spoken is not spoken of Himself, but the Father that dwelleth in him, He doeth the works.||

There be gods many and lords many, but to us there is only one GOD, and one LORD, who tabernacled in flesh and dwelt among us. Yet no man hath seen or can see God at any time, but the WORD has *revealed* him.¶ He *lodgeth* among the gods; He standeth in the congregation of the mighty—the children of the Most High, who are all gods, and yet shall die like *men*, and fall like *princes*. HE alone whose name is JEHOVAH is the Most High over all the earth.\*\*

\* I. John i. 18.  
† John xiv. 10.

† Ib. v. 1.  
¶ John x. 33, et seq.

† Ib. v. 2, 3.  
\*\* Ps. lxxxii. 6, 7, and lxxxiii. 18.

This Word is the image of the invisible God, and *speaks forth* His will and His most excellent greatness.\*

The union of GOOD and TRUTH is the most perfect of which we have any revelation, and is a pattern of that UNION which exists between "THE ELECT" and true Israel of God, and between the elect and God himself. To the minds of men not spiritually discerned, most incomprehensible is the blessed union between GOD on the throne of the universe and the LAMB that was slain from the foundation of the world.

To thousands upon thousands, the mystery that has been kept secret since the world began, will a mystery remain, till LIGHT, too intense for mortal eyes, shall daze them "freed from dust!"

In this Logos was LIFE, and the life was the *light* of men—even life ETERNAL, which He, "the *Lion* of the tribe of Judah," revealed unto man.†

This LIGHT has ever before shone, and now shineth in the darkness, but the darkness comprehendeth it not.‡

This is the true light which lighteth every man that cometh into the world.§

And God created man in His own *image* and *likeness*, breathing into his nostrils the breath of life; and gave him dominion over every living creature that moveth in the sea, and in the air, and on the earth.||

And all the *work* of the Supreme Omnific was completed in six periods of time, called days, and from all His work He *rested* on the seventh day, and hallowed it.||

When a man becomes a living soul, the breath or spirit of the great Jehovah lights up the lamp of the understanding within him. Thence in His adult years stream out beams of light, which disclose such deformity in evil, that an intellectual eye must needs abhor it. Truly,

"Vice is a monster of such hideous mien,  
That, to be hated, needs but to be seen."

There also emanates from this mental lamp, or candle of the soul, such a commanding beauty in good, that a rational being must needs be enamored with it. Thus plainly is revealed to us that God has set His stamp and seal of command, approbation and love on the one, while He has branded the other with His dislike, disapprobation and abhorrence.

This emanation of light from within the soul, in the language of

\* Several of the profound ideas set forth in the first chapter of St. John's Gospel, are quotations from the writings of Plato and Pythagoras, and other so-called heathen philosophers. This proves that these philosophers were favored with Divine inspiration, but not to the extent enjoyed by the beloved disciple, the holy St. John, the Apostle, the Evangelist and Seer. He saw the Divine Logos in the Isle of Patmos, as no man in his mortal state, before nor since, hath seen him. There he received the *revelation* of God, communicated to His "*Anointed One*," Jesus of Nazareth, who gave it to his *Angel* to show to St. John.

† I. John v. 20. Rev. v. 5.

‡ I. John v. 5.

§ Ib v. 9.

|| Genesis i. and ii.

the great jurist, Grotius, is the law of nature, "the law *unwritten by man*." This is the Bible of God's own printing; yea, verily, men have this Scripture of God written within them. This is the invisible law, which, as the great Apostle writes, existed long before the creation of the world, and is now clearly seen, being understood by those laws which do appear, and "by the things that are made, even HIS ETERNAL POWER AND GODHEAD."\*

In the words of the ritual of the "Grand Elect Mason," he is "impressed with the seal of the Grand Architect of the Universe;" words of deep significancy, to which, however, the subject we are at present handling has only a partial reference. Every impression supposes a seal whence it came; every ray of light reminds you of a sun whence it emanates.

The chief ingredients of a LAW are *wisdom* to conceive, *power* to enact and enforce, and *beauty*, the result of obedience to that law. In a Divine law, these characteristics are omniscience, omnipotence, and the beauty of perfect holiness and love.

Most blessed are the three effluxes from the ETERNAL SUN into the human heart, wisdom, strength, and the beauty of holiness; which last can only be displayed by the exercise of LOVE, the fulfillment of the law.

In the abstract acknowledgment of the existence of the Creator and Ruler of the Universe, in the mere external adoration of a Deity, what does a human being more than inanimate nature; for "the heavens declare the glory of God, and the firmament sheweth the work of His hands?"

The heavens, replete with countless suns that burn,  
The glory of their Maker great, declare;  
But when from these and all His works we turn,  
To HIM whose wisdom, power and gracious care  
Disposed, and eke sustains the whole in play  
Harmonious, we are lost in deep amaze!  
Lo! suns and planets, errless on their way  
He guides, and humblest flow'r on earth arrays.

The Book of the law of Nature, amplified and confirmed by precept and example, and illustrated by gravings and writings of men blessed with the Divine afflatus, becomes the BOOK OF REVELATION—the Book of the Testimony—the *first great light in Masonry*! "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them."†

The passage from one of the Epistles of St. Paul to Timothy, which we give as a motto to this number of our "Horæ Esotericæ," is badly translated in King James' version. This is admitted by

\* Romans i. 20.

† Isaiah viii. 20.

liberal clergymen of every Christian sect. St. Paul does not say that "all Scripture" (which, *per se*, is only "all that is written,") "is given by inspiration of God, and is profitable," &c. The "is" and the "and" are both interpolations. But he did say, that "all Scripture given by inspiration of God is profitable," &c. The Apostle, at the time he uttered this sentiment, could not by possibility have had reference to any part of the *New Testament*, as portions of it had not, at the time he spoke, been written, and no collections of what had been written had then been made. He referred only to certain portions of the Old Testament Scriptures, which bear internal evidence of their having come in the olden time, not by the will of man, but from holy men of God, who spake as they were moved by the Holy Spirit.\*

The unwritten law, to which we have alluded, is still in force. It requires no interpreter to explain it. It was extant before Noah or Abraham or Moses were born. Its harmony was heard long before Aaron made music with his golden bells, or Jewish sages touched the golden harp of prophecy. In the breasts of Adam and Eve, for their disobedience, and of Cain, for his unnatural murder, was this law enunciated, with sanctions no less awe-inspiring than those which accompanied the proclamation of the written law from Mount Sinai.

This written law was a book of revelation, especially confided to the elected people of God. "When the Gentiles, who have not this law, do *by nature* the things contained in the law, those not having the law, are a law unto themselves; who show the work of the law written in their hearts, and their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."†

A learned philosopher directs us to search for the law of Nature in God himself. He says that it is founded on the justice of God in such an essential manner as to express a kind of image of His attributes. Hence it can never change. Revealed religion is what God requires us to perform by the manifestation of His will. Its parts are faith and practice, of which we have already discoursed.

Enoch, when he walked with Elohim and pleased Him, walked by this natural law. Noah, when he preached of righteousness, took this law for his text; and, even at this day, the seven precepts of Noah, or his "three great articles," as they are called in Anderson's "Book of Masonic Law," are sure rules of conduct for every good NOACHIDA.

The Almighty sent forth from the holy mount His written law, without amplification or explication, doubtless because both had been furnished to man by the law within him, to convince him of its

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\* I. Pet. i. 20.

† Rom. ii. 14, 15.

wisdom, power and beauty. To this position there is one exception due, which relates to the fourth commandment, for the reason that the light of nature would not of itself supply the exposition given. A seventh portion of our time is directed to be set apart as a day of rest from secular labor, because in six days God made the heavens and the earth, the sea, and all that therein is, and *rested* on the seventh day; wherefore he blessed and hallowed the Sabbath day to his chosen people. By this command industry and diligence in our respective worldly pursuits are enforced by express words—"Six days *shalt* thou labor, and do all thy work"—as well as the withdrawing from *labor* to *rest* at set periods of time. "The Sabbath was made for man, and not man for the Sabbath."\* It was instituted for his comfort, benefit and happiness, as, indeed, are all God's laws.

The Jews had many feasts called Sabbaths, because on those days they ceased from all servile labor, meditated on God's words and works, performed acts of charity and mercy to those in need, and indulged, with temperance, in those innocent, *refreshful* festivities becoming the occasion.

The Sabbath, as is well known, signifies, literally, *rest*; symbolically, a resting from evil works; allegorically, a resting in the grave for the weary and the persecuted; anagogically, *eternal rest* in that GRAND LODGE above, where peace and concord, love and joy for ever reign!

Thus far of the Divine law revealed in the Old Testament Scriptures by "the God of gods, the Lord of lords, the Revealer of secrets."† "The Lord God of hosts—JEHOVAH is His MEMORIAL."‡ And the ANGEL of God's presence has this name in him;§ and it was for this name that Solomon built a house.||

Theologians tell us, that by THE NAME of God is signified the *revelation* of His nature or His perfections, and His will or His word; His aid to mankind; His own honor and glory; His wisdom, power, and goodness, displayed in creation and providence; His love, grace and mercy.

Interesting trains of thought here crowd upon our mind in regard to the Jewish Caballa and the Ineffable Word. These we would be fain to indulge in, were it a proper occasion. The puissant and ample contributions on those topics, already furnished by the accomplished editor of this REVIEW and his learned coadjutor, Bro. Pike, will have enlightened the reader on many essential points, that will serve to render intelligible, without any additional remarks of our own, certain extracts from the MSS. of Ill. Bro. Francken. These, in consequence of having been omitted in our last number, we are now bound to lay before our readers.

\* Mark ii. 27.

† Daniel ii. 47.

‡ Exod. iii. 15; Hosea xii. 5.

§ Is. lxiv. 9; Exod. xxiii. 21.

|| II. Sam. vii. 13; I. Kings viii. 16, 17, 18, &c.

The Caballa, or mystical doctrine concerning God and His creatures, which obtained among the ancient Hebrews, is considered as a *Divine revelation*, first communicated to Adam, and afterward anew to Moses. It comprised a species of knowledge, philosophical as well as theological in its character, and related to the nature and proportions of things corporeal not only, but also, and especially, to the nature of the Deity himself, and of the mysteries of religion. It had respect to persons, names and things. To enter into any thing like amplitude of detail would fill a volume.

The Caballa, which treats of words and names, is nothing else than the practice of grammar, arithmetic and geometry.

In its vocabulary, to *know* and to *number* are nearly synonymous. It was a law for the learned in the religious mysteries, handed down from generation to generation, and explained to the initiated who proved themselves capable and worthy to receive and appreciate it, but not revealed in writing, like the law written on tables of stone, which was explained exoterically, and designed for the people in general.

We now introduce the promised extracts from the venerable MS. of Ill. Bro. Francken:

"If we would imitate the '*ancient elect*' in their devotions, we must make the contemplation of the adorable attributes of the Grand Architect of the Universe a principal study. \* \* \* \* חרר. Solomon expressly chose this word for the ancient Masters and principal workmen, to fill them with veneration for the great and eternal God, to whom the temple was dedicated; and also to incite them to perform their several duties more cheerfully and acceptably while engaged in erecting a temple to His holy and ineffable NAME. This sage king knew the potency of this name—a name which it is impossible for any man to have invented, and which could have come only by *revelation* from God himself. \* \* \* \* Solomon intrusted it to a select few, who thus attained to '*the PERFECTION of Masonry.*' \* \* \* \* He exhorted them ever to adore in *silence*—invoke the blessing of, and render thanksgiving and praise to, the Ineffable ADONAI, the Almighty Architect of heaven and earth, who WAS, and IS, and EVER WILL BE, the Eternal Father of Mercies to those who love Him, and obey His laws. \* \* \* \* It defines His essence, His existence, His unity, His goodness, His providence, His help and aid to His creatures, and His eternity. He ordered Moses to tell the children of Israel, 'I SHALL BE *sent me unto you*'—אדוהי EHYAH—'I SHALL BE.' Every creature may say, 'I *am*' or *was*, but God only can, with propriety, call himself 'I SHALL BE.' אדוהי אשר אדוהי אשׁר (EHYAH ASHER EHYAH)—is not, as it is commonly translated, '*I am that I am,*' which is neither sense nor grammar, but '*I shall be, because I shall be;*' and that the children of Israel should not be misled, thinking, by God calling himself 'I SHALL BE,' that He is not or *was* not with them, He declared to Moses His wonderful name

of *four* letters, which Pythagoras learned from the Jews—יהיה—יהיה—יהיה—WHO WAS—WHO IS—AND IS TO COME—without beginning—without end—I shall be what I was from the beginning unto all eternity, without change, and without alteration. \* \* \* Although He has only *one* essence, yet He has *many* NAMES, founded on His attributes and divine *emanations*, by which He pours down upon us mortals the rich blessings of His providence. From the Book of Exodus is derived seventy-two names of God, and of the angels who bear them," &c.—"הוה"—HoWA† is another name, כה NE is to be invoked in time of trouble—יה YoH,"† &c. "Sometimes a name is gathered from the first letter of each word in a sentence—thus AGLA,§ from this verse in the holy Scriptures—'*Attah Gibore Laolam Adonai*'—the mighty God for ever," &c., &c. In Genesis i. 1, the heavens and the earth are expressed by the words ETH HASHA-MAIM and WEETH HARAETS, the first letters of which words form the cabalistic word, EHWAH.

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord assure and rejoice the heart. Where can we find this law, this testimony, and these statutes? Where but in that sacred volume, that best of classics, which freemasonic Jews and Christians have adopted as their "first great light," to enlighten and guide them in this wilderness-world—this vale of tears—this brief sojourn-place of man in his mortal state?

Freemasonry would scarcely be worthy of cultivation by the wise and good, were it not for the religious element it contains.|| This distinguishes it from, and raises it high above, the many other social and moral institutions which abound in these latter days, of a character, sectional or sectarian, with isolated aims and a limited mission—mere benevolent societies, without old landmarks, and without any esotery developing sublime truths effecting man's destiny beyond the grave, and linking him to the spirit-world and eternal things!

Keep out of view, cease to inculcate, or "erase all thought and fear of God from any community, and *virtue*, *duty*, and *principle* would be mocked and spurned as unmeaning words. A sordid *self-interest* would supplant every feeling, and man would become, in fact, what the theory of atheism declares him to be, a companion for brutes."\* It is superfluous to add, that *disinterestedness* is a chief masonic as well as Christian virtue—a virtue taught in different ways, and under different phases, in almost every degree and order

\* N has no sound of itself, and only expresses the opening of the lips. Its pronunciation is governed by the vowel which belongs to it. It is sometimes expressed by A, at other times by E.

†† These two names, combined, give the Iroquois name Ho-WAH-NE-o, or, as it is commonly written, HOWANEAH. See No. 1 of Horæ Esotericæ.

§ AGLA was the name inscribed on the golden battle shield of King David, the father of Solomon. This opens a subject we purpose to handle in a future number of our Horæ Esotericæ.

|| ALBERT G. MACKAY.

of the freemasonic institution. Indeed, "there is no institution in which benevolence so pure and philanthropy so disinterested are taught, in obedience to the command of God, nor where, but in the Gospel, the social and moral duties are enforced with such awful sanctions as in the lodges of the brotherhood."<sup>†</sup>

We cannot more appropriately close this article than by inserting the following ode for a "*Lodge of Perfection*," which partially discloses the character of one of the series of teachings peculiar to "*Ineffable Masonry*:"

Before the Eternal MASTER

In sacred *silence* bow—

From hearts His mercies feeling,

Let grateful *incense* flow.

Here His *holy* NAME we know—

And His name of *Goodness* know—

And His name of *Mercy* know.

Where suns and stars are rolling,

And in the smiling green,

Through the wide earth and ocean,

The BUILDER'S hand is seen—

We His NAME *Omnific* know—

And His name *Almighty* know—

And His name of *Power* know.

May the "GREAT LIGHT" of MASONS

With *faith* and *hope* inspire,

Point to the "STAR OF BRIGHTNESS,"

And kindle *love's* pure fire—

Then His name of *Truth* you'll know—

And His name of *Wisdom* know—

And His name of *Beauty* know.

When in the tomb reposing,

Your frame in ruin lies,

The *vault* of *death* will open,

THE WORD will bid you rise!

And His *Wond'rous* name you'll know—

True—INEFFABLE—you'll know—

And His "NAME OF NAMES" you'll know.

Built on the Rock of ages,

Your *work* will stand the test;

The *pass-word* then will greet you,

Come enter into *rest*,

Where His *heav'nly* NAME you'll know—

And His name *Eternal* know—

And His name of *Glory* know!

\* GRIMKE.

† DALCHO.

## MASONRY IN CANADA.

BY THE EDITOR.

THE condition of masonic affairs in Canada has been rendered so complicated, by events that have recently occurred in that province, as to make it highly expedient that every Grand Lodge should—if it has been heretofore neutral—now abandon its neutrality, and take some definite action on this important subject. The intimate geographical and social relations that exist between Canada and the United States—the latter of which have been greatly enlarged and cemented by masonic influences—make all that concern the masons of that province of deep import to their brethren of the republic; and hence a discussion of the questions that are now agitating the Canadian fraternity, will not, we are sure, be deemed irrelevant or impertinent in the pages of the *QUARTERLY*.

Preparatory, however, to any consideration of the legal and constitutional questions at issue, it will be proper to present a brief narrative of the transactions which, within the last two years, have occurred in that province.

The existence of many grievances, which it is here unnecessary to recapitulate, but which were the result of the dependence of the provincial Grand Lodge of Canada upon the Grand Lodge of England, had induced our Canadian brethren, on repeated occasions, to petition the latter body for such redress as would tend to relieve them from their embarrassments, and to give a new life and vigor to the order in their jurisdiction. But their petitions and remonstrances having been constantly treated, either with silent neglect or with cold repulse, a meeting of delegates from all the Canadian lodges was called at the city of Hamilton, on the 10th of October, 1855, for the purpose of considering the expediency of establishing an independent Grand Lodge.

Summonses were accordingly issued, and on that day the representatives of forty-one lodges, hailing respectively from the Grand Lodges of England, Ireland and Scotland, assembled at the Masonic Hall in Hamilton; and, after the most deliberate consultation, they resolved to withdraw from their allegiance to the Grand Lodge of England, and, of course, from that to all other masonic bodies, and to form a "Grand Lodge of Canada," which body was duly consecrated, and Bro. William Mercer Wilson, a most estimable man and devoted mason, regularly installed as Grand Master by Bro. H. T. Backus, Past Grand Master of Michigan, on the 2d of November ensuing.

This body, recognized by some of the Grand Lodges of the United States, repudiated by others, but neither recognized nor repudiated

by the majority, although at once acknowledged and warmly greeted by the Grand Lodge of Ireland, has since continued in active operation, discharging, in its appropriate jurisdiction, all the functions and exercising all the prerogatives of a Grand Lodge.

A number, however, of the lodges of Canada did not accede to this act of dissolution of all masonic union with England; and the Provincial Grand Lodge of Canada West, of which Sir Allan N. MacNab was the Provincial Grand Master, continued to discharge, as well as it could, the duties confided to it by its legal superior, the United Grand Lodge of England. But the evils which had led to the formation of the independent Grand Lodge were still unredressed, so far as they affected the Provincial Grand Lodge; and that body, after a renewal of petitions and remonstrances, which appear to have met with scarcely a better fate than that which attended the previous efforts at reform, determined, also, to withdraw from its allegiance to the Grand Lodge of England.

This act was accordingly consummated; and by a resolution proposed in the Provincial Grand Lodge on the 30th of June, 1857, and adopted on the 9th of October following, the Provincial Grand Lodge was declared to be independent; the warrants of its subordinates, which had been received from the Grand Lodge of England, were returned; new dispensations were issued, and a Grand Lodge was "formed, constituted and proclaimed," under the title of the "Ancient Grand Lodge of Canada."

Besides the Provincial Grand Lodge of Quebec, which seems to have taken no prominent part in these proceedings, there were, therefore, now two antagonistic grand bodies existing in the province of Canada, each claiming masonic supremacy over that jurisdiction—namely, the *Grand Lodge of Canada*, organized in 1855, by a convention of forty-one lodges, at Hamilton, and the *Ancient Grand Lodge of Canada*, the successor, by resolution, of the old Provincial Grand Lodge of Canada West.

The union and amalgamation of these two bodies is, it is evident, essentially necessary to the existence of harmony and the successful advancement of Masonry in the province. This it has been attempted to accomplish, but, we regret to say, as yet without success. A proposition was made by the Ancient Grand Lodge to the Grand Lodge to that effect, and a Committee of Conference from each body was appointed to agree upon some basis of union. The members of the committee were, however, unable to adopt such a basis, because the Ancient Grand Lodge required a union of the two bodies, with equal rank, into a new one, to be called the "United Grand Lodge of Canada," and the Grand Lodge, which had been organized in 1855, was unwilling to accede to any propositions which would seem to ignore its past existence, from that year to the period of union, as a legally-constituted grand body. It was

willing to accept and receive its brethren of the late Provincial Grand Lodge into its organization, with equal rights and rank for its officers, but not to dissolve its own existence, and from the Grand Lodge of Canada, formed in 1855, to become, with the late Provincial Grand Lodge, an entirely new body, to be styled the "United Grand Lodge," and whose existence would, therefore, be dated only from the year 1857.

These proceedings, of which we have endeavored to give a clear but succinct narrative, involve several important constitutional questions, the adjudication of which, on the general principles of masonic law, will alone enable us to arrive at a correct conclusion as to what body is now invested with the legal masonic government of the jurisdiction of Canada. It is, of course, taken for granted that a very general consent must be given to the proposition that the Grand Lodge of 1855 and the Ancient Grand Lodge of 1857 cannot be coördinate and coëqual masonic powers, between whom the jurisdiction of Canada is to be divided amicably or otherwise. One of the two must be illegal or irregular, for in Canada, no more than in New York, can two Grand Lodges be permitted to receive contemporaneous recognition by the Grand Lodges of this confederacy, unless we abandon the principles and policy that have always heretofore been entertained on this subject, and under which the legal axiom has been adopted, that two Grand Lodges cannot exist in one and the same jurisdiction.

Before proceeding to the illustration of any other of the legal questions involved in this argument, it must be premised that up to the year 1855, the masonic jurisdiction of Canada had been divided between the three Grand Lodges of England, Scotland and Ireland, each of which had granted warrants of constitution for lodges in the province. Neither of these grand bodies appears, at any time, to have exercised or claimed an exclusive jurisdiction over the territory; but the prerogatives of each, as if over an open and unoccupied territory, were freely and implicitly recognized by the others. Canada was then, at the period of the organization of the Grand Lodge at Hamilton, an open and unoccupied territory—a neutral masonic ground—in which no one particular Grand Lodge had ever exercised an exclusive jurisdiction over the craft within its borders. It was free for the intrusion of the Grand Lodge of England, and that body entered it and established lodges; it was free for the intrusion of the Grand Lodges of Scotland and Ireland, and they, too, entered it; it was equally free for the intrusion of the Grand Lodge of New York, although it did not enter; it was, in short, as free for the intrusion of any Grand Lodge in the world as the empire of China is at this day.

Now, no doctrine of masonic law is clearer or less disputable than this, that any territory into which Masonry has not yet been intro-

duced, or in which, after it has been introduced, no Grand Lodge has been organized, is ground common to all the masonic authorities of the world, and, therefore, that it is competent for any Grand Lodge to grant warrants and establish lodges in such hitherto unoccupied territory.

It is equally indisputable that the establishment of one or a dozen lodges in such territory does not confer exclusive jurisdiction over the whole territory upon the Grand Lodge which has established these lodges. The same prerogative, which it has exercised, of establishing lodges, exists in all other Grand Lodges; and the jurisdiction exercised by these bodies is not over the territory, but only over the lodges which each of them has established.

Again, it has been admitted as a principle, by universal consent, and the principle has been consecrated by constant usage; that a certain number of these lodges may unite together and form a Grand Lodge, and that when this Grand Lodge has been established it at once assumes exclusive masonic jurisdiction over the whole territory, and that, thereafter, no lodge can legally exist in that territory without the sanction of a warrant of constitution derived from the aforesaid Grand Lodge.

Lastly, the principle is also admitted, again by universal consent, and the principle again consecrated by uninterrupted usage, that a Grand Lodge can only be formed by a union of several subordinate lodges in a territory in which there is not, at the time, any Grand Lodge, and these subordinate lodges, surrendering their original warrants, receive new ones from the body which has been formed by their union.

These are all principles of masonic law, about which there never has been, and never will be, any dispute or controversy. They are acknowledged everywhere to be, as it were, judicial landmarks of the order, and have been observed and obeyed in the organization of every Grand Lodge since the year 1717, at least.

As to the status and powers of a Provincial Grand Lodge, we must not let any such organization embarrass the questions that we are discussing. Provincial Grand Lodges are bodies unknown to the ancient landmarks of Masonry. They are modern inventions, established by the Grand Lodge of England, under its local regulations, (in which it has been imitated by Scotland and Ireland,) for the convenience of its own government of its subordinates. They are neither supreme nor independent. They are but mere conventions of the subordinate lodges which compose them, invested with no other powers or prerogatives than those which have been delegated to them, *ex gratia*, by the special enactment of their mother Grand Lodge. They can assume no exclusive jurisdiction, of themselves, over the territory in which they are established, and never have done so, a pregnant proof of which is that, long after the estab-

lishment of the Provincial Grand Lodge of Canada by the Grand Lodge of England, the Grand Lodges of Ireland and Scotland were tolerated in granting warrants to Irish and Scotch lodges, and these warrants were always recognized and respected by the Provincial Grand Lodge and its English mother. The old Provincial Grand Lodge of Canada, therefore, so far as the question of exclusive jurisdiction is concerned, is to be treated as a mere nonentity—as if it did not exist at all—for the fact of its existence does not in any way affect the question.

One more futile objection is to be answered. It has been said that the Grand Lodge of England claims an exclusive jurisdiction over Canada, and, therefore, that no Grand Lodge can be there formed without its permission. We reply to this, that the Grand Lodge of England has never made any such claim of exclusive jurisdiction. The legal and recognized existence of lodges, chartered by the Grand Lodges of Ireland and Scotland, has always implied a surrender, on the part of the Grand Lodge of England, of any such claim. But, suppose that it had assumed such a claim, it would, after all, have been only an assumption; and, fortunately, the assumption of a right does not make a right. In fact, the Grand Lodge of England has exclusive jurisdiction only over England. Neither in Scotland nor in Ireland did it ever make such a claim, and, consequently, there are independent Grand Lodges in both those kingdoms. But Scotland and Ireland are as much component parts of the British empire as Canada, and, therefore, if there can legally exist a Grand Lodge of Scotland and a Grand Lodge of Ireland, so may there also legally exist a Grand Lodge of Canada.

Having thus cleared our way, we may, in a few words, and by way of corollary to this argument, decide what is now the legal masonic supreme authority in the province of Canada.

And, at once, we do not hesitate to say that, in our opinion, that supreme authority is vested in the Grand Lodge which was organized in 1855 at the city of Hamilton, and of which Bro. Wm. M. Wilson is now the Grand Master.

It was organized in accordance with all the principles of masonic law which have been just laid down. Canada was an open and unoccupied territory. No Grand Lodge was there, exercising exclusive jurisdiction. A convention of lodges was called. A Grand Lodge was organized. The old warrants were surrendered, and new ones taken out. If these proceedings were illegal or irregular, then there is not a Grand Lodge in the United States, or in the world, which can lay any claim to legality or regularity. In self-defence, as well as in accordance with all the principles of masonic law, we are bound to recognize the Grand Lodge of Canada.

But, if we have been led to this conclusion by the force of truth, we must carry our deductions still further. We must make no com-

promises in which principle shall be sacrificed to expediency. We must do our duty, regardless of the consequences. *Fiat justitia, ruat cælum*. The dictates of justice must be obeyed, no matter what may be the results. And hence we say, that if the Grand Lodge of Canada was regularly and constitutionally formed at Hamilton, in 1855, then, it being the only legal Grand Lodge in Canada, all other masonic bodies outside of it are, and must of necessity be, irregular and illegal. There cannot, under the received doctrine of masonic jurisprudence, be two coördinate Grand Lodges in the same territory. There can, in Masonry, be no divided jurisdiction, and, therefore, at this day, either the Grand Lodge of Canada or the Ancient Grand Lodge must be the supreme masonic authority in that province. But we have shown that the former was first organized, according to masonic usage. It has the essential claim of priority, and, by all the elements of logical reasoning, it follows that the Ancient Grand Lodge must be irregular, and cannot, therefore, be recognized.

And, exclusive and independent of this syllogistic mode of reasoning, the facts of the case will bring us to the same conclusion. The Ancient Grand Lodge, formed out of the old Provincial Grand Lodge, did not, in its organization, observe any of the principles or usages which are required for the regular constitution of a Grand Lodge. It was established by a mere resolution, changing its character from a provincial to an independent Grand Lodge. This is a method of making Grand Lodges unknown to the usages of Masonry. Besides, it was the exercise of a power which the Provincial Grand Lodge never possessed. It was originally established by the Grand Lodge of England, for the purpose of carrying out certain plans of government, and performing certain duties which were prescribed for it by special enactment of the superior body of which it was simply the instrument. It possessed none but delegated powers, and among these was no one authorizing it at any time to assume independency. A motion in the Provincial Grand Lodge, to sever the union with, and dependence on, the mother Grand Lodge, was clearly out of order and unconstitutional. It ought never to have been put to the vote by the presiding officer, who was placed there by the Grand Master of England, not to hatch rebellion or to encourage revolution, but to preserve order, and to see that the edicts and regulations of his superior were duly obeyed. If there were in Masonry such a body as a Supreme Court of Errors, for the adjudication of constitutional questions, we have no doubt that it would declare the resolution of the Provincial Grand Lodge, by which it assumed independence, to be unconstitutional, void, and of no effect.

It will be said that this was an act of revolution. But revolutions are not admissible in Masonry. Our whole system is so well regulated, our government is so conservative, the rights of all are

so well respected, that there is no evil for which there is not a legitimate and authorized remedy. And revolution is not among these remedies.

The same evils that were complained of by the Provincial Grand Lodge had oppressed the other masons of the province. But they sought no revolutionary aid. They applied to the well-recognized regulations of the order, and, by adopting the proper measures, established a Grand Lodge according to the old and true method, and thus relieved themselves from the evils which had been annoying them.

If the members of the Provincial Grand Lodge had declined to meet as such, in June, 1857; if the lodges which composed the constituency of that body had assembled in convention, surrendered their warrants to the Grand Lodge of England, and organized an independent Grand Lodge, they would so far have been right in observing the landmarks of the order, and, except for one circumstance, would have established their right to recognition. We say, *except for one circumstance*, but this is a most important one. A Grand Lodge had, two years previously, been established in the same territory, and there was no room for another. Priority of date has given to the Grand Lodge of Canada a superiority of claim. The action of the Ancient Grand Lodge has been too late. It is now to be regarded only as an intruder upon territory already occupied, and, therefore, without any rightful powers, or, indeed, legal existence.

These may be hard words, but, in a matter which so dearly concerns the harmony and prosperity of a whole masonic jurisdiction, truth must be spoken at every hazard. It must not be concealed. *Veritas nihil veretur nisi abscondi.* We have nothing here to fear but the concealment of truth. Let it be fairly and candidly met and acknowledged, and the good sense and masonic spirit of all parties will lead to an honorable and amicable adjustment.

How, then, is that adjustment to be made? Upon what terms is a compromise to be effected? We will not undertake to do more than suggest a general principle, and leave the details to those most interested. In our opinion, the ultimate union of the masons of Canada can be effected only in one way.

The Grand Lodge of Canada, which was established in 1855, is, we think we have shown, a legal and regular Grand Lodge, having a priority of date to any other Grand Lodge in the province. As such, it alone is entitled to exercise supremacy over masonic affairs in the territory. It alone can be recognized as the legitimate Grand Lodge of Canada.

Hence it follows that the Ancient Grand Lodge, which was established at a later day, and not according to the prescriptions of ancient usage, is irregular and illegal, and cannot be recognized.

Now, as legitimacy and illegitimacy, regularity and irregularity, cannot mingle in Masonry, there can, of course, if our premises be correct, be no possible legal union, on equal terms, of the Grand Lodge of Canada with the Ancient Grand Lodge. Such a union would be suicidal to the claims and standing of the former body. The Grand Lodge must, in any adjustment, maintain the position it assumed at Hamilton in 1855. To do otherwise—to yield one inch—would be to impair its own claim to constitutionality. But the lodges which now compose the so-called Ancient Grand Lodge, may, as lodges, be received into its bosom on as favorable terms as may well be expected from those who, like the members of the Grand Lodge of Canada, have, by their acts, proved their devotion and adherence to the divine principles of Masonry.

We know of no other course that can be pursued with any hope of satisfactory adjustment. If there be a better one, we shall be glad to see it adopted; but, with our present views, it seems to us impossible that any union can take place which will, in the slightest degree, abate the high claims of the Hamilton Grand Lodge, as having been, since November, 1855, the *only supreme masonic authority of the province of Canada*.

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### THE CHERUBIM.

THE second order of the angelic hierarchy, the first being the seraphim. The two cherubim that overtopped the mercy-seat, or covering of the ark, in the holy of holies, were placed there by Moses, in obedience to the orders of God: "And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubim be."\* It was between these cherubim that the shekinah or divine presence rested, and from which issued the Bathkol or voice of God. Of the form of these cherubim we are ignorant; Josephus says that they resembled no known creature, but that Moses made them in the form in which he saw them about the throne of God; others, deriving their ideas from what is said of them by Ezekiel, Isaiah, and St. John, describe them as having the face and breast of a man, the wings of an eagle, the belly of a lion, and the legs and feet of an ox, which three animals, with man, are the symbols of strength and wisdom.—LEXICON.

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\* Exod. xxv. 17. 19.

## THE OLD YORK CONSTITUTIONS.

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BY THE REV. GEO. OLIVER, D. D.,  
AUTHOR OF "HISTORICAL LANDMARKS OF FREEMASONRY," ETC., ETC.

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"THE Freemasons had always a book in manuscript, called the Book of Constitutions, containing not only their charges and regulations, but also the history of architecture from the beginning of time, in order to show the antiquity and excellency of the craft or art, and how it gradually arose upon its solid foundation of the noble science of geometry, by the encouragement of royal, noble and learned patrons in every age, and in all polite nations."—DR. ANDERSON.

There is nothing new under the sun. One generation passes away, and another occupies its place, practicing the same virtues, committing the same crimes, and playing the game of life with similar successes and corresponding misfortunes; for every gleam of happiness is surely followed by some degree of sorrow or disappointment. Human nature, in all ages, has exhibited a series of homogeneous phases, from the first fatal instance of disobedience in our great progenitor, and will continue to do the same till the final consummation of all things, modified, indeed, in each progressive period by the influence of education, the improvements in science, and perchance, also, in its moral character, by the increasing and all-powerful operation of Christianity.

It cannot, however, be denied that the passions and propensities inherent to all the children of Adam, still continue to reign omnipotent in the human heart, although in a subdued form, and developed in a less offensive manner than in the ancient times of ignorance and superstition; and in a multitude of instances, among the uninstructed portion of the community, if not held in check by a salutary dread of penal inflictions, produce some of the most forbidding enormities of savage life; as witness the recent atrocities in India, after all sense of justice, and all fear of retribution and punishment, had been scattered to the winds of a pagan heaven. Verily, the old philosophers, in the absence of revelation, found, in the transmitted depravity of human nature, ample reasons to justify their belief in an endless succession of worlds, where, at every reduplication of the universe, the same individuals were resuscitated, according to the eternal law of transmigration, to reenact the diversified scenes of their former lives—occupying the same dwellings, practicing the same avocations, marrying the same wives, and bringing the same children into the renovated world.

Happily, the age of civilization and enlightenment in which we have the good fortune to live, possesses certain humanizing influ-

ences, which operate beneficially on the intellectual faculties, and produce mental sanctification, and an accompanying conviction of the duties which every created man owes to God, his neighbor, and himself, by the practice of which he is restrained from indulging those hateful propensities which exist in a heart described by the prophet as "deceitful above all things, and desperately wicked," and incited to good and virtuous actions, which are pleasing to God, beneficial to man, and tending to produce self-respect, and that innate feeling of peace arising out of conscious rectitude of conduct.

The humanizing influences are, first, CHRISTIANITY, which not only embraces, by a uniform and steady progress toward its final destination of an universal faith, a large and increasing portion of the human family, but is especially calculated to adorn the soul with heavenly graces, sublime virtues, and all those excellent qualities which ought to distinguish a being created in the image of his Maker from the unreasoning animals which were designed for his use. On this absorbing subject, however, it is not our present intention to enlarge; nor would this be a proper place for its discussion. Our observations will be confined to another influence, which, being subordinate to our holy religion, although following closely in its wake, and necessarily more limited in its sphere of operation, is sometimes fortunate enough to enlist in its service an individual who has been unaffected by the teaching of Christianity. It lends a helping hand to remove the *vis inertiae* of indifference; to stamp and fix benevolent principles in the mind; and, once there, to keep them in active operation, by inculcating lessons of wisdom and prudence, and the uniform practice of the apostolic precept, which pronounces that "pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Need we add, that this is the peculiar mission of FREEMASONRY.

And it may be further observed, in the language of Archdeacon Paley, that "St. James is here describing religion, not in its *principles*, but in its *effects*; and those effects are truly, and justly, and fully displayed. They are made to consist in two large articles, applicable to our neighbor and ourselves; in succoring the distressed of others, and maintaining our own innocence. And these two articles comprehend the whole of the effects of true religion. Had the Apostle intended to set forth the motives and principles of religion, as they ought to subsist in the heart of a Christian, he would, doubtless, have mentioned love to God and faith in Jesus Christ; for from these must spring every thing good and acceptable in our actions. But it is one thing to set before us the *principles* of religion, and another the *effects* of it."

Thus it may be truly predicated that, while Christianity inculcates the *principles* of religion, Freemasonry realizes its *effects*. And as

the former, for a period approaching to nineteen centuries, has been kept pure and unadulterated by the preservation of those immutable truths contained in the New Testament, which were bequeathed by Evangelists and Apostles as a series of unchangeable landmarks, to guard the members of the Christian church against the baleful effects of error, innovation, and the false glosses and traditions of designing men, so Freemasonry has existed, unimpaired, for an unknown period of time, by virtue of a corresponding sequence of landmarks, which were originally prescribed for a like purpose in its most ancient constitutions.

We commenced our observations by saying, in the words of our Grand Master Solomon, that "there is nothing new under the sun," and we esteem Freemasonry to be a literal illustration of the remark. The institution is ancient and unchangeable—the same yesterday, to-day, and for ever. Its details, indeed, may be legitimately amplified and extended by a judicious application of the kindred sciences, but its fundamental principles are theoretically unalterable. And, therefore, although innovations innumerable have, from time to time, been superadded to the original system, yet they have failed to swamp its immovable basis; and, like a rock in the midst of a raging sea, though storms and tempests have for ages beat furiously upon its breast, it still remains in its pristine integrity, to enlighten mankind by the effulgence of its doctrines and the purity of its humanizing precepts, which point the way to another and a better world. The scions which have been progressively engrafted on the parent stem, for good or evil, have not deteriorated its primitive excellence. Their design may be estimable, useful, and praiseworthy, but they are alien to genuine Freemasonry, and, therefore, most justly placed under the cognizance of other governing bodies, that no spurious admixture may sully the purity of their symbolical prototype.

We do not, however, pledge ourselves to the fact that the constitutions of Masonry are able to boast of an antiquity equal to that of the first establishment of the Gospel, although the probabilities are in favor of such an hypothesis; for Dr. Anderson, in our motto, asserts that "the fraternity had *always* a book in manuscript, called the Book of Constitutions." All we know of them, however, is, that they existed *before* the tenth century, in Greece and Rome, France and Germany, and other countries, and at that period were pronounced *ancient*; but it must be admitted that the precise meaning which our brethren of such a remote age attached to the word, is somewhat problematical; and we are unwilling to hazard a positive assertion on that, as on any other subject, unless it is borne out by undeniable evidence. By a slight stretch of the imagination, their antiquity might be extended to the time of Christ, and our own traditions carry it to a still higher period; but, as these traditions were

transmitted down the stream of time by oral communication only, it is not improbable but they shared the fate of all other unwritten testimony; and, if deteriorations became insensibly incorporated with them, some primitive truths might also be superseded, which would effect great and organic changes in the historical legend relating to the antiquity of the masonic constitutions.

But, after the year 930, alteration would seem to be morally impossible, because, about that date, the Grand Lodge of York, under the presidency of Prince Edwin, deputed a commission of brethren to travel over the continent of Europe, for the express purpose of collecting all the various rituals, formulæ, charges and constitutions they could meet with, and their mission was eminently successful. On their return, these valuable documents were intrusted to a Board of Ecclesiastics and other learned brethren, who digested the entire collection into a permanent code of charges, constitutions and lectures, which we still have the good fortune to possess.

The laws thus established were secured from alteration by certain landmarks, which, as our traditions assert, were pronounced unchangeable; and the prohibition appears to have been so strictly maintained, that in many of the later editions of these constitutions, the laws are almost verbally repeated, and do actually exist—somewhat emasculated, we are free to confess—in the system universally practiced at the present day, and recognized among masons under the appropriate appellation of “THE YORK CONSTITUTIONS,” because they were drawn up and authorized by the first English Grand Lodge, holden in that city, under a charter which King Athelstan granted to his brother Edwin, and confirmed at a subsequent meeting of the same Grand Lodge, when Athelstan had himself assumed the Grand Mastership of the craft.

During the decadence of Masonry, which succeeded the reign of Henry VI., this important document was not to be found, and it was supposed to have been destroyed during the wars of the Roses, (although it was subsequently ascertained that one or more copies had been made during the reign of Richard II. ;) for it eluded the search of those indefatigable brothers, Desaguliers and Anderson, at the revival of Masonry in the year of grace 1717, although they used all the means at their command, both in this country and elsewhere, for its discovery. It is, therefore, clear that neither Elias Ashmole nor Sir Christopher Wren knew any thing of the existence of such a document; for, though the former mentions Athelstan's charter and the formation of a Grand Lodge at York, he is totally silent about its constitutions. Sir Christopher Wren was cotemporary with Ashmole, who attended a Grand Lodge in London in 1682, when he was Deputy Grand Master, and subsequently with Desaguliers and Anderson, who were disappointed in their search for a copy of this important document. A transcript appears, however, to have been

preserved by Charles Theyer, a well-known collector of the seventeenth century, and is numbered 146 in his collection, as described in Bernard's "Catalogus Manuscriptorum Angliæ," p. 200, col. 2.

The manuscript passed from the possession of Theyer into the British Museum, whence it was disinterred and published by Mr. Halliwell, in the year 1842, for the avowed purpose of proving that "*English Freemasonry, in its present state, was unknown before the close of the sixteenth century;*" herein following the steps of an anonymous writer, who, in 1824, expended eighteen columns of the London Magazine to substantiate the same hypothesis, with this difference, that he lays the date of its establishment a century later; so contradictory are the theories and deductions of men who undertake either to explain or refute a proposition, about which, as uninitiated cowans, it is morally impossible that they can know any thing at all. What, indeed, can we anticipate from the latter writer, who exposes his ignorance of the order by such assertions as these?

The freemasons "*exclude anti-Christians, especially Jews*, which may seem, at first sight, inconsistent with the cosmopolitical tendency of the institution. But had it that tendency at its first establishment? Be this as it may, we need not be surprised at such a regulation in an age so little impressed with the virtue of toleration, and, indeed, so little able, from political circumstances, to practice it. Besides, it was necessary for their own security; because the freemasons were exposed to a suspicion of Atheism and sorcery, and this suspicion would have been confirmed by the indiscriminate admission of persons hostile to Christianity. A further reason for rejecting the Jews, in particular, was founded on the deep degradation of the national character. *With respect to the Roman Catholics, I need not at this point anticipate the historic data which favor their exclusion—THE FACT IS CERTAIN!*"

But the errors of this writer must be laid at the door of the German mystics, by whom he had been indoctrinated with the improbable fiction that Freemasonry and Rosicrucianism were not merely kindred institutions, but actually one and the same. He had read Buhle's works on the above subjects;\* he had consulted Lessing's "Ernst und Falk;" Nicolai's "Treatise on Freemasonry;"† "Meiner uber die Mysterien der Alten, besonders uber die Eleusinischen Getreimnisse," and mystified his ideas with "Gatterer de Metempsychosi," Studiour's "Naometria," and Semler's "Unpartheyische Sammlung zur Historie der Rosenkreutzer," until we cease to wonder that, with his mind thus confused, he should be rendered incapable

\* J. G. Buhle de vera origine adhuc latente Ordinis Fratrum de Rosea Cruce, imprimis vero Ordinis Francmuratoriorum. Ueber den Ursprung und die vornehmster Schicksale des Ordens der R. K. und Freimaurer. Einige Bemerkungen uber den Ursprung und Geschichte der R. K. und F. M.

† Fersuch uber die Beschuldigungen welche dem T. H. O. gemacht worden, und uber dessen Geheimniss, nebst einem anhang uber die Freimaurergesellschaft, von Friedrich Nicolai.

of forming a rational conclusion on such an abstruse subject, where his authorities themselves were at fault, or of dispelling the doubts which evidently existed in his mind when he confessed that, "in an examination of the masonic and Rosicrucian societies, the weightiest question is that which regards the nature of these mysteries. To this question we must seek for a key in the spirit of that age when the societies themselves originated. We shall thus learn, first of all, whether the societies do in reality cherish any mystery as the final object of their researches; and, secondly, perhaps, we shall thus come to understand the extraordinary fact that the Rosicrucian and masonic secret should not long ago have been betrayed, in spite of the treachery which we must suppose in a certain proportion of those who were parties to that secret in every age."

Mr. Halliwell, however, like the above writer, has also failed to establish his point. On the contrary, he has undesignedly brought to light the long-lost constitutions of the original Grand Lodge at York, which unequivocally substantiate the claims of Freemasonry to a very high antiquity, by verifying the masonic tradition of Athelstan's charter; for they expressly assert the fact in these unmistakable words: All the brethren were to be obligated

"To kepe these statutes every chon,  
That ben y-ordeint by Kyng Aldelston."

And we are sure that every genuine member of the craft, in all quarters of the globe, will unite in a cordial vote of thanks to this indefatigable collector, for the production of a document which furnishes an unimpeachable evidence in corroboration of their ancient traditions.

These constitutions contain a brief enumeration of the landmarks of Masonry—not, it is freely admitted, under that express denomination, nor according to their evidence, was the craft previously called Freemasonry, but Geometry, (which we think the more scientific name.) The expressive title of the document is, "Hic incipiunt Constitutiones artis GEOMETRIE secundum Eucliden." The committee, however, which had been appointed to draw them up, from documents of still greater antiquity, appear to have then adopted the present distinguishing appellation, although not inserted in the title; for it is affirmed there that they "cownterfetyd" or changed the primitive designation, and "zaf hyt the name of Masonry," which they pronounce to be "far the moste oneste Craft of alle." The word *Point* is used in a sense somewhat analogous with our landmark. And certain particulars are made so indispensable to the integrity of the institution, that we cannot reject, on any substantial grounds, the implicit belief that these points or landmarks were intended to be of perpetual obligation to the fraternity.

In confirmation of this belief, it is a well-attested fact that all the subsequent constitutions of Masonry have been modeled on this primitive type, with but slight alterations, as is evidenced by the summary of ancient charges and regulations still enjoined by the English Grand Lodge to be read prior to the installation of the Master elect—the age not specified, but published without date, at the commencement of its present Book of Constitutions, and also by another code, written during the reign of James II., and preserved in the archives of the Lodge of Antiquity, in London.

And further, these constitutions possess internal evidence of having been drawn up in the time of Athelstan, as our traditions distinctly specify; and the assertion is capable of circumstantial proof, not only from the fact that they inculcate and enforce certain precise regulations, which were accepted in the several reigns of Edward III., Henry VI., Charles II., George I., and George III., as appears from copies in our possession, but also by a comparison with other charters of undoubted authenticity, which were granted by the same monarch. In verification of this argument, we subjoin two extracts, the one being taken from the above constitutions, and the other from Athelstan's charter to the town of Beverley, in Yorkshire:

## FROM ATHELSTAN'S CONSTITUTIONS.

Ther they schullen ben alle y—swore,  
That longuth to thys craftes lore,  
To kepe these statutes everychon,  
That ben y—ordeynt by Kyng Adelston;  
The statutes that y have hyr y—fonde  
Ychulle they ben holde throzh my londe,  
For the worsché of my rygolté,  
That y have by my dygnyté.  
Also at every semblé that ze holde,  
That ze come to zowre lyge kyng bolde,  
Bysechyng hym of hys hye grace,  
To stonde with zow yn every place,  
To conferme the statutes of Kyng Adelston,  
That he ordeynt to thys craft by good reson.

## FROM ATHELSTAN'S CHARTER TO BEVERLEY.

Yat witen all zat ever bene,  
Yat zis charter heren and sene;  
Yat I the Kyng Adelston,  
Has zaten and ziven to St. John  
Of Beverlæ yat sai I you  
Tol and theam zat wit ye now,  
Sok and sake over all zat land  
That is ziven into his hand,  
On ever ilke kings dai,  
Be it all free zan and ay.  
Swa mikel fredom zive I ye,  
Swa hert may think or ezhe see.  
God helpe alle thasilke men  
Zat helps to ze thowen. Amen.

That no link in the chain of internal evidence may be wanting to establish the identity of these constitutions, it may be further observed that, at the same period, metrical compositions were very much in vogue; for not only were the Romaunts composed in rhyme, but also many specimens of serious history, and even divinity, as witness Cadmon's poetical paraphrase of the Books of Genesis and Daniel, which was written near the time when Athelstan flourished. And Robert de Brunne gave an account of the martyrdom of St. Alban, the first Grand Master of masons in England, of whom it is recorded that "he loved masons well, and cherished them much;

that he himself did helpe to make masons, and gave them good charges"—from which we extract a few lines, in proof of our hypothesis:

"And now he ys alle so hole yfonde  
As whan he was yleyde on grounde,  
And zyf ze wille not trow me,  
Goth to Westmynstere, & ze mow se.  
In that tyme Seynt Albion  
For Goddys loue tholed martirdome,  
Audxl. zere with schame & schoude  
Was droewen (driven) oute of England."

Again: the most ancient lectures of our craft were in doggerel rhyme. So early as 1314 we find a ritual in that form, from which we extract the following specimen:

"Zat you wil alwas kepe, zard & concele,  
And from thys tyme you nevere wil revele,  
Either to M. M., F. C. or Aprentis  
Of Seynte John his order wat our zrande intente is."

And the custom was retained by the fraternity to a very recent period; for, at the beginning of the present century, the lodge lectures contained a few such passages as these. In answer to the question, "What came you here to do?" the respondent replied:

"Not to do my proper will,  
But to subdue my passions still;  
The rules of Masonry in hand to take;  
And daily progress therein to make."

Again:

"In Solomon's Temple, there stands a (G),  
A letter for all to read and see;  
But few can rightly understand  
What means this letter (G)."

Once more:

"Your science fine may well compose  
A noble structure—vast;  
With Point, with Line, with Superfice,  
And solid at the last."

The ancient document which forms the subject of our present paper, is of sufficient importance to justify the insertion of a brief

analysis of its contents. The introduction gives an account how Euclid undertook to teach the principles of Masonry to certain candidates, who had applied to him for that purpose, *provided they were well born, the lawful offspring of "ladyes," and sound and perfect in body*; and directed that they should use no other name, when speaking or writing to each other, but the endearing appellation of *brother*. The origin of Masonry is here ascribed to the Egyptians, and is said to have been introduced into England during the reign of "the good Kyng Aldelston." It then speaks of the formation of a Grand Lodge at York, composed of earls, knights, squires, and "grete burges of that syte," *assembled together for the purpose of drawing up a Code of Regulations for the government of the craft*. And they at length produced the constitutions in question, consisting of

"Fyftene artyculus they there sowztom,  
And fyftene poyntys ther they wroztom."

ARTICLE 1. The Master must be steadfast, trusty, and true; provide victuals for his men, and pay their wages punctually.

ART. 2. Every Master shall attend the Grand Lodge when duly summoned, unless he have a good and reasonable excuse.

ART. 3. No Master shall take an Apprentice for less than seven years.

ART. 4. The son of a bondman shall not be admitted as an Apprentice, lest, when he is introduced into the lodge, any of the brethren should be offended.

ART. 5. A candidate must be without blemish, and have the full and proper use of his limbs; for a maimed man can do the craft no good.

ART. 6. The Master shall take especial care, in the admission of an apprentice, that he do his lord no prejudice.

ART. 7. He shall harbor no thief or thief's retainer, lest the craft should come to shame.

ART. 8. If he unknowingly employ an imperfect man, he shall discharge him from the work when his inability is discovered.

ART. 9. No Master shall undertake a work that he is not able to finish to his lord's profit and the credit of his lodge.

ART. 10. A brother shall not supplant his fellow in the work, unless he be incapable of doing it himself; for then he may lawfully finish it, that pleasure and profit may be the mutual result.

ART. 11. A mason shall not be obliged to work after the sun has set in the west.

ART. 12. Nor shall he decry the work of a brother or fellow, but shall deal honestly and truly by him, under a penalty of not less than ten pounds.

ART. 13. The Master shall instruct his Apprentice faithfully, and make him a perfect workman.

ART. 14. He shall teach him all the secrets of his trade.

ART. 15. And shall guard him against the commission of perjury, and all other offences by which the craft may be brought to shame.

**Plures Constitutiones.**

POINT 1. Every mason shall cultivate brotherly love and the love of God, and frequent holy church.

POINT 2. The workman shall labor diligently on work days, that he may deserve his holidays.

POINT 3. Every Apprentice shall keep his Master's counsel, and not betray the secrets of his lodge.

POINT 4. No man shall be false to the craft, or entertain a prejudice against his Master or fellows.

POINT 5. Every workman shall receive his wages meekly, and without scruple; and should the Master think proper to dismiss him from the work, he shall have due notice of the same before H. xii.

POINT 6. If any dispute arise among the brethren, it shall be settled on a holiday, that the work be not neglected, and God's law fulfilled.

POINT 7. No mason shall debauch, or have carnal knowledge of the wife, daughter, or concubine of his Master or fellows.

POINT 8. He shall be true to his Master, and a just mediator in all disputes or quarrels.

POINT 9. The Steward shall provide good cheer against the hour of refreshment, and each fellow shall punctually defray his share of the reckoning, the Steward rendering a true and correct account.

POINT 10. If a mason live amiss, or slander his brother, so as to bring the craft to shame, he shall have no further maintenance among the brethren, but shall be summoned to the next Grand Lodge; and if he refuse to appear, he shall be expelled.

POINT 11. If a brother see his fellow hewing a stone, and likely to spoil it by unskillful workmanship, he shall teach him to amend it, with fair words and brotherly speeches.

POINT 12. The General Assembly, or Grand Lodge, shall consist of Masters and Fellows, Lords, Knights and Squires, Mayor and Sheriff, to make new laws, and to confirm old ones when necessary.

POINT 13. Every brother shall swear fealty, and if he violate his oath, he shall not be succored or assisted by any of the fraternity.

POINT 14. He shall make oath to keep secrets, to be steadfast and true to all the ordinances of the Grand Lodge, to the King and Holy Church, and to all the several Points herein specified.

POINT 15. And if any brother break his oath, he shall be committed to prison, and forfeit his goods and chattels to the King.

**Alia Ordinatio Artis Gemetrie.**

A General Assembly shall be held every year, with the Grand Master at its head, to enforce these regulations, and to make new laws, when it may be expedient to do so, at which all the brethren are competent to be present; and they must renew their O. B. to keep these Statutes and Constitutions, which have been ordained by King Athelstan, and adopted by the Grand Lodge at York. And this Assembly further directs that, in all ages to come, the existing Grand Lodge shall petition the reigning monarch to confer his sanction on their proceedings.

*Ars Quatuor Coronatorum.*

This division, which may be denominated the moral and scientific lecture, consists of three hundred lines of instruction for behavior in the lodge during labor and refreshment, as also in the church, where the brethren are directed to be regular in their prayers to God and the Blessed Virgin, through Jesus Christ, and to conduct themselves in that sacred place with reverence and devotion. It also contains a reference to the Tower of Babel; gives a definition of the seven liberal sciences, and recounts various points of duty in the general conduct of brothers and fellows "yn bowre, and at borde," including many useful hints, which would not be inapplicable to the craft in the nineteenth century; and concludes with the words, "Jesus Christ give you grace to read and study this Book of Constitutions carefully, for it will lead you on the road to Heaven. AMEN. SO NOTE IT BE!"

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MASONRY IN PRUSSIA.

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BY FINLAY M. KING.

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If the inhabitants of the civilized world have not all had the happiness to witness the nuptial ceremonies which have recently united the royal families of England and Prussia, they have certainly been cognizant of the celebration of those nuptials, and, with one accord, have offered, in behalf of the noble couple, the hallowed ejaculation, "God bless thee!" It forms not a union of the houses of York and Lancaster, but it forms a union of two houses, which have been friendly to Masonry since the days of Queen Elizabeth, and many of whose members have been its votaries. On the part of Prussia, the bridegroom is not only a devoted member of the order, but is its protector in that populous kingdom. Like his father, Frederick William IV., and his great progenitor, who was regarded as the champion of Protestantism in the last century, Frederick II., he has ever made the institution of Masonry the object of his care, solicitude and encouragement. To show that its kindly and fraternal offices are not unworthy this devotion, we venture to invite our readers on a stroll with us into the Grand Lodge, and among the "daughter lodges" of the Prussian states, which seem happy and proud in regarding Prince Frederick William as their protector. The style of the parent body is the Grand National Mother Lodge of the Three Globes, and it holds its communications at Berlin. While it is entitled to our commendation for having so long preserved the most amicable and fraternal relations with her two sister Grand Lodges in the same city, she is certainly entitled to the highest praise for the benefactions of which she has been the almoner.

During the year 1854, she expended from her munificent treasury, in stipends to students and artists, over 262 rix dollars; in stipends for remembrance of Frederick the Great, 40; to mechanics, 100; for allowances of free board to students, out of voluntary funds contributed by the four daughter lodges in Berlin, 200; to one needy widow woman, 12; to fifteen needy persons, 40; to nineteen beneficiaries, 585; single gifts to ninety-six needy persons, in and out of the order, 378; to the needy widow of a deceased brother, 6; aid to thirteen persons from the legacy fund, 384; contributions to the Society for Providing Fire-wood for the Indigent, &c., 339; pensions, 227; to "bashful poor," whose names are only known to the directory of the order, 118—thus making an aggregate amount of distributions of over 2,692 rix dollars. Looking at this feature alone, it is quite evident that charity, the highest attribute of Masonry, is not only most commendably exemplified in the career of the Grand Lodge of the Three Globes, but that no doubts exist in the minds of the officers and members of that body of the entire propriety of the Grand Lodge being the almoner of these charities. It is contended by some that such is not the privilege or province of a Grand Lodge!—that it is for subordinate lodges alone to perform this duty among masonic organizations. It seems, also, from the item of 378 dollars given to "needy persons, in and out of the order," that her benefactions are not limited to the fraternity, but extend to calls for charity in other directions.

But, however fraternal and harmonious may be the domestic affairs of Masonry in Prussia, it is to be regretted that differences exist between the local Grand Lodges and the Grand Orient of a bordering jurisdiction. At a communication of the Grand Orient of Belgium, held in October, 1854, that body passed certain resolutions, and adopted maxims, which were regarded by the Prussian bodies as destructive of masonic harmony and union, and in consequence thereof the Grand Lodge of the Three Globes, in 1855, suspended intercourse with the former body, and prohibited masonic intercourse between the subordinates of the two kingdoms. This act was unanimously approved by the Eclectic Union and Royal York Grand Lodges, the sister bodies at Berlin.

In 1855, a statistical account was gathered, under the direction of Grand Master Messerschmidt, of Berlin, of all the members of subordinate lodges in Germany, from which it appears that the aggregate number was 21,675, of whom 12,130 are members of the lodges in Prussia, and the whole are thus classified: Members of royal families, 19; of the learned classes and professions, 5,457; judicial, state and other public officers, 3,256; military, 1,280; merchants, music-dealers and manufacturers, 5,652; artists, 1,774; foresters, 191; miners, 124; hotel and restaurant keepers, 338; agents, 113; proprietors of estates and farmers, 1,289; students, 50; surgeons, 47;

navigators and sailors, 129; mechanics of the different trades, 1,243; all other classes, 713. The average memberships in the lodges are 86, but there are eleven lodges numbering less than 30, and ten lodges numbering more than 200 each. The lodges which cultivate the York rite, and which, in Germany, is styled St. John's Masonry, have an average number of members, after the system of the Grand Lodge of Beyrout, of 59; after the system of the Grand Lodge of Royal York, of 61; of the Eclectic Union, of 69; of the Swedish system, of 79; of the Grand Lodge of Danustadt, of 82; Grand Lodge of Hanover, of 83; Grand National Mother Lodge of the Three Globes, 90; Hamburg, 93; Saxony, 121.

Under the Grand Lodge of the Three Globes, there are, at Berlin, four daughter lodges, with which is connected a Sorrow Lodge—that is, an organization specially devoted to the obsequies of deceased brother-masons, their widows and orphans.

Union Lodge, No. 1, being the oldest in this jurisdiction, celebrated its centennial anniversary on the 19th day of December, 1854. It was an occasion of great joy to the craft in Berlin, and was largely attended, and by many from the court circles. There are eighty-seven lodges, holding fealty to the parent body, scattered over other portions of the kingdom, and among them we find some with rather singular names. The one at Brandenburg, No. 14 on the registry, is styled "Frederick to the Virtue." It has forty-one names on its registry, and is reported as having had five festival meetings during the year 1855; entered nine, and advanced six. The labors of the lodge-room are performed with vigor, and fidelity to the principles and usages of the order. It has a university fund and a death fund, and its financial matters are in a condition to supply all charitable demands.

"William to the Man Vigor," No. 24, at Colberg, a seaport town of Prussian-Pomerania, on the Baltic, deserves to be remembered. At a festival given at the lodge-room on Christmas, eighteen poor boys and seventeen girls were presented with clothing and books. The lodge has only twenty-seven active members, yet love and unity bind them in one family of brothers, and prosperity attends their undertakings.

"Eugenia to the Crowned Lion," No. 27, at Dantzic, a fortified city and seaport of West Prussia, has forty members. It has a permanent fund, from which the poor of the city have often been relieved, and a large amount was distributed to poor people who were rendered homeless and destitute from a flood of the Vistula in 1855.

"To the Three Columns in the Wine Garden," No. 42, located at Guben, a walled town, some seventy-nine miles south-east of Berlin, is principally noticeable for its suggestive appellation, though its meetings are unremittingly attended by its members, who discharge

their labors with true masonic spirit, and have accumulated a charity fund, from which the needy, both in and out of the order, have often been relieved.

"To the Three Daggers," No. 45, at Halle, is a lodge of high repute, and has many men of eminent learning among its members, who have taken turns in delivering lectures and speeches on the subjects of Masonry, astronomy, and the liberal arts generally. It has a handsome fund for the relief of the widows of masons, and for aid to students who attend the ancient and popular university, which was founded there in 1694.

"To the Three Crowns," No. 53, located at Königsberg, which was once the capital of Prussia, is one of the most prosperous lodges of the kingdom. It has a large fund, established by two former members of the lodge, for aid to sick and needy brothers; another created by Frederick the Great, who, in his life-time, was a member of the lodge, and still another, contributed by the Prince of Prussia.

"*Louisa to the Mortality*," No. 62, located at Meseritz, a town in Polish-Prussia, on the Obra, has a significant name, but we imagine it is no more applicable to the memberships of the lodge than to any other prosperous and benevolent lodge, and it has joyfully contributed, to the extent of its ability, to the relief of the indigent around it.

Among the names of other lodges, we notice those of "To the Glorified Louisa," No. 64, at Mulheim; "Psyche," No. 68, at Oppeln; "To the Benefit of the Human Race," No. 77, at Salzwedel; "To the Three Roses in the Forest," No. 81, at Soran; "The Aurora of the Higher Light," No. 84, at Stolp; "Frederick to the Constancy," No. 90, at Zerbst, and "To the Star of John," No. 91, at Zielenzig. It seems that each lodge has a name indicative of some object, principle, or aspiration of the founders. Throughout the jurisdiction, Masonry is cultivated with a proper spirit, and for the great objects of charity, benevolence and fraternity among its votaries.

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### CONSTITUTION OF A LODGE.

ANY number of Master Masons, not less than seven, being desirous of forming a new lodge, must apply, by petition, to the Grand Lodge of the state in which they reside, praying for a charter or warrant of constitution, to enable them to assemble as a regular lodge. Their petition being favorably received, a warrant is immediately granted, and the Grand Master appoints a day for its consecration, and for the installation of its officers. In this consecration and installation consists the constitution of a lodge, and when thus consecrated, and its officers installed by the authority of the Grand Lodge, it is said to be *legally constituted*.

## STRAY NOTES.

BY E. VATET.

### MASONIC MENDICANCY.

No single philanthropic institution, in great cities, is without its drones—its parasites. Freemasonry, considered as a benevolent association, could not escape the common law; she owes aid to her members stricken by sudden misfortune—by unexpected want; she owes them aid and protection, no matter to what country they may belong, nor on what soil they may be placed—every where, in short, where they say, by sign or word, “I am in need,” “I am in danger.”

This duty is faithfully discharged; and it cannot be said of the order that it succors only its adepts, for it has never failed to add its mite in aid of great misfortune, wherever occurring, or its co-operation in every benevolent work.

The obligation to assist members of the great masonic family carries with it the necessity, on the part of the lodges, of a strict observance of the rules of admission. Forgetfulness of this fact results in grave evils; a blind and vain proselytism turns the initiation into a mere pastime; the large number of lodges in great cities, their unavoidable and often fruitless expenditures, induce them, in order to procure money, to pass, with any thing but severe scrutiny, the claims of the profane presented to them. Hence we find some men in our lodges incapable of understanding the philosophical instructions of Masonry, and others who are a constant burden on the fraternity. Among this latter class there is a type worthy of a passing observation—it is the traveling mendicant. It is a matter of astonishment how he came to be initiated—sometimes, in fact, he never has been; but he has found a friend, an accomplice, or some simple soul, from whom he has wormed out enough to answer the generally too careless questions of a lodge committee; he is the bearer of a diploma, purloined from some honest man, or skillfully altered to his circumstances; and he is never short of certificates, given or indorsed with too great complacency. He resembles the incessant wanderer, in that he seldom stops, and then only long enough to gather the passing tribute of lodges and individuals. He proceeds straight on, for his journey has no particular end; his diploma is from a distant state; he was about to go thither in quest of a situation promised him, when, at the moment of starting, news reached him that the place is filled; now he is going to some other place, where a brother has told him that another brother might, perhaps, recommend him to a situation.

"What kind of a place?" "Can't say." "What can you do?" "Oh, any thing." In reality, he means to go no where, at least with the intention of stopping; but he is ever on the tramp for masonic charity; he goes around the United States, and across them, in every direction where he has reason to suppose he will find a lodge. On the highway he perceives an inn, on the sign of which are certain cabalistic inscriptions, meaning nothing to the multitude, but which our Champollion straightway deciphers; he enters unhesitatingly, makes sundry motions, displays his papers, and partakes of the bread and wine of brotherhood. A letter of recommendation, given him in a moment of weakness, is a mine in which he will delve for years. Sometimes he assumes to be a political refugee, and under this disguise his harvest is abundant; in this character, however, he does not beg—he demands; he will write to the editor of a patriotic paper, hundreds of miles away, announcing that he is on his way, and directing a politico-masonic subscription to be opened, that the proceeds may be in readiness for his arrival, and so on to the end of the chapter. There is no phase of character, no degree of misery, to which these people are strangers; and, it may be added, there is scarcely an active mason in the land who has not met our hero in one of his characters, and paid tribute to the support of the masonic drone.

To put a check to the practices of these Bohemians, there has been established, in the city of New York, a masonic Board of Relief. The primary object sought to be obtained by this organization is a greater degree of discrimination in donations to applicants for relief. Experience has taught us here that, however good the intention of lodges may be, they are frequently—too frequently—imposed on by such impostors as we have sketched above. The cursory examination that can be made in the ante-room of a lodge at work, is clearly of no use, so far as guarding the brethren against imposition is concerned; and the inevitable donation is always in proportion to the hurry of the committee or the lodge to be rid of an importunity that interferes with the regular progress of their labors. In the Board, on the contrary, there is no other business to attend to, and every case, therefore, undergoes the severest scrutiny, not only in the session of the committee, but by the aid of members living in every ward in the city, and ready at all times to make any investigation that may be required; the result of all this is carefully recorded, under the applicant's name, in a book kept for the purpose, and always referred to in any subsequent application. Another object sought to be attained is centralization—that is, instead of the various lodges being so many open purses, at which every comer may freely help himself, there is but one, and that faithfully guarded against the unworthy. This institution—for so it is worthy of being called—is doing a great amount of good, and merits, as it has re-

ceived, the fostering care of the Grand Lodge. We believe, however, that its warmest friends do not claim that it is yet perfect, and we, therefore, venture to suggest that a renewed effort should be made to shut off the Bohemian by the introduction of a substitute for money donations; let those gentry understand that the current coin is no longer to be obtained, and their importunities will, at any rate, be greatly diminished. In the French benevolent society, of which the writer is an officer, money is rarely given. Arrangements are made with tradesmen in the city and vicinity, and, after investigation, the really deserving are furnished with articles of necessity with a liberal hand, yet in such a manner as to encourage self-dependence, rather than a continued resort to charity in any shape. Charity has a greater work to perform than giving either bread or money. To shame the Bohemian, to encourage the timid unfortunate, to cheer the despondent, are among its attributes, and worthy the attention of the true philanthropist. It has also been suggested that the influence of the Board might be beneficially exerted in obtaining employment for those in need of it. For this purpose, a book should be kept in the office of the Board, where employers and those seeking employment could each register their names and addresses; no employé to be hired without the recommendation of the Board, and, of course, none to receive such recommendation without the Board being in possession of the fullest evidence of the applicant's uprightness. Other details will probably be suggested, with the enlarged experience the Board will have gained as it progresses with its labors.

The subject commends itself to the good wishes and active assistance of every mason, and we trust the present year will see a Board of Relief established in every large town throughout the Union, and an active correspondence knitting them together in the prosecution of their benevolent labors.

#### THE WORLD'S POPULATION.

The world is said to contain a thousand millions of inhabitants, thus divided:

Europe . . . . .	170,000,000
Asia and New Holland . . . . .	550,000,000
Africa . . . . .	130,000,000
America . . . . .	150,000,000
	<hr/>
	1,000,000,000

What are all these men doing? What thinking of? What is

their condition, their state of enlightenment or ignorance—of happiness or misfortune?

Some of them are <i>Jews</i> , to the number of . . . . .	9,000,000
Others <i>Christians</i> , numbering . . . . .	170,000,000
Others <i>Mahometans</i> , amounting to . . . . .	155,000,000
And others, who are neither Mahometans, Christians, nor Jews, among whom are the <i>Chinese</i> , the <i>Indians</i> , the inhabitants of New Holland, etc., in all .	666,000,000
	<hr/> 1,000,000,000

Thus, eight hundred and forty-five millions of men are not *Mahometans*, and yet they are *men*.

Eight hundred and thirty millions are not *Christians*, and yet they are none the less *men*.

Nine hundred and ninety-one millions are not *Jews*, and still they are men; and, finally, six hundred and sixty-six millions are men, without being either Jews, Christians, or Mahometans.

Here, then, we have a thousand millions of human beings, divided by their *faith*! Christians, Jews, and Mahometans despise each other, hate each other, have been at war with each other from their earliest existence, and have been engaged in a mutual extermination, in the name of *Heaven*!

The six hundred and sixty-six millions are, perhaps, more tolerant, but, in a religious point of view, they are despised by the three first-named divisions, whom they, in turn, despise.

Thus we see all the inhabitants of the globe living in a state of religious variance, contrary to the dictates of good sense, nature, or the desire of their Creator, for they certainly must have been created for some better purpose than mutual hatred and destruction.

Now, whence all this trouble among the multitude of men?

Who gave them sundry gods—contradictory religions? Who made them cheats, liars, wicked, miserable persecutors?

That is a secret which the history of each people reveals to him who can read it aright.

How shall they be reconciled—how taught to be tolerant, to love and succor each other?

This is the great secret of Masonry, which she is engaged in teaching to those who desire to learn.

We say, then—and it cannot be too often repeated—that Masonry is the school of all the virtues, a bond uniting all people, the consolation for every misfortune. She constantly reminds men that they should be brethren, since they have a common origin, and are journeying to the same end; that they should have no laws but those of kindness, probity and fraternity.

## FOREIGN CORRESPONDENCE.

### FRANCE.

OUR readers will recollect a letter from the M. W. Grand Master of France, published in our first number,\* and they will now perceive that the wisdom displayed by Bro. Murat is already bearing fruit.

The following is a translation of a letter addressed, by the Abbe B. Larcher, to the *Univers*, in September last, and explains itself:

"I feel that I am but discharging a duty in making this public acknowledgment of gratitude to a benevolent association (the *Clemente Amitie*†) for its generous response to my appeal in favor of the poor orphan. I trust that your desire to praise a good act will induce you to give a place in your journal to the following recital, which I would gladly see copied by the press generally, so worthy does it appear to me of being known:

"In 1856, Madame Junillon transferred to my parish an orphan asylum, founded by her, under the title of '*Maison de Notre Dame des Anges*,' for the benefit of poor girls without parents or abandoned.

"This house, now under my direction, gives shelter to nearly fifty children, one-half of whom are fed, clothed, and educated at my own expense. They are taught professions suited to their capacities, that by labor they may sustain themselves in honesty when the time arrives for them to take their places in the world.

"This work requires enormous expenditure, far surpassing my resources; but I have confidence in the goodness of God, who will not permit an appeal, made in His name, to the charity of the benevolent to be fruitless.

"Already one benevolent association (the *Clemente Amitie*), informed by its venerable and respected President of the existence of this house, and the good to be accomplished by it, has appointed a committee of six of its members to visit and inquire, in its name, into the situation and wants of the establishment.

"On the 14th of July last, these gentlemen fulfilled their honorable mission, accompanied by their President, and provided with provisions for an impromptu breakfast. On their arrival at the Presbytery, commenced the most affecting scene I have ever witnessed.

"At the conclusion of the repast, several of the poor orphans stepped forward to offer their thanks to their future benefactors, and sang several verses, improvised for the occasion by the directress.

"Mr. De Marconnay then arose, and with heartfelt emotion responded to the little ones, promising them, in the name of his society, aid and protection. His emotion was participated in by those present, and tears of joy and happiness filled the eyes of the listeners. These gentlemen, after having visited the asylum in detail, requested that those orphans having no relations or others to take an interest in them, be presented to them. Of twenty-six admitted gratuitously, fifteen were found to be in the condition named; and the remembrance of their desolate position caused them to melt in tears. The President said to them, in

\* Pp. 25-27.

† Lodge in Paris of that name.

tones of noblest charity: 'Weep not, little ones—weep not; from this day you are no longer orphans; we will be your fathers—our wives and daughters shall be your mothers!'

"These consoling words restored the smiles to the lips of the children, and they terminated the happy day with their innocent exercises.

"Upon the report of the committee, the society decided to undertake the clothing of the entire asylum, and their resolution has been promptly executed, and I have already received the stuff and trimmings necessary for the fabrication of complete habiliments.

"Honor to these generous benefactors of unhappy children, for their touching example! May God send many to imitate them, for clothing is but a part of our needs!

"Your humble servant,

"B. LARCHER, *Curate of Chatres, etc.*"

Upon this letter, a correspondent remarks:

"On the 6th of August last, I was present as a visitor at the communication of Clemente Amitie Lodge, and I can certify that the good curate, B. Larcher, knew full well that what he termed a *benevolent association* was a masonic lodge. But, as the canons of the Catholic Church exclude all so-called *secret* societies, except the Jesuits, French Masonry owes to the firmness of the Grand Master the courage displayed by the Curate Larcher in the above letter. In New York, this result may not appear of much importance, but in France it is immense. Here are other proofs:

"Not long since, Bro. James, a member of the Lodge Zealous Philanthropists, at Vaugirard, near Paris, died. He was buried with masonic honors, his remains being followed to the grave by fifty masons and three hundred of the profane. Bro. James was but a simple Tiler, but was honored in his neighborhood for his courage and his exemplary life, for which he had merited and obtained public consideration and the cross of the Legion of Honor. The intelligent and respectable clergy of Vaugirard allowed the utmost liberty of action to the freemasons, who respectfully entered the church with the sprig in their button-holes. After leaving the church, and notwithstanding the cold and rain, the Vicar accorded them all the time necessary for decorating the coffin and investing themselves with the insignia of the order. As a part of the ceremony, a collection was taken up in the grave-yard, and a portion of it was handed to the worthy priest for the poor of his parish.

"Some time since, a member of a Parisian lodge died in the country, and his lodge proceeded to the place to inter him with masonic honors. When the procession arrived at the village church, they found the doors closed. The Master proceeded to negotiate with the curate, and it was, after some delay, decided that the cortege should be permitted to enter the church, but without any masonic devices. After the religious services, as is customary, a collection was taken up for the support of the church. When the plate was presented to the Master, he folded his arms, and every one present, mason and profane, imitated him; not a cent was contributed.

"Some weeks after, another member died under similar circumstances. A deacon was sent to the same Master, to inform him that the curate would permit

the coffin and masons to enter the church in full costume. This time the collection amounted to 200 francs.

"Moral—Where there is a will, there is a way."

#### BELGIUM.

There has lately been much conversation regarding the difficulties Belgian Masonry has to surmount, and the attitude recently assumed by the fraternity. The following letter, for which we are indebted to W. Bro. Leblanc de Marconnay, will enable our readers to comprehend the principles adopted by our Belgian brethren. It emanates from Bro. Verhaegen, Grand Master and President of the Belgian Chamber of Representatives, and places Belgian Masonry in its true light. We sincerely hope that the loosened bonds between the masons of Germany, Prussia, Sweden, and Belgium may be drawn together again in a durable manner. We have already had occasion to speak of the liberal sentiments of Grand Master Murat, who was unwilling to sever the ties of masonic union with his neighbors, because, as he has well said, the Belgians use the liberty accorded them by their laws with wisdom and toleration, as the French masons obey, and of right ought to obey, the law which forbids the discussion of questions of a political or religious nature. The following letter will, however, show that the apprehensions entertained in some quarters, touching Belgian proceedings, are groundless, and that the Belgians have been faithful to those masonic laws prevailing in every country, which prescribe love and respect for the laws, and devotion to the country and its rulers:

"BRUSSELS, 1857.

"LEBLANC DE MARCONNAY, W. M. of Clemente Amitie Lodge, Paris:

"ILLUSTRIOUS AND WORSHIPFUL BRO.:—One of your brethren has just placed in my hands the diploma of your worshipful lodge, and I hasten to thank you, and the lodge over which you preside, for the honor done me.

"I heartily sympathize in the idea which guides you, and cheerfully acknowledge that no means should be left untried to restore to Masonry that universality which was its primitive essence, to draw closer the bonds that unite masons, dispersed over the surface of sea and land, and thus hastens that fusion of humanity which shall one day make of all people a nation of brethren. But, in carrying out this noble idea, we must respect the constitutions, the laws, and the faith of the various nations to which our brethren belong, while we express the hope that they will extend the same toleration to us. Such I believe to be the signification of the adage inscribed in our general regulations: 'Masonry has nothing to do with politics or religion, from a general point of view.'

"Each nation enjoys, according to its own interpretation, the institutions which have been given to it, and its established laws; its members, be they masons or profane, are interested in defending those laws and institutions. Belgian Masonry has not forgotten the duties she owes to the country, nor those which humanity claims at her hands. Guardian of the liberties proclaimed by the constitution, she has ever defended them against the attacks of bitter adversaries; to the clerical hierarchy she opposes the hierarchy of the true sons of light. It is thus that, enjoying the liberties that are precious to us, and among others the *liberty of association* and the *liberty of inquiry*, we discuss in our lodges all the political, philosophical and religious questions that concern our country; but, scrupu-

lously abstaining from all those in which the interests of other nations might be concerned, contenting ourselves, with regard to them, in expressing the hope that they may one day be blessed by Providence with those favors so largely bestowed on us.

"Such, dear brother, is, in a few words, the programme of Belgian Masonry. I felt it my duty to communicate it to you, that you may know the men with whom you propose to be connected—a connection of which I am proud, and which, I hope, may be extended in the interest of our respective lodges, as in that of Masonry generally.

"VERHAEGEN, 33d,

"*National Grand Master of Belgium.*"

(*Paris Franc Macon.*)

#### SWITZERLAND.

Brothers Vanney and Vielle, of Geneva, are now in Paris, charged with a masonic mission from the Grand Orient of Switzerland.

#### ENGLAND.

Our English brethren appear to be somewhat at a loss what to do with the Mark Master's degree, and have finally established a Grand Lodge to take care of it, while the Grand Chapter of Scotland very properly claims it as one of the series under its jurisdiction. The following article, from the London "Freemasons' Magazine," shows the present state of the matter:

"MARK MASONRY.—A rumor has been afloat for some days, which we had hoped, for the honor of Masonry, was incorrect; but we have obtained such proofs on the subject, that we should not be doing our duty to the craft, either in England or Scotland, were we to abstain from publishing them. Our readers are aware that there has been for some time a difference—a friendly difference—amongst the brethren, relative to the governing power of this degree. When, some eight months ago, the authorities in England refused to acknowledge the degree, some of the brethren, who had taken it in Scotland, applied to the Grand Chapter of that country, from which they hailed, for charters to work the Mark Degree in England, whilst others (some of them having taken the degree in Scotland, and some in the Bon Accord, in London, the charter of which the Grand Chapter of Scotland had declared to be illegal) erected themselves into a Grand Lodge in England, under the presidency of Lord Leigh. We protested against such a proceeding, on the ground that the whole body of Mark Masons in England had not been appealed to for their opinion on the proposed establishment of a Grand Mark Lodge.

"Since then, the brethren of that lodge have endeavored to put themselves right with the craft by calling a meeting of Mark Masters, and inviting the union and co-operation of all lodges for one general government of the order in England. As yet, the Scotch lodges have not seen fit to enter the union; but several lodges, which have been at work in different parts of the country, without any really defined warrants, have done so, and we believe the Grand Lodge now represents sixteen lodges. Among the sixteen, is one under the title of the Kent, being the resuscitation of an old lodge, formerly working under a warrant signed by his Royal Highness the Duke of Kent, when Grand Master of the Athol Masons. Two of the members of that lodge are Bros. George Biggs and Peter Matthews, both Past Grand officers of the Grand Chapter of England. A short time since, Bro. Gaylor, the Grand Scribe of Scotland, visited England, and, through the introduction of Bro. Thompson (a Scotch mason), we believe, obtained an interview with one or both—we have heard, only one—of the brethren whose names we have given, on the subject of the degree. What took place at that interview, it is, of course, impossible for us to say; but the result is so extraordinary, that, were it not for our character with the craft, we should fear lest the brethren might imagine we were romancing with them. On the return of Bro. Gaylor to Scotland, he forwarded to the two brethren regular Grand Chapter certificates, setting forth that Bro. George Biggs, in the one case, and Bro. Peter Matthews, in the other, had regularly passed the chair of a Master's Lodge, were exalted to, and instructed in, the mysteries of the Holy Royal Arch degree of Freemasonry, in the Dalkeith Chapter of Edinburgh, on the 18th of November, 1857; these brethren never having quitted England, nor taken any step beyond, we suppose, paying the fees to entitle them to such certificates. And further, upon the strength of

these certificates—so irregularly obtained—the brethren determined to separate themselves from the English union, and apply for a charter to hold a Mark Lodge from the Grand Chapter of Scotland, which was granted on the 16th of December. Further, we find on the 11th, a Bro. Matthews (can it be the same?) absolutely attending the English Grand Lodge, and congratulating the brethren on the union of the ancient lodges, which, he trusted, would long continue.

“Now, what are we to understand from these things, and from this playing fast and loose with different bodies of the brethren? One thing is clear—the Grand Chapter of Scotland must at once revoke the charter and recall the certificates, or the Scottish character will suffer, and the masonic certificates of Scotland be regarded as merely so much waste paper. An officer of the Grand Chapter has, to use the mildest word, committed an irregularity in issuing certificates to men whom he knew had never entered Scotland, and the Grand Chapter must itself rectify the error, by recalling those documents. What may be the course taken in England we know not, but it does not appear possible to us that the Grand Lodge or the Grand Chapter can let the matter pass over in silence. There is also another party concerned—the Anglo-Scottish Mark Masons—and they, too, must express their opinion of the transaction, in unmistakable terms, to the Grand Chapter from which they hold their warrants and certificates.”

A new work on masonic jurisprudence is announced as in preparation by Dr. Oliver.

The provincial lodges have inaugurated a system of lectures on various topics, which must be of great value to the craft, and ought to be introduced in this country. Masonry embraces every subject that is of interest to humanity, and masons should neglect no means of information within their reach.

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## HANOVER.

### HIS MAJESTY THE KING OF HANOVER A MASON.

In the beginning of November, 1856, Right Worshipful Bro. Kruger, the W. M. of the Black Bear Lodge in Hanover, was sent for by his Majesty the King of Hanover, who made known to our venerable brother his desire to become a freemason, and to be received as such in the lodge of the Black Bear. His Majesty requested, also, particularly, that as much as possible no deviation or abbreviation from the usual ceremonies should be suffered to take place during his admission.

After the usual preliminaries, it was agreed upon that the ceremony should take place on St. Felix's day, January 14th.

A spacious saloon, together with ante and preparing chambers, were then fitted up in the royal residence, in which, at 6 o'clock, P. M., a lodge of Ancient Freemasons was opened in regular form.

Among the visitors present were the Grand officers of the Grand Lodge of Hanover; deputations from the Grand Lodge of Hamburg, the National Grand Lodge of the Three Globes, and the Royal York Grand Lodge of Friendship, of Berlin; the Eclectic Masonic Alliance of Frankford; the Grand Lodge of Saxony; the Provincial Grand Lodge of Mecklenburg, and the Grand Lodge of Unity in Darmstadt. There were also present deputations from all the subordinate lodges of Hanover. More than three hundred brethren were assembled to assist on the occasion.

At a quarter before seven o'clock his Majesty entered from the preparing-room, under the care and guidance of the R. W. Brethren Saberger, Grebe and Liemsen. The brethren joined in singing the well-known ode, “Thou who with Wisdom, Strength and Beauty,” and proceeded to consecrate the hall as a masonic lodge. The W. Master then delivered the following address:

"**BELoved AND HIGHLY-ESTeEMED BRETHREN:** No ordinary cause or object occasioned this, our extraordinary, meeting. A glance around this lodge-room will bring every one to the conclusion that some unusual event is expected to take place. Never before has such an assembly of brethren been seen in any lodge in this kingdom. Distant Grand Lodges have sent their most respected representatives, and every subordinate lodge of this kingdom has sent its W. Master.

"An important epoch in the history of Masonry in this kingdom has arrived, which must be to us a great festival. Our dearly-beloved sovereign, who has been for a long time the protector of Masonry in Hanover, has determined to become a link in the great masonic chain which constitutes the fraternity throughout the globe.

"There is no record in the annals of Masonry of a reigning monarch having joined our order! His Majesty will, therefore, be the first reigning king who knocked at our door for admission.

"This alone would be sufficient to celebrate this event as of historical import; but we have greater cause for rejoicing; for his Majesty was led to take this step only by a pure and untrammelled religious feeling, as well as by an unalloyed love of mankind.

"Our masonic fraternity had cause for rejoicing when, in 1828, his Majesty Ernst August, then only Duke of Cumberland, assumed the government of the Grand Lodge of Hanover; but we have now still greater cause for self-congratulation, because the royal son (now a reigning monarch) of the royal father, who has gone to his rest in the lodge above, manifests his love for our order by knocking for admission at the door of our lodge.

"May, then, the Great Architect of heaven grant us His aid, worthily to accomplish the labors of this day! May He pour out His richest blessings upon the head of our good king, and make his admission into our fraternal circle redound to the glory of God and the happiness of mankind!"

He then addressed the king, as follows:

"**YOUR ROYAL MAJESTY:** Of your own free-will and accord, you have made known to me your request to become a freemason, and a member of our lodge. You have also requested me to make all the necessary preparations for the ceremony.

"The presence of these highly-esteemed and worshipful brethren, who have come together, from many distant lodges, to witness your reception, will testify to you how I have endeavored to comply with your request. If the space of our lodge-room had not compelled us to limit the number of those permitted to assemble here, your Majesty would have been greeted this day by hundreds of brethren, who now lament that they are excluded from witnessing the solemn labors in which we are about to engage.

"The noble step which your Majesty is about to take this day is appreciated, not only by the masonic fraternity of your dominions, but has caused all our brethren throughout Germany, and even beyond its borders, to rejoice at the prospect of such an accession to our ranks.

"The Worshipful St. John's Lodge of the Black Bear, which has been honored by your Majesty with an application for initiation and admission, has received from all her sister-lodges of the country the written authority, placed in its archives, to admit your Majesty, at some time, an honorary member of every one of them. Your Majesty will thus at once become a member of each of these lodges.

"We may, therefore, now at once proceed to prepare your Majesty, and, in the name of God, initiate you into the first degree of Masonry."

His Majesty the King was then initiated in the free and accepted rite, and, at a quarter past seven o'clock, was made an E. A. M. It was truly an interesting sight, when the King, for the first time, placed his right hand upon the B. and S., and, pressing the C. with the left upon the B., took the usual pledge, which he pronounced with a loud and unfaltering voice. The W. M. then gave

him the fraternal salutation, and announced him as a new link in that chain which encircles the globe.

The King was then instructed in the rudiments of the R. A., and presented, for himself, with the usual badge of a mason, and, for his royal consort, with the white gloves, which are indicative of the share she has in his claims on the fraternity. His Majesty then signed the by-laws, after which the W. M. addressed the newly-made royal brother as follows:

“MY ROYAL BROTHER: I deem this moment, when I for the first time can greet you as brother, and with a mason's grip congratulate you on your admission, as one of the happiest of my life—one which will never be forgotten. My brethren will now unite with me, and will manifest their participation in the sentiment expressed by a genuine masonic . . . .”

Bro. Noddeke, the orator of the day, then read an ode, composed for the occasion by Bro. Dr. Glaser, of Brunswick; after which the E. A. Lodge was closed by means of the Ch., in the usual solemn way.

His Majesty returned to the preparing-room, where he was duly instructed how to claim admission to the second degree.

At a quarter before eight o'clock, his Majesty was again introduced into the lodge-room, and received the degree of F. C. His Majesty then subscribed his name to the by-laws of this degree, and withdrew a second time, to be prepared for the third degree.

At half-past eight o'clock, the King was again introduced. The lodge now opened in the third degree, and proceeded to confer the degree of M. M. upon the illustrious candidate. By a dispensation from M. W. Grand Lodge, part of this degree was conferred historically, though none of the *solemn* ceremonies were omitted peculiar to this degree, nor any of its obligations, and his Majesty signed his name to the book of pledges kept in a M. M. Lodge. . . .

When the ceremonies of E. P. and R. had been concluded, the W. Master proceeded to call upon the deputations from the different lodges, in the order previously agreed upon, and they were respectively presented to his Majesty.

Each of the deputations presented the illustrious brother with the insignia of its lodge, accompanied with an appropriate address.

The following lodges were represented on this joyful occasion:

1. The Lodge: Frederick of the White Horse of Hanover. Representatives: Bros. Boedecker, Engelke and Voges.
2. The Lodge: The Gate to the Temple of Light, Hildesheim. Representatives: Bros. Menge, Tietz and Lehne.
3. Lodge, Augusta of the Golden Compass, Goettingen. Representatives: Bros. Grefe, Laporte and Bremer.
4. Lodge of the Cedar. Representatives: Bros. Berger and Ripe.
5. Lodge of the Radiant Star, Celle. Representatives: Bros. Eberman and Engelhard.
6. Lodge of the Three Pillars, Einbeck. Representatives: Bros. Domeyer and Meyenberg.
7. Lodge, Pythagoras of Three Rivers, Munden. Representatives: Bros. Traas, Wittstein and Luckhard.
8. Lodge, Lelene of the Three Towers, Luneburg. Representatives: Bros. Volger, Duncker and Schiffel.
9. Lodge, George of the Silver Unicorn, Nienburg. Representatives: Bros. Jordens, Heine and Schmeidel.

10. Lodge of the East-Friesie Union, Emden. Representatives: Bros. Count von Wedel, Rulfes and Kohneman.
11. Lodge Fredrica of Immortality, Stade. Representatives: Bros Brinkman, Jungblut and Muhlenbruch.
12. Lodge of the Silent Trumpet, Hilderheim. Representatives: Bros. Grebe, Lax and Kohsel.
13. Lodge Hercynia of Faith in Union, Chausthal and Zellerfeld. Representatives: Bros. Angerstein, Helletag and Trenks.
14. Lodge Hercynia of the Blazing Star, Goslar. Representatives: Bros. Landahn and Wiepking.
15. The Lodge of the Golden Wheel, Asnabruck. Representatives: Bros. Gerdes, Droop and Muller.

When all the deputations had in turn delivered their respective addresses, his Majesty replied as follows:

"**WORSHIPFUL AND BELOVED BRETHREN:** I am now one of you—received and accepted as a member of your noble fraternity. I may, therefore, now say, without hesitation, that I always have longed and desired to become a worthy member of your noble institution. I was not satisfied to be merely the protector of Freemasonry; I felt that I ought to be in it and of it—that I ought to have the privilege to be called by you a brother. You have gratified my wish, to your utmost ability, by opening wide for me the doors of the lodges in my country, and by having honored me with membership in each. For these favors bestowed upon me, accept my sincere gratitude, and with it the assurance that I will always endeavor to so discharge my duty that you shall find in me all you have a right to expect. In order that I may worthily fulfill this promise, I pray that the Great Architect may grant me the power to carry out, in practice, what is now only a sincere desire, and that I thus may prove myself a true and faithful brother to you and to all good masons."

The W. M. then arose, and presented the King with a mallet, saying:

"Will your Majesty permit me one more request? The Lodge of the Black Bear, honored by your Majesty's application for initiation, has caused this mallet to be made, for the express purpose of its being used for the first time on this, to us all, ever-memorable occasion. Will your Majesty graciously be pleased to accept it as a present, given by fraternal hands, to remind you of the pleasure your presence gave to all who are now here assembled.

"I am impelled, also, to express the hope—which, I have no doubt, is shared by the whole fraternity in this country—that the time will come when your Majesty will have the pleasure of using this same instrument in conferring the degrees of our order upon his Royal Highness our beloved crown-prince."

The King accepted the mallet thus tendered to him, and replied:

"I accept this mallet as a highly-prized gift, which will ever remind me of the day on which I became a mason, of the lodge which has admitted me as a member, and of the W. M. who received me into the order. I will endeavor, as a good mason, to bring up my son in the fear of God, and to cultivate in him a love of mankind; and when, in the course of time, his mind has become sufficiently mature, I will not fail to direct his attention to the propriety of his becoming a member of our order. It is my earnest desire that he may learn to love the order, and that he may thus help to perpetuate in the royal house of the Guelfs the zeal for Freemasonry which has been so long one of its distinguishing characteristics."

The lodge then closed its labors.

## CRAWFORD'S EQUESTRIAN STATUE OF WASHINGTON.

ERECTED BY THE STATE OF VIRGINIA,

Was inaugurated at Richmond on the 22d of February last, with all the "pomp and circumstance" befitting an event of such national—we had almost said universal—interest. The letter below, from our correspondent and traveling agent, gives a vivid picture of the proceedings of the day, as also of some other occurrences, the perusal of which cannot fail to gratify the fraternity. Of the military and civic display—of the speech of welcome by Governor Wise—of the classic and eloquent oration of the Hon. R. M. T. Hunter—of the presence of the magnates of the country, including General Scott, the Heads of some of the State Departments, and the Governors of several states—of the military, civic, and firemen display—of the illumination and fireworks at night—and of the grand banquet given by the corporation of Richmond—our correspondent says nothing. But they were all *there*, although he seems to have been so absorbed in masonic matters as to have entirely overlooked them. We have not space, however, to do justice to any of these subjects, nor can it be expected in a work of this character, the principal object of which is the diffusion of such light and intelligence as will guide, direct, and interest the fraternity, and of such a character will our letter be found:

RICHMOND, February 24, 1858.

*To Robert Macoy, Esq.:*

SIR KNIGHT AND BROTHER: By request of many Sir Knights, as well as in accordance with my own inclinations, I send you for the QUARTERLY a summary of the proceedings in this city on the glorious 22d of February—the one hundred and twenty-sixth anniversary of the birth of Washington—a day which will loom up, for all time, as a bright, particular era in the annals of Virginia.

Presuming that yourself and readers are already well posted in regard to the imposing civic and military ceremonies which attended the inauguration of Crawford's magnificent statue on that day, I shall merely aim to give you such particulars as are of interest to those connected with our time-honored and much-beloved institution.

On the morning of that sacred holiday we had gathered to commemorate, the "heavens were hung with black," and the weather was most unpropitious; but neither the falling snow, the chilling atmosphere, nor the almost impassable condition of the streets, could repress the enthusiasm of the people, which had been excited beyond the control of all untoward circumstances. In every bosom a patriotic ardor had been kindled, which could not be subdued until the contemplated ceremonies were completed, and the monument stood forth, surrounded by all the honors and invested with all the sanctity which masonic rites, combined with eloquence, poetry and music, could confer.

The first masonic business in order, after gathering together, was the presentation by Mrs. Gill of a beautiful banner, bearing the insignia of the order—the *Cross*, the *Star*, and the *Serpent*—to the Richmond Commandery, which noble body, with many invited Sir Knights from all parts of the state and country, assembled at Boshers's Hall, whence they proceeded to the residence of E. H. Gill, Esq. Here the line was formed in a style which produced the most pictur-

esque effect; when Sir Knight William B. Isaacs, attended by the fair donor, made the presentation in a dignified and impressive manner, as you may readily imagine from the following characteristic address:

"SIR KNIGHTS: This is the proudest moment of my existence. Our firm friend and ally—who stands on my left—has chosen me as her organ of communication on this most interesting occasion. She might have found a more eloquent tongue, but she could not have selected one more ready or willing to obey her behests, because they are always right.

"It may not be known to some who surround me that our order is founded on the Christian religion. This beautiful banner bears that sacred impress. There is the *Star*—an emblem of 'Peace on earth and good will toward men'—that *Star* which led the wise men of the East to the stable in Bethlehem, where they found the infant Savior of mankind smiling in His innocence, and surrounded with the halo of its glory.

"There is the *Serpent*—an emblem of eternity—whose subtlety poisoned the minds of the peculiar people of God to whom He was more directly commissioned, and through whose instrumentality He was caused to suffer death, that the Gentile world might live.

"And there is the *Cross*—that ingenious exhibition of man's ability to construct instruments of torture to the flesh, but which has become the Christian's hope and comfort, to accompany him 'through the dark valley of the shadow of death,' into the ocean of eternity.

"Then, Sir Knights, behold the *Star*, the *Serpent*, and the *Cross*; and as your eyes rest on these sacred mementos of the *birth*, the *life*, and the *death* of our Savior, may they stimulate you to the performance of duties worthy of your high and noble calling.

"To you, Sir Knight Standard Bearer, and your associates of the Grand Commandery of Virginia, I now intrust this beautiful banner, which is presented by one whose deeds of charity and pure beneficence justly entitle her to a front rank in your memories and affections; and whenever it shall flutter in the breeze—whether, as on this occasion, participating in the august ceremonies of consecrating a monument to the memory of the greatest man that ever lived, who, though not of our particular order, was with us in heart, body and soul in all our professions—or whether on some gala occasion, when mirth and joy are suited to the display—or whether on the tented field, (which God forbid!) may knightly honor and courtesy characterize you; ever remembering that *distress* claims your sympathy, *innocence* your protection, but the *Christian religion* claims your sympathy, your protection, your defence and support. May it never be unfurled in an unworthy cause, and in all future time be your constant care as the oriflamme of the Grand Commandery of Knights Templar of the state of Virginia!"

Sir Knight James A. Scott, on the part of the Commandery, received the banner, and rejoined in the following neat speech:

"MRS. GILL: As the Grand Standard Bearer of the Grand Commandery of Knights Templar of the state of Virginia, the pleasing duty devolves upon me of accepting, in their name, your beautiful and appropriate gift.

"As I look upon this banner, and recognize upon its folds the time-honored emblems of our ancient order, and remember how gloriously it is linked with the past, I feel that no other incentive is needed to draw from me the solemn vow, ever to protect and defend it, whenever and wherever unfurled—assured that none but those engaged in a just and righteous cause will ever successfully seek its protection. But did I need such an incentive, I would have it in the fact that this signal mark of favor and affection comes from no stranger to our order, but from the wife of one whose deep devotion to, and untiring efforts in behalf of, Templar Masonry, this scene most touchingly displays.

"In the early history of the Christian church, when religious enthusiasm led thousands of pious pilgrims to brave the dangers of a long and perilous journey, that they might worship at the Savior's tomb, they often fell victims to the wild and cruel Arab, and the cry for mercy—wrung from the poor, way-worn devotees—was answered by a yell of derision from the relentless foe. Then it was that our order sprung into being, and those demons of the desert were taught the mighty power that lay couched in a Templar's lance. Then it was that this banner drew around

it a host of heroic spirits, whose deeds of noble daring and humble self-sacrifice have rendered Palestine a 'storied spot,' and their exploits—embalmed in the hearts of mankind—will linger in memory 'till the last syllable of recorded time.'

"But we gather around our banner to-day for a far different purpose. No cry of persecution calls for redress. No haughty infidel wages war upon the followers of the Cross, and under the benign influence of those principles which teach 'peace on earth,' the 'Holy City' is open to all. But, as an escort of our brethren of the 'Mystic Tie,' we go to another sacred spot—a spot set aside and for ever consecrated to him who, 'first in war,' was also 'first in peace,' and, himself one of the craft, first in the hearts of all 'free and accepted masons.' We go to mingle our glad hosannas with that mighty shout which, on this day, the anniversary of his nativity, will burst from that vast throng as the life-like image of the Father of his Country is revealed to their uplifted gaze.

"And, Sir Knights, as we look upon our banner, emblazoned with the '*in hoc signo vinces*' of our illustrious order, 'the proudest motto that ever blazed upon a warrior's shield or decked a nation's arms,' let us remember that, though we are not warriors upon the battle-field, 'yet that Peace hath her victims, no less renowned than War,' and let us never forget that these words imply lessons of truth and wisdom, which should urge every true Templar never to disregard the sacred obligations of his profession.

"I call upon you, therefore, Sir Knights of this Grand Commandery, and every Sir Knight hailing from the broad ægis of its fostering care, to bear witness to, and join me in, my pledge of fidelity to our banner.

"Permit me, madam, to thank you again for this evidence of your appreciation of our order, and to wish you all the happiness this world can give; and at the end of life's pilgrimage, may you and yours, and all of us, be admitted to that Grand Asylum on high, where the banner over us will be love—eternal love!"

When this gratifying scene was ended, the Commandery and their guests marched to the Grand Lodge-room, where the G. L. was formed, and soon took their position in line. Notwithstanding the inclemency of the weather, the fraternity were out in great numbers; and, under the banner of the Grand Lodge of Virginia, accompanied by the representatives of various other Grand Lodges, were escorted by the gallant Sir Knights of the Grand Commandery of Virginia, numbering about one hundred and twenty, mounted on their well-caparisoned steeds, to the animated scene in which they were to sustain so important a part. The Washington (D. C.) Commandery, headed by that venerable and devoted Sir Knight, B. B. French, whose name and presence adds dignity to any occasion, was also in the procession on foot—the whole array being under the direction of Sir Knight E. H. Gill, G. C. of K. T. of Virginia.

After marching through several of the principal streets, the immense military and civic procession, of which we formed a small but imposing moiety, reached Capitol square a few minutes past twelve o'clock. Here a platform had been erected, on the southern side of the statue, for the orators, poets, distinguished guests, and representatives of the press. This was surmounted by a beautiful canopy of white, red and blue bunting, fancifully intertwined, and tastefully ornamented with flowers and evergreens. At the firing of a signal-gun, the Old Point Band executed a spirit-stirring national air, and the masonic ceremonies commenced, as follows :

I. Prayer by G. Chaplain, Rev. F. J. Boggs, of the M. E. Church.

II. Return of Implements to G. M. by the Architect, Dr. John Dove, accompanied by an appropriate address; to which G. M. John S. Caldwell responded in brief but eloquent terms.

## III. Public Grand Honors.

## IV. Masonic Ode, of which the following is a copy:

All hail to the morning that bids us rejoice!  
 The Statue's completed—exalt high each voice!  
 The shaft it is finished—our labors are o'er;  
 The sound of the Gavel shall hail us no more.

To the Power Almighty! who ever has guided  
 The Sons of Columbia, exalting their fame;  
 To Him who hath governed our hearts undivided,  
 Let's send forth our voices to praise His great name.

Companions, assemble on this joyous day,  
 The occasion is glorious, the keystone to lay.  
 Our work is the signal, through all future days,  
 For tongues to re-echo our WASHINGTON'S praise.

## V. The Grand Orator, M. W. Robert G. Scott, Esq., then delivered the following forcible and elegant address, which was listened to with profound attention:

"GOVERNOR WISE: The last stone has been laid, and the Statue in honor of the Father of this Republic now stands out, beautiful and perfect in all its proportions, to speak to coming generations the gratitude of this noble old commonwealth towards him who all proclaim to have been 'first in war, first in peace, and first in the hearts of his countrymen.' Eight years have rolled on since, on this now sacred ground, we stood, here, my masonic brethren, to aid in the imposing ceremonies of laying the corner-stone of this now complete and unsurpassed work of art and of genius.

"The ravages of time have taken from us our honored and respected then Grand Master, while his accomplished compeer and associate, the lamented HUNTER, no longer mingles with us in the labors of this joyous day. While we mourn the loss of such bright lights of our ancient order, we have yet, my brethren, many, many blessings to thank our great and good heavenly Father He has permitted us still to enjoy. For myself, that I am spared to be here to-day, and to be the honored representative of the family of masons of Virginia, and for them briefly to speak on this glorious occasion, I must say, I am most profoundly grateful, and that it gives me joy and happiness. To no merit of my own do I attribute this selection, but more to the kind remembrance of my association (for now nearly forty-five years) with Masonry in this state, and in that time to have shown a constant and ardent devotion to its cause and its prosperity. At all past periods in the history of our country, the masonic body of the United States have, with perfect unanimity, zeal and devotion, manifested the most profound veneration and affection for the great and good man, in honor of whom yon beautiful statue has been erected; that body has ever venerated and loved him for his virtues, and have admired and loved him for his wisdom, his public services, and his patriotism. His modest life has taught us the ways of goodness, of usefulness, of purity of purpose and firmness of action. Rising in the majesty and power flowing from a course of lofty action, prompted by the most pure motives, he died as he had lived, the adored of his countrymen, and the admiration of the world. Belonging to us, and connected with our order by the most constant association, he shared in its honors and in its labors. At a very early age he became a mason. In the prime of manhood, he was our friend and associate; and in the wane of life, he remained an active and warm friend of the ancient order. His funeral was attended by hundreds of the craft, and, judging by his actions and his precepts while living, we may justly suppose that, to his spirit, none of the honors bestowed on his memory were more acceptable than those bestowed by his masonic friends and brothers. And here, my brothers and friends, it may be truthfully claimed that the principles, practices and doctrines of our beloved and ancient order made, at an early period, a deep and abiding impression on the character and after-life of this good and mighty man. His was a mind and temper most susceptible to the influences of all the great and good doctrines of Masonry. Firm of purpose—just

in design—unselfish in action—loving the right—bearing with the faults of his fellow-man—humane—kind and charitable—obedient and loyal to the just laws of his country—his whole character was but the type of the pure teachings of Masonry. Born about the same year when the first masonic lodge in Virginia was opened at Norfolk, as Royal Exchange Lodge, No. 175, God in His providence seems to have designed the intimate connection between him and Masonry, which was afterwards formed, and continued so long.

“Dared I to trespass on the time assigned to other minds who are to follow me, on this most interesting occasion, I might tell you of his initiation in Lodge No. 4—of his advance to the sublime degree of a Master Mason—his election to the high honor of Master of Lodge No. 22—his presiding over its labors—his working for the order for more than a quarter of a century, and up to the period of his death—his acknowledgment of the priceless value of the teachings and doctrines of Masonry—in a series of letters, dictated by his own ripe judgment—almost to the day of his death. And to all this I might well add, as evidence of the fruits of his labors, the marked masonic honors that were showered on him, by numerous masonic bodies, in his appointments to high offices, in his selection to represent the order on great occasions, and in innumerable most affectionate and fraternal addresses. But I am admonished that we have but an humble part here to perform, and that, however much many here would be gratified with such a sketch, it would interfere with, if not mar, many of the most imposing parts of this day's ceremonies.

“The records and history of the time, from 1756 to the time of the death of our beloved Brother George Washington, all established beyond question that he was a devoted and distinguished mason. That in peace and in war, he turned neither to the right nor the left from his duty to the order. That often, while Chief Magistrate of the Republic, he put aside the robes of office, and mingled with the most humble in masonic association and labor. How becoming, then, is it for us to be here to-day, and to mingle in this crowning act in commemoration of the virtues and the services of our great and good brother, and to join with this immense throng, of all ages, sexes, conditions and pursuits in life, in this wonderful testimonial of the eternal gratitude of a great people to this Benefactor of his country and his kind, after nearly sixty years have rolled on since he was placed in the silent grave. 'Tis the solemn offering of the second and third generations to mark their remembrance of, and to offer up their homage to the memory of this mighty man, whose equal in all the attributes of goodness and greatness this world has never yet seen. To us, who have received and now enjoy the many blessings of civil and religious freedom, and who boast this day that we are free citizens of this vast and powerful republic, how cherished and dear should ever be the name of Washington, by whose valor, whose skill, whose statesmanship, whose patriotism, and whose wisdom, these were won from a foreign foe, and guaranteed by a constitutional government! Yonder incomparable statue is but an imperfect offering to such vast blessings. It speaks to the eye. It may be a lasting memorial of our thanks and our gratitude. But this is nothing, absolutely nothing, if we strive not to imitate, and implicitly follow, the advice and practices of the great original. It were hopeless to expect that the best would ever equal this pure and admirable preceptor—but all may profit by his example. And so, thanks be given to an all-wise Providence, I here boldly pronounce, has been the influence of the name of Washington, in the past history of our country. Dead though he be, entombed now for more than fifty years, the magic spell of his name, his counsel and his deeds, are often controlling in the affairs of our beloved country. In his case, ‘the dead do govern, and the living do obey.’ It is through his magic name—the good, the wise, the patriotic—the mighty dead, whose model life has never ceased to influence and mainly to direct the destiny of this great people.

“The obedience of the living has been, when the times of trial have arisen, never yet withheld. This is a higher, far higher, offering to the memory of the ever-to-be-beloved and admired man, than any frail statue, chiseled out or perfected by the most accomplished artist. Let us, then, here to-day, on this the anniversary of the birth-day of this wonderful man, in the presence of this assemblage of thousands, under this bright sun, and before our country and our God, each for himself, solemnly determine never to put aside the teaching or condemn the practices of him, to honor whom that statue has been, by the devotion of Virginia, here erected.

"Then we shall give perpetuity to his heroic example—have secured the fruits of his incessant toil and labor, his self-denial, his wisdom, and his patriotism. Then shall we for all time have guaranteed the inestimable blessings of permanent, and just, and good government. Then shall we crush out strife and faction, and advance peace and kindness among our people. Then shall we perfectly enjoy all that his patriotism had designed and his wisdom had offered to bless his countrymen. And then shall we have created a monument more durable than human hands can contrive; it will be a living, enduring obedience, in a long stream of generation, to the parting and paternal appeal of Washington to his countrymen.—But I must turn from this theme; its fullness and its richness I leave to your intelligence to exhaust.

"With us of the masonic order it is a subject of sincere satisfaction that the designers of this finished and beautiful statue should have associated with Washington so many others, bright lights of Masonry. Among them, none can be more honored than the names of Marshall, of Lewis and of Nelson—the great jurist, and the gallant soldiers. Of Henry, and Jefferson, and Mason, none speak, but with reverence, admiration and love—all were first in different characters.

"Henry, whose burning eloquence stirred up the zeal and indignation of his countrymen against the authority of an oppressive government—Jefferson, whose prudent counsel and vast foresight made him the Nestor of the patriots of our revolutionary times—Mason, the accomplished and stern senator, who never failed in faithfulness to his country and her people; and Lewis, the great pioneer and captain in the conquest of the vast western domain of Virginia, and the tried and confidential friend of Washington, with Marshall and Nelson, all cluster, on this lovely structure, around him who, in the past, has had no equal, and never will have an equal in all time to come.

"Marshall and Nelson are freshly remembered, as our good and trusty brothers. Many of us have seen the manly form of the first mingling in our lodges, marching in our processions, and, with the kindness and softness which ever distinguished him, associating with us all. Up to the time of his death, his steadfast adherence to our order was as signal as his professional and and judicial career had been brilliant. How justly proud should we all be, that our country has been so prolific in the production of so many and such good and great men, each performing his separate and distinct part, and all working in perfect harmony, to accomplish a common, a great, and a good end. No time in the history of man has ever given at once such a galaxy of honesty, virtue, patriotism and wisdom, as that in which lived the seven whose statues are to adorn this monument.

"But when we shall have completed our work here—when Marshall and Nelson, Mason and Lewis, shall find their places beneath Washington, and with Henry and Jefferson, and all shall be done, which human skill can do to perfect this great work of art—our hearts yearn for something more than this. It is but the first step of duty and of gratitude. The ashes of Washington repose unhonored on the banks of the Potomac. Misfortune or vice may place them beyond the reach of our people, and make them the profitable property of the unprincipled and avaricious. Let no such national disgrace dishonor us. While we gather around this statue, and lift up our voices in praise of the memory of this benefactor of our country, we shall give the best evidence of the sincerity of our professions by saving his grave and his remains from the ruthless possession and enjoyment of the avaricious speculator. Come, then, and with one heart, and mind, and soul, and an undivided sentiment, and proclaim, now, here, on this altar, that the tomb of Washington shall be saved! Nobly have the ladies of Virginia and the South begun the work. Cheerfully, and most liberally, have they been sustained by many in the North and East. Gloriously have you, my good and old and beloved brothers of Virginia, come in with your aid, and proffered a scheme which, I here predict, will save Mount Vernon, as the holy resting-place of Washington, for generations to come. I congratulate you all on the commencement of this holy work; it is alike becoming in you, and due to the memory of the Father of his Country and a good mason."

When the applause which crowned the foregoing address had subsided, Rev. Bro. Adam Empie pronounced a Benediction.

After the ceremonies, the brethren united in completing the masonic ode, which produced a very pleasing effect :

There is no more occasion for Level or Plumb-line,  
For Trowel or Gavel, for Compass or Square;  
Our work is completed, the Statue is seated,  
And we shall be greeted as workmen most rare.

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

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

Almighty Jehovah! descend now and fill  
This NATION with Glory!—our hearts with good will!  
Preside at our meetings—assist us to find  
True pleasure in teaching good will to mankind.

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

Having discharged the several duties assigned them, the fraternity were dismissed about four o'clock P. M., with an understanding that they would meet again within two hours, to partake of a grand banquet given by Richmond Commandery, No. 2, to the Sir Knights. At the appointed hour, about one hundred and sixty true and valiant knights sat down to enjoy "the feast of reason and the flow of soul;" and, with all that courtesy and liberality for which the Sir Knights of Virginia have ever been characterized, nothing was left undone that could enhance either intellectual or epicurean gratification. The dinner was provided at Corinthian Hall, the walls of which were decorated with various significant and splendid flags and emblems, the most conspicuous being the banner of the Grand Encampment, tastefully displayed at the upper end of the room. G. C. E. H. Gill presided, assisted by Past Commanders W. B. Isaacs and F. W. Rosier, and by Sir Knights B. B. French, Rob Morris, John Dove, and John S. Caldwell, G. M. of Virginia. Ample justice having been done to the tempting viands which abounded, the President introduced the following regular toasts with a few spirited and appropriate remarks :

1. *Washington*—Virginia gave him birth; the world proclaims his fame. Masonry points to his life as an exemplification of her principles.

2. *The Memory of our first Grand Master, Sir Hugh de Payens, and his associates in arms*—

" \* \* \* They won the wreath of fame,  
And wrote on memory's scroll a deathless name."

3. *Chivalry*—It dawned in the Eastern world, but shall never set in the Western.

4. *The Memory of Sir De Witt Clinton, our first Grand Master in the United States*—His fame is sounded on a thousand bugles, from the Hudson to the lakes.

5. *Our Guests*—We bid them a cordial welcome to the festive board.

E. Sir B. B. French responded to the preceding toast in eloquent terms, and read the following poem, prepared by him for the occasion:

Man hath his mission—Heaven has sent him here  
For some wise purpose—He his way will steer  
O'er life's broad ocean, and his course shall be  
As points the needle of his destiny.  
He thinks—proud mortal—his own will the power  
That moves his action to his latest hour!  
The voyage of life, how aimless and how dark,  
Were not Heaven's compass e'er on board the bark  
And the great Power that leads man on his way  
Is still his fire by night and cloud by day.  
In every act, e'en from his very birth,  
Man is the instrument of Heaven on earth—  
To each some sphere of action is assigned,  
Some rule o'er matter—others rule o'er mind.

On Palo's shores, when three frail ships unfurled  
Their sails, to seek a new and unknown world,  
To the wise leader was the mission given  
That world to find, by the high Power of heaven.  
Read *now* the record—mark the Almighty will  
Whispering once more to ocean, "Peace, be still!"  
Columbus owned, and bowed before that Power  
Which pointed "Westward." In his darkest hour,  
When all was gloomy to mere mortal view—  
When e'en the faithful needle seemed untrue—  
He never faltered—never turned aside,  
But, with surpassing faith, on God relied;  
And "Westward" still he kept his steady way,  
Till, on his night of trouble, burst the day—  
Till the firm land, to all his dreams so bright,  
Lay, now no dream, within his raptured sight!

So o'er the deep came those bold men of yore,  
To found a Nation on this Western shore;  
The fathers of our race, who felt the rod  
Of stern oppression, came to worship God.  
On this fair soil a dwelling-place they found,  
And Jamestown should be consecrated ground:  
There young Virginia breathed her earliest breath.  
'Mid toil and sickness—desolation—death—  
Her infancy was nurtured. But, apace,  
She grew and prospered, and a mighty race  
Sprang from that germ; and young Virginia then  
Became the Mother of both States and Men—  
Men, such as ne'er again we'll look upon,  
And, first among them all, our WASHINGTON!  
Strengthened by years, under her feet she trod  
The tyrant's power—Oppression's lifted rod;  
Her fair escutcheon, blazing in the light,  
Still bears the motto, ever clear and bright,  
Her fathers gave—an heir-loom to the free!  
And foe to tyrants ever may she be!  
As the revolving centuries move along,  
Be her's the power to right Oppression's wrong.

Brave old Virginia! Proud you well may be,  
When you retrace that glorious dynasty  
Of intellectual giants, who were known  
As much the nation's children as your own—  
Your brilliant jewels; ay, you gave them all,

Like Sparta's mother, at your country's call!  
The Senate knew their eloquence and power,  
And the red battle, in its wildest hour,  
No matter whence—to glory or the grave—  
They shone conspicuous, bravest of the brave.  
One o'er the bravest and the best bore sway—  
Bright is his memory in our hearts to-day!  
His bosom burned with patriotic fire—  
Virginia's son became his country's sire;  
And in these lofty claims we proudly vie,  
*He was our brother of the Mystic Tie!*

Ere mature manhood marked his youthful brow,  
He sought our altar, and he made his vow;  
Upon the tessellated floor he trod,  
Bended his knees, and placed his trust in God!  
Through all his great and glorious life he stood  
A true, warm brother, foremost e'er in good.  
His ready word a testimony bore,  
Ennobling e'er the apron that he wore;  
And when he died, amid a nation's gloom,  
His mourning brethren bore him to the tomb!  
Well may we honor his dear memory;  
Ne'er lived a truer, greater man than he:  
Well may we glory in the tie that binds  
His name for ever to masonic minds;  
Well may we deem he stands among us still:  
His heaven-born virtues Death can never kill.  
The speaking statue we have blessed to-day,  
To pristine dust may crumble and decay.  
The *name* of WASHINGTON can never die  
Till the last trump dissolve our mystic tie!

How reads the record? Did not Heaven's decree  
Send that pure man to make a nation free?  
God sent him here his brilliant race to run—  
Recalled his spirit when his work was done.  
And now shall we, in wild and lawless raide,  
Sap the foundations he so firmly laid?  
O'erturn fair Freedom's citadel, and say  
To all the people's rights, "Away, away!"  
Press back to more than savage anarchy  
A nation now so powerful, brave and free?  
Forbid it Heaven! forbid it every power  
That blessed the efforts of our natal-hour!  
And, sainted shade, if thou our prayer canst hear,  
Avert a fate so dismal, dark, and drear!  
It shall not come—'tis not the destiny  
Of this great nation, planted to be free,  
Sustained and cherished by *his* mighty will,  
Who, in his glorious deeds, is with us still.  
Vast cycles shall roll on—united—one—  
(The fairest, broadest land beneath the sun—  
Hundreds of millions on its teeming soil,  
Made rich and beauteous by the hand of toil.)  
This Union shall be found, and Time's own gray,  
Shall hail it fresh, as on its natal-day;  
And still, as it descends from sire to son,  
They'll keep thy memory green—our WASHINGTON.

After concluding his poem, which was highly relished and applauded, he proposed, as a toast—

*De Molay Commandery, Quincy, Fla.*—A brilliant star in our great Southern Cross: it will never pale under its present Eminent Commander.

This was responded to by T. Y. Henry, Esq., G. M. of Florida, who, in return, gave—

*The Grand Lodge of Virginia*—The foster-mother of Masonry in Florida.

Sir John Dove responded in his usual happy style, giving a brief account of Templar Masonry in Virginia, and concluded by proposing—

*The Masonic Lodges of Kentucky*—They are the daughters of Virginia.

This called Sir Rob Morris to the floor, who entertained the assemblage for some minutes in a very felicitous manner, particularly in delivering the following original poem, written for the occasion by himself:

#### LEANING TOWARDS EACH OTHER.

The jolts of life are many,  
As we dash along the track;  
Its ways are rough and rugged,  
And our bones they sorely rack.  
We're tossed about,  
We're in and out,  
We make a mighty pother;  
Far less would be  
Our pains, if we  
Would lean towards each other.

Behold yon loving couple,  
Just started for a life!  
What care they for the jolting,  
That happy man and wife!  
The cars may jump,  
Their heads may bump,  
And jostle one another;  
They only smile,  
And try the while  
To lean towards each other!

Woe to the luckless traveler  
Who journeys all alone!  
Well said the wise Solomon,  
"Two better is than one."  
For when the ground's

Most rugged found,  
And great's the pain and pother,  
He cannot break  
The sorest ache  
By leaning on another.

There's not one in ten thousand  
Of all the cares we mourn,  
But what, if 'twas divided,  
Might easily be borne:  
If we'd but learn,  
When fortunes turn,  
To share them with a brother,  
We'd prove how good's  
Our Brotherhood,  
By leaning towards each other!

Then, Masons, all take counsel—  
The landmarks teach you so—  
Share all your jostlings fairly,  
As down life's track you go.  
Yes, give and take  
Of every shake.  
With all the pain and pother,  
And thus you'd prove  
A Mason's love,  
By leaning towards each other!

When the applause which greeted the poet and the poem was stilled, Bro. Morris proposed—

*The Masons of the East and West*—Their highest prosperity consists in leaning towards each other.

Sir Joseph Hall being called upon, responded as follows:

"MOST EMINENT GRAND COMMANDER AND SIR KNIGHTS: I feel reluctant to occupy the attention of this assemblage, when I see around me so many whose eloquence and ability can readily charm the listening ear; but I am glad of an opportunity of expressing a few thoughts suggested by the occasion. It may be said that the germ of great events lies in the birth of illustrious men. In those revolutionary changes which restore to man his political rights, and

present him with the most precious gift of civilization—Liberty—there is always to be found at the head of the movement an individual mind of surpassing power, by whose decision the great task is chiefly accomplished—

“A man serene amidst alarms,  
Inflexible in faith—invincible in arms.”

“And such was WASHINGTON. Emerging from the quietude of the country—steadily gaining the ascendant, in position and honor, till invested with the chief command—he was called to defend his country from a powerful foe. With feeble resources, but unshrinking courage, he accepted the high commission, became the victor in many a hard-fought field, and returned with the priceless trophies of Liberty and Independence. If we, therefore, celebrate the natal-day of our national independence, we must regard the birth-day of WASHINGTON as the germ of that great event. Virginia is proud to be the mother of such a man; and she is this day proud of her children, who have vindicated their noble regard for his illustrious character, in erecting a monument, alike worthy of the man and the state which gave him birth, and, as a work of art, reflecting great honor on the sculptor. It will stand for many generations, and people in the far future will look up to the heroic form, and read beneath that name, which is its own eulogium.

“It has been said, a state needs no monument to perpetuate the fame of WASHINGTON; he occupies the loftiest niche in the gallery of the great; his character stands out on the page of history without an equal; his deeds have an interest that will ever live in the memories of men; his name is indeed imperishable, and shall live as long as the sun and moon revolve, or the clustering stars smile upon his tomb. But there is another motive which prompts the patriotic purpose. It is a necessity of our nature that, when under any strong impulse, we should give some outward expression of the strength of our affections, and it is shown by the votive offerings which we make. Love lays at the feet of its object some costly gift; Friendship testifies its sincerity in kind deeds, filial regard, or dutiful obedience—so in respect to the homage due to transcendent greatness. It is not enough to say that we cherish it in our hearts: there must be some visible expression of it. It is to the reproach of England that, until later times, she had erected no monument to the myriad-minded Bard of Avon; and posterity would say of Virginia, did no colossal statue prove her devotion to the Father of his Country, she knew not the man. While we may admit that it needs ‘no storied urn nor monumental brass’ to perpetuate his fame, it is due to ourselves and to the world that we show our exalted regard for the memory of him who was one of the most virtuous citizens, one of the most devoted patriots, one of the most able generals, and one of the wisest statesmen, and that we respected his character and believed in the truth of his principles. Although, in one sense, the words of a great statesman are true, ‘that the age of chivalry has passed away,’ yet, it is equally true, its spirit still lives, and I have only to look around me on this goodly assemblage of Sir Knights to find proof of its existence. And it is still so potent in the world that it numbers an array of adherents whose hearts are ever beating with the pulsation of its true nobility, and whose swords are ever ready to leap from their scabbards in defence of Truth, Justice and Honor—whose knighthood has vowed to be the friends of the distressed, the advocates of the weak, and the gallant protectors of the lovelier sex. The Crusades have been termed a popular delusion—a splendid fanaticism—a useless expenditure of life and treasure for an unworthy end. But to those who truly view the subject, they are considered the greatest exhibitions of human bravery and self-devotion, in a sacred cause, the world has ever seen. When, before or since, did such vast numbers of men ever seek, under the feelings of a pious indignation, a voluntary martyrdom?—when undergo such privations to expel the infidel from the sacred shrine, and drive out the Moslem hordes, whose impious unbelief defiled the Holy City? Though the Turk still retains possession of the sacred place, it may not be long ere the nations of Christendom shall demand of the sacrilegious Saracen that the light of truth and liberty shall again irradiate the land, and the true worship again be established within the walls of Jerusalem.

“The influence of chivalry—its magnanimous sacrifices—its heroic daring—its martial courage

—its fearless spirit—its lofty sentiments of honor—its sincere devotion to the sweet dignity of woman—have been felt in all subsequent time. It has shaped the politeness of modern manners, instituted, in the place of feudal force, the courtesies of life, and shares with Christianity itself the work of elevating the being who was made a little lower than the angels. What might have been the consequence, had there been no Crusades, it is hardly possible to say. On this point authorities are divided. Some, without hesitation, affirm that, but for these expeditions, the Mohammedan power would have overrun Europe, the Reformation would have been crushed in the bud, and the blessings of civilization, to which that event gave rise, would not have been permitted to bless the nations. That these sublime efforts of the Crusaders seem to have enabled Western Europe to rise, phoenix-like, from her ashes, while they harassed for six generations the Saracen hosts on their native soil, and, though in the end driven out, the Templars only retired from the contest when the powers of Europe became too formidable for the advances of their barbarous foes; the people had become too enlightened to yield to the vagaries of superstition. That such was the case, there is but little doubt; perhaps the inquiring mind may trace, in the spirit that animated the Templars, that love of liberty which has made us what we are; that among them may be found the germ of Freedom, which has since arisen to be the spirit of the age. Though we, Sir Knights, are but Templars in name, we may represent them in their sentiments, if it is denied to us in the heroism of their actions.

“The lance is rusting on the wall,  
No laurel crowns are wove;  
And every knightly strain is hushed  
In castle, camp and grove.

“No manly breast now fronts the spear,  
No strong arm waves the brand,  
To vindicate the rightful cause,  
Or stay Oppression's hand.

“The minstrel's pilgrimage has ceased—  
Chivalric days are o'er,  
And fiery steeds bear noble men  
To Palestine no more.

“Rejoice in beauty more than gain,  
Guard well the dreams of youth,  
And with devoted firmness live  
Crusaders for the Truth.”

Sir Knight Luck then gave the following:

*The Sir Knights of New York*—Though many miles from us, yet are they one and the same.

Sir Knight T. R. Crocker, (E. Commander of Friendship Commandery, No. 27, Brooklyn, N. Y.), in tendering acknowledgments on behalf of the New York brotherhood, said:

“As the only Sir Knight present from the Empire State, I feel it a duty incumbent upon me to offer a few remarks in behalf of my brethren in arms. I had indulged a hope that our beloved Sir Knight, John W. Simons, P. G. Master of Knights Templar of the great state, and other Sir Knights of eminent ability, would be present on this occasion; but we are told that disappointment is the lot of all. But still, Sir Knights, I assure you that, although the Sir Knights of New York are absent from you in body, yet I feel proud to say that in spirit we are one, bound by the same holy ties, pledged by the same vows, and partakers of the same hope; and, Sir Knights, let me assure you, as a Knight from the Empire State, for the first time standing upon the soil of Old Virginia, that, should you ever require it, you can depend upon your companions in arms from New York, that they will ever be ready—ready, did I say?—‘nay, more,’ they will be first and foremost with you in defending that *Cross*, (pointing to the banner of the Grand Commandery,) and driving back the enemies of our glorious and time-honored institution.

"Sir Knights, it affords me great pleasure at this time to meet you, and especially on an occasion like this. The proceedings of this day will ever be remembered with pleasure; and in our after years we shall look back with pride to the occasion when, as Christian Knights, we were permitted to assist in erecting a monument to the honor of him who was 'first in war, first in peace, and first in the hearts of his countrymen;' and he, too, was our brother, bound to us by the '*Mystic Tie*.' His name is recorded upon the tablets of our hearts, and will be handed down to posterity as that of a truly wise and great man. But, alas! man must die, and carry with him to the tomb all these recollections. Even that splendid monument of stone will crumble back to earth—its beauty defaced and its glory faded. Yes, the world itself must fall; but amidst the fall of empires and the crash of worlds, when all is confusion and discord, there will be one name written upon the clear blue sky by the Recording Angel of heaven, and that name will be 'WASHINGTON!'

"Sir Knights, please accept my heartfelt thanks, for myself and in behalf of the Sir Knights of New York, for the kind and friendly manner in which you have received me; and I trust that, eventually, we may all be permitted to enter the asylum of the blest, and, beneath the Banner of the Cross, spend an eternal conclave with our Redeemer, King and Creator, where all will be Peace, Love, and true Affection."

He concluded by giving—

*Richmond Commandery*—May her banners long wave upon the walls of Christian Knighthood, and may she ever be first and foremost to protect our glorious institutions.

Several other toasts were drank, which met with as many cordial responses, interspersed with song and story, in the first of which Sir Knight Davies acquitted himself in excellent style.

Letters were read from V. E. Sir W. B. Hubbard, Grand Master of the order in the United States, and from E. Sir Rob. W. T. Daniel, expressing their regret at being unable to be present.

In addition to those already noticed, excellent speeches were made by Rev. James D. McCabe, C. A. Grice, F. W. Rosier, Dr. P. B. Stark, Dr R. E Withers, W. B. Isaacs, J. A. Scott, L. W. Glazebrook, Rev. J. L. Burrows, D. D., George Whitfield, and others.

As a *finale*, we heartily joined hand in hand with a fervent fraternal grip, when Bro. Burns' immortal "*Auld Lang Syne*" was sung in that spirit of union which none but true Knights ever know or feel. And thus, at low twelve, closed the happiest season it has been my lot to enjoy among brothers or Sir Knights, and one which will ever be remembered with satisfaction by all present.

#### "A JUST TRIBUTE TO A JUST MAN."

RICHMOND, February 21, 1858.

I hope you will indulge me in a brief sketch of an interesting incident which took place at a regular conclave of Richmond Commandery, No. 2, at their Asylum, on Saturday evening, Feb. 20, A. O. 741, when their spacious hall was filled to its utmost capacity with resident and visiting Sir Knights. The high estimate in which the services of Sir Knight E. H. Gill are held, (both as G. M. of K. T. of Virginia, and as Eminent Commander of Richmond Commandery,) will be amply manifest from the beautiful compliment he received, and from the proceedings consequent upon its presentation.

Soon after the Commandery had been opened, Sir William B. Isaacs, chairman of the committee appointed to present the testimonial, (a splendid Knight Templar's regalia,) advanced to the altar, and addressed the E. C. and Sir Knights substantially in the following language:

"EMINENT SIR: When we find a man in our midst endowed with all the fine attributes of our nature—'brotherly love, relief and truth,'—his life governed by the four cardinal virtues—*Temperance, Fortitude, Prudence and Justice*—those very and only cements of all civic society—it is due to him and the rising generation, that his virtues and preëminent claims on the esteem and regard of his fellow-man, should be proclaimed from the house-tops, and not confined to the narrow limits of this building. Sir, without flattery or fulsomeness, those attributes are possessed by you. In this assertion I stand not alone, and, in confirmation thereof, sixty Sir Knights of this Commandery have commissioned me to present you with these *slight* testimonials.\* Slight, did I say? Yes, in intrinsic value, they are; but when you know them to be the free-will, heart-felt offering of your subordinates, I know they will possess, to you, a value above all price. Then, as such, they are *valuable* testimonials—to your personal worth and your labors in the cause of Templar Masonry.

"Here, sir, I might stop, and permit our affections for you to well up from their deep fountains, in 'that language that's mute,' or with 'that silence that speaks;' but I should be doing injustice to the occasion were I not to make an effort to rivet that chain tighter and closer, which binds us man to man. You, sir, and the Knights here present, will then indulge me for a moment in the dry details of history, as connected with this Commandery.

\* \* \* \* \*

"Thus, Sir Knights, by this brief history, I have endeavored to show that moral worth and masonic zeal, when properly directed, will receive in this world their just reward; but 'it is not all of *life* to live, nor all of *death* to die.' Efforts are made to impress those thoughts on our hearts, from the moment we enter the Persian dominions to the hour of being invested with and taught the use of the Templar's sword; and, may I add, though you may be clad in an armor of steel, which might resist the lance of an opposing Sir Knight or the sword of the Saracen, yet it will not avert the lance of Death. Let me, therefore, beg you, one and all, to put on the whole armor of God, being shod with a preparation of the Gospel of *peace*, your loins girt about with *truth*—that divine attribute which we are taught on our entrance into this institution—having on the breast-plate of *righteousness*, carrying the *shield of faith*, wearing the helmet of *salvation*, and being armed with the sword of the *Spirit*, which is the Word of God, ever remembering—

" 'Tis He that works to will,  
 'Tis He that works to do;  
 His is the power by which we act—  
 His be the *glory* too.'

"Receive, most eminent Sir Knight, these testimonials of affection and regard."

\* The following are the names of the Sir Knights who united in procuring this expressive complement: P. Weisiger, B. J. Vaughan, W. B. Isaacs, T. B. Bigger, F. E. Ballard, P. O. Sims, C. H. Wynne, B. M. Harris, J. W. Archer, A. Johnston, J. W. Bransford, Wm. T. Allen, J. S. Kent, A. B. Archer, C. W. Peircill, T. Ellett, A. McRae, A. Lellen, J. R. Crenshaw, Wm. Mott, R. W. Wyatt, J. W. Bosher, N. T. Pate, A. Bowatt, J. F. Kegnault, M. W. Ford, J. L. Bray, T. W. Dudley, M. W. Yorington, G. Whitfield, S. Myers, W. White, J. R. Horton, J. A. Hobson, J. W. Parker, D. K. Weisiger, J. H. Crenshaw, S. Petters, G. Dalbury, G. W. C. Statten, W. J. Riddick, C. Drewry, J. H. Claiborne, J. Thompson, J. N. Shine, J. W. McKail, J. W. Wright, D. T. Williams, H. W. Fry, Jr., E. Dudley, J. B. Duply, Wm. Peaterson, J. A. Scott, J. Carlton, J. C. Page, Jr., R. H. Dickerson, C. R. West, C. B. Luck, J. W. McCandlish, and Col. F. T. August.

Sirs P. Weisiger and J. A. Scott, the other members of the committee, then formally invested the recipient with his new "clothing," accompanying the ceremony with suitable remarks.

Sir E. H. Gill neatly and feelingly acknowledged his sense of the obligation conferred upon him, as follows:

"SIR KNIGHTS: It is the duty of the valiant Templar to be vigilant, guarded and watchful—ever on the alert against surprise. I must confess, however, that this very unexpected evidence of your kindness and partiality would have taken me by surprise, had I been less conversant with your character; but my knowledge of your liberality and chivalrous bearing has long since taught me never to be surprised at any generous impulse of yours.

"In accepting this beautiful testimonial of esteem, I feel truly thankful and highly complimented, and regret that I am not more deserving of this, and of other honors, which you have so lavishly bestowed upon me. I feel that

"You have deserved of me  
Far, far, beyond what I can e'er repay.  
And—'To the generous mind,  
The heaviest debt is that of gratitude,  
When 'tis not in our power to repay it.'

"As an humble member of the craft, instigated by love and admiration of its noble precepts, I have contributed my mite, and taken with you an active part in its behalf; and the consciousness that I was performing my duty in the cause of Brotherly Love, Benevolence and Charity, has more than amply rewarded me.

"I again thank you, Sir Knights, for this beautiful present, and will wear it with laudable pride, as an incentive to the performance of each masonic duty, and proudly treasure it as a memento of your friendship.

"To you, most eminent sir, I return my warmest thanks for the very courteous and complimentary manner in which you have conveyed this gift; and I can assure you, sir, as I listened to your eloquent remarks, I felt that they were equally as applicable to you as they were to myself."

After this pleasing episode in the regular business of the Commandery was ended, six Red Cross Knights were received, and were created Knights Templar in due form—among whom was M. W. John S. Caldwell, G. M. of Masons of Virginia.

The Sir Knights then adjourned to another inviting scene, in which all seemed prepared to take an active part. A bountiful repast had been elsewhere prepared, and served up in true Virginia style, which occupied the time until "low twelve," when the company reluctantly separated—each and all impressed with the fact that

"We meet upon the level, though from every nation come,  
The king from out his palace—the poor man from his home;  
For one must leave his diadem outside the mason's door,  
And the other find his true respect upon the checkered floor."

Respectfully and fraternally yours,

THOS. R. CROCKER.

## THE EDITOR'S TRESTLE-BOARD.

OUR FIRST VOLUME.—When the players, those “brief chroniclers of the times,” have acted well their part, they are wont to be called upon the stage, and there to make their most graceful bow to the audience whom they have been attempting to please, and to return, in some sort, their thanks for the plaudits they may have received. So we, like them, the servants of the public, having concluded our labors for the year, now, at the completion of our first volume, appear before our readers, to thank them for their patronage and their approbation, which that patronage implies, and to assure them that, through their kind encouragement, that which was, at first, an experiment of doubtful success, is now established as a “fixed fact,” and that the AMERICAN QUARTERLY REVIEW OF FREEMASONRY, having proved acceptable to the masonic public, will henceforth—for many years, we trust—constitute no unimportant part of the masonic literature of the country.

We did not, as we recollect, at our commencement, make any magnificent promises, and we now simply claim that we have fulfilled all that we had promised to do. Our title-page, it is true, brilliant as it was, with the names of the most distinguished masons of America, must have given some assurance that we intended to present our readers with a work of something more than ordinary merit. That we have accomplished this object, in part, at least, the admirable articles of our collaborators, scattered through the pages of the REVIEW, will, we think, abundantly testify. The present number, especially, in which we present contributions from England, Ireland and France, among which is an original production of the venerable OLIVER, we may offer as a fair specimen of what we desire to do, and of what we shall do, with the encouraging aid of our subscribers.

“A fair field, and no favor,” is the pugilist’s motto. In adopting it for our own, we should seek to make a slight modification. *A fair field* we will ask—an honest, generous competition we will not dread—and such only can we expect from the able contemporaries who are working with us in the field of masonic periodical literature. But for all favors we shall be grateful—favors which may show themselves in many ways, each of which will do us much good—in smiles of encouragement from our patrons—in their tones of hope and kindness—and last, though not least, in their individual exertions to extend our subscription list. These are the favors with which every editor or author is gratified, and which, costing his patrons but little, are to him of incalculable service. They nerve his arm for renewed exertion—they stimulate his often over-tasked brain to further labor—they lighten his toils, and, what is by no means to be overlooked, they supply his printer with the wherewithal to support the enterprise.

When we launched our bark upon the waters—which is a favorite mode of saying when we published our book, and, therefore, not claimed as an original

metaphor—we did not expect to escape occasional storms or tempests; yet, so far, we have sailed over an unruffled sea, with prosperous gales and favoring breezes. So may we ever sail! But, should the tempest come, and shipwreck await us, we promise that no fault of ours shall hasten the catastrophe; but that, with a faithful and devoted helmsman, and a skillful crew, we shall do all in our power to bring our voyage to a successful and pleasant termination.

And with this promise, that we shall do all we can, as we have done heretofore, to please and edify our patrons, we bid the readers of our first volume a gentle adieu, with the fond hope of meeting them again at the commencement of our second.

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MOUNT VERNON.—There is a noble work before us, in which it is just and right that the masons of America should engage. Mount Vernon, the home of their immortal brother, has been offered to the people of the country which delights to call him Father, as a public domain. The women of the Union have come up boldly to the task of securing it as a shrine, and they call upon the masons to aid them in the glorious enterprise. The sum asked for it is two hundred thousand dollars; of this, a portion has already been secured by the exertions of female patriotism. Assistance has been given to them in every direction, and the progress made in securing the purchase-money has not been discouraging. But it is not yet secured; Mount Vernon does not yet belong to the nation; and our wives, our mothers, and our sisters have invoked the masonic fraternity to lend their powerful aid, and to show, by deeds, the living testimony of their heartfelt pride in the glory of having Washington for a brother. Will the appeal of the women of America be unheard or unheeded by the craft? We trust not. A single dollar given by each of the one hundred and fifty thousand masons in the United States, would be more than sufficient to accomplish all that is wanted. We would suggest that the Grand Masters, at the coming Communications, should bring the subject before their respective Grand Lodges, and thus awaken the attention of the craft. It would be a glorious reminiscence for the order, in future days, to leave behind this testimony of its children's love for their great and good brother, that by their willing and fraternal aid his tomb had been given to the republic, and a shrine erected, where the people might assemble, on each recurring anniversary of his birth, to revere his memory and to ponder on his virtues.

There are many reasons why Mount Vernon should become the property of the nation, most of which will at once suggest themselves to the heart of the true patriot. But there is no reason why an American should take part in this grateful work of purchasing it, which will not apply with far more force to the American mason. He was our *Pater Patriæ*—the father of his country—the leader of its armies in war—its counselor in peace—the worthiest jewel in its glittering crown of worthies—and these for every American to boast as his; but for the mason he was more: he was his BROTHER. Let us come up, then, to the task with willing hearts and liberal hands, and aid in making Mount Vernon another Mecca for our land, where Washington's memory shall be the Kaaba-stone of our veneration.

**MASONIC PASSAGES OF SCRIPTURE.**—The Bible, by an ancient usage of the craft, is always spread open in the lodge. There is, in this, as in every thing else that is masonic, an appropriate symbolism. The Book of the Law is the Great Light of Masonry. To close it would be to intercept the rays of divine light which emanate from it, and hence it is spread open to indicate that the lodge is not in darkness, but under the influence of its illuminating power. Masons, in this respect, obey the suggestion of the Divine Founder of the Christian religion—"neither do men light a candle, and put it under a bushel; but on a candlestick: and it giveth light unto all that are in the house." A closed book, a sealed book, indicates that its contents are secret, and a book or roll folded up, was the symbol, says Wemyss, of a law abrogated, or of a thing of no further use. Hence, as the reverse of all this, the Book of the Law is opened in our lodges to teach us that its contents are to be studied, that the law which it inculcates is still in force, and is to be "the rule and guide of our conduct."

But the Book of the Law is not opened at random. In each degree there are appropriate passages, whose allusion to the design of the degree, or to some part of its ritual, makes it expedient that the Book should be opened upon those passages.

Masonic usage has not always been constant, nor is it now universal in relation to what particular passages shall be unfolded in each degree. The custom in this country, at least since the publication of Webb's Monitor, has been very uniform, and is as follows:

In the first degree the Bible is opened at Psalm cxxxiii., an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that noble principle. For a similar reason it was used in the ritual of initiation among the ancient Knights Templar. Commentators suppose that this psalm was intended to represent the priests and levites returned from captivity, and united in the service of God in the sanctuary; and Dr. Clarke says that, in it, "the beautiful order and harmony of the Temple service is pointed out." Now, as the lodge is but a representation of the Temple, the appropriate selection of this passage, to accompany the entrance of the candidate into the sanctuary of Masonry, must be evident.

In the second degree the passage selected is from Amos vii. 7, 8, in which the allusion is evidently to the plumb-line, an important emblem of that degree. But the reference is made rather to the words than to the spirit of the passage, for the whole chapter is but a prophetic vision of the judgments of God on Israel, and by no means appropriate to Masonry. Hence, some recent writers have sought to substitute, for it, St. Paul's beautiful eulogium on Charity, in the thirteenth chapter of his Epistle to the Corinthians, which, however, is scarcely more appropriate to the Fellow Craft's degree than the verses from Amos, with the additional objection of not being selected from the Old Testament.

In the third degree the Bible is opened at Ecclesiastes xii. 1-7, in which the symbolizing of old age and death by a dilapidated building is most beautifully and appropriately applied to the solemn design of the Master Mason's degree.

We have said that the choice of these passages has not always been the same. At different periods various other selections have been made, but always with great appropriateness, as may be seen from the following sketch:

Formerly the Book of the Law was opened in the first degree at the 22d chapter

of Genesis, which gives an account of Abraham's intended sacrifice of Isaac. As this event constituted the *First Grand Offering*, commemorated by our ancient brethren, by which the ground floor of the Apprentices' lodge was consecrated, it seems to have been very appropriately selected as the passage for this degree. That part of the 28th chapter of Genesis, which records the vision of Jacob's Ladder, was also, with equal appositeness, at one time selected as the passage for the first degree.

The following passage, from I. Kings vi. 8, was, during one part of the last century, used in the second degree:

"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."

The appositeness of this passage to the Fellow Craft's degree will hardly be disputed.

At another time the following passage, from II. Chronicles iii. 17, was selected for the second degree. Its appropriateness will be equally evident:

"And he reared up the 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."

The words of Amos v. 25, 26, were sometimes adopted as the passage for the third degree:

"Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god, which ye made to yourselves."

The allusions in this paragraph are not so evident as the others. They refer to historical matters which were once embodied in the ancient lectures of Freemasonry. In them the sacrifices of the Israelites to Moloch were fully described, and a tradition, belonging to the third degree, informs us that Hiram Abif did much to extirpate this idolatrous worship from the religious system of Tyre.

The sixth chapter of II. Chronicles, which contains the prayer of King Solomon at the dedication of the temple, was also used at one time for the third degree. Perhaps, however, this was with less fitness than any other of the passages quoted, since the events commemorated in the third degree took place at a somewhat earlier period than the dedication. Such a passage might more appropriately be annexed to the ceremonies of the Most Excellent Master, as practiced in this country.

**SIGNET OF ZERUBBABEL.**—One of the improvements which Freemasonry requires, is an adaptation of the furniture necessary in its ritual to truth and the requirements of art. As an instance of one of these violations of artistic propriety, we may mention the "Signet of Zerubbabel," so well-known from its use in the ceremonies of the Royal Arch degree. At least, from the time when Cross presented an engraving of this signet in his "*Hieroglyphic Chart*," and perhaps from an earlier period, for he may possibly have only perpetuated the blunder, it has been represented in all chapters by a triangular plate of metal. Now, an unattached plate of metal, in any shape whatsoever, is about as correct a representation of a signet as a walking-cane is of a piece of money.

The signet is, and always has been, a finger-ring with some device upon it, and

is so called because it was anciently used, as it still is, in the East, for the purpose of enabling the wearer to seal with it important documents, instead of subscribing his name, which, it is well known, that even royal personages, in early times, were often unable to do, from their ignorance of the art of writing.

These signets or seal-rings, called by the Hebrews *chotam*, are repeatedly alluded to in Scripture. They appear to have been known and used at an early period, for we find that when JUDAH asks TAMAR what pledge he shall give her, she replies, "Thy signet and thy bracelets and thy staff that is in thine hand." (Gen. xxxviii. 18.) They were worn on the finger, generally the index finger, and always on the right hand, as being the most honorable; thus in Jeremiah (xxii. 24), we read—"as I live, saith the LORD, though CONIAH, the son of JEHOIAKIM, king of Judah, were the signet upon my right hand, yet would I pluck thee thence." They were also inscribed with some appropriate device, by which the owner might be identified. The art of doing this must have been well known even in the days of MOSES, for we find an allusion to engraving on stone "like the engravings of a signet," in the directions for making the breast-plate, as laid down in Exodus. (xxviii. 11.)

What was the particular device inscribed on the signet-ring of ZERUBBABEL, we cannot now determine—but we may conjecture, and perhaps approximate to truth. The signets of the ancients were generally sculptured with religious symbols, or the heads of their deities. The sphynx and the sacred beetle were favorite signets among the Egyptians; the former was adopted from that people by the Roman Emperor AUGUSTUS. The Babylonians followed the same custom, and many of their signets, remaining to this day, exhibit beautifully sculptured images of BAAL-BERITH and other Chaldean deities. It was, perhaps, from the Babylonians that ZERUBBABEL learned the practice of wearing one, for HERODOTUS tells us that every Babylonian had a signet.

But the anti-idolatrous character of his faith must have prevented the Jewish prince from using any of the Chaldean objects of worship as a seal. May he not rather have adopted the great religious symbol of the Hebrews, and inscribed upon his signet ring the tetragrammation or omnific name? Whether he did or not, this would at least be a most appropriate representation, in our chapters, of the seal of the illustrious builder of the second temple.

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RELIGIOUS TOLERATION.—It is in the very spirit of Masonry to permit each man to worship God in the way that his own conscience dictates, and to give, therefore, universal toleration to all modes of faith. The folly of attempting by force to compel men to pray in a particular form, or to believe in a particular set of dogmas, is very neatly set forth in an oriental apologue, which we find in Ouseley's Collections. It may be considered as a sort of commentary on the first old charge, *Of God and Religion*.

An Arabian once, in a mosque where Ali was present, said his prayers in such an improper manner of pronunciation as enraged the Caliph, who, when he had ended, reproved him, and, hurling his slippers at his breast, commanded him to repeat them; which the Arab did with great propriety of tone and emphasis. After he had done, says Ali, "Surely thy last prayers were better than the former." "By no means," replied the Arab, "for the first I said from devotion to God, but the last from dread of thy slippers."

## EDITOR'S DRAWER.

**THE TOMB OF DAVID.**—The correspondent of one of our papers gives the following interesting information in relation to the tomb of King David :

"The mysteries of the tomb of David are at last revealed to the Christian world by an ingenious *ruse* of Miss Barclay, for some years a resident of Jerusalem. This adventurous lady, after having visited the Harem Inclosure at the risk of her life, determined to explore, in the disguise of a Turkish lady, the very tomb of the 'Prophet David,' for more than six centuries in the jealous custody of the Turks.

"The blind Dervish, who kept the entrance to this sacred spot, was deceived by the familiar use of the Arabic language, as well as the assurance of her friend, in the person of a liberal-minded and very beautiful Turkish girl, who initiated her as a Pilgrim from Constantinople, come to perform her devotions at the shrines of their Lords and Prophets, David and Solomon. Her devotional feelings were put to a strong test on observing this devotee of Islam take the saturated wick from an oil-lamp, and deliberately devour it as an act of religious devotion. After her form of prayer had ended, she raised the splendid silken canopy overhanging the tumulus containing the body of David, and there, in royal state, was the veritable sarcophagus of David, having its marble cover adorned with the most beautiful festoons of grapes—the emblem of the Jewish architecture—and other ancient devices, which she carefully transferred to paper, and which are now presented to the public in the pages of the 'City of the Great Kings.'

"No traces of its ancient treasures remained, that have so often been pillaged by the eastern monarchs.

"Hyrceanus, the son of Simon the Maccabee, is said to have despoiled it of three thousand talents, prior to its exploration by Herod the Great, who, when he had penetrated these mansions of the dead, found nothing to gratify his cupidity, save some furniture of gold and other precious treasures, which he carried away. At another time rolling balls of fire are said to have burst forth, and by the superstitious believed to have consumed the seekers of bullion and treasure, said to be inhumed here, even at the present day. This interesting and tabooed spot, as well as the Mosque of Omar, will soon be open to Christian inspection, without Turkish let or hindrance, as the writer of this hasty sketch (furnished by Miss B.) is already satisfied, from personal experience in his exploration of the latter, though not less sacred, edifice."

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**THE ANCIENT MYSTERIES.**—The celebrated German scholar, F. Schiller, has given us the following, perhaps the briefest, and yet the most comprehensive, account that was ever written of the ancient mysteries ; and as the close connection of Freemasonry with those institutions of the old world makes the topic peculiarly interesting to the masonic student, we take Schiller's account from our Drawer, and present it to our readers, for the benefit of those who desire an acquaintance with the subject, and yet who have neither time nor inclination to wade through elaborate works. Besides, this brief essay would, to one just entering on the study, form an appropriate and useful introduction to Oliver's History of Initiation. But let us hear Schiller :

"The religion of ancient nations had, as is well known, very early assumed the form of a superstitious polytheism ; and even in those families which the

Hebrew writings describe as worshipping the true God, the ideas of the Supreme Being were neither pure nor noble, and far from being founded on pure and rational insight. But, as soon as the better constitution of civil society, and the separation of ranks, had delivered over the care of divine things to a peculiar order, at leisure to observe the phenomena of nature, some progress was made by reason to a loftier idea of the first cause. The universal connection of all things could not but point to a unity of author: and to whom was this idea so likely first to occur as to a priest? As Egypt seems to be the first cultivated country known to history, and as the more ancient mysteries appear to have originated thence, it is not improbable that the idea of the divine unity should there first have presented itself to a human brain. The fortunate inventor of this soul-exalting conception will have endeavored to find about him persons to whom he might intrust the holy treasure, and who were capable of handing it down, (who knows through how many generations?) until at length it became the property of a little society, capable of comprehending and of evolving further.

"But as a certain mass of knowledge and culture of intellect is requisite to conceive and to apply the idea of one universal God, and as this notion could not but lead to a contempt for polytheism, which was, however, the established religion, it was soon perceived or imagined that it would be imprudent and dangerous to spread abroad this opinion indiscriminately. Without first overthrowing the established divinities, by exposing them, in their ridiculous nakedness, no introduction could be hoped for this new doctrine: yet it was impossible to expect that every one to whom the old superstition might have been rendered contemptible, should be able to elevate his mind to the pure, but difficult, idea of the truth. Besides, the civil constitution was supported by that superstition: if this fell, the pillars of social order were liable to break down, and it was doubtful if the new religion would be able to furnish an adequate prop.

"And if the attempt to abolish the old gods had not succeeded, a blind fanaticism would have been armed against the innovators, who would have fallen victims to the fury of the people. It was, therefore, preferred to make the new and dangerous truth the exclusive property of a *small and secret society*, consisting of those who had displayed sufficient comprehension of mind to merit reception into a secret organization, where the pure doctrine might be preserved in mysterious seclusion from the eyes of the profane, and only communicated to those who were observed to be capable of bearing its lustre.

"For this purpose hieroglyphs were resorted to, which concealed, under sensible symbols, the abstract doctrine, and interpreted by established rules. As these enlightened men were aware, from their experience of the ancient worship, of the influence of the senses and the imagination on young and ductile minds, they made no scruple of calling in the assistance of artifice and ceremonial to the advantage of truth. They produced the new ideas to the mind with an impressive solemnity of parade; and, by rites adapted to their purpose, excited in the minds of their pupils an impassioned state of soul, favorable to the association of the new creed with impressions striking to the senses. Of this nature were the purifications which the aspirant underwent previous to initiation—the washing, the sprinkling, the inwrapment in surplices of linen, the preparatory absence from sensual indulgence, the significant silence calculated to stimulate curiosity, the exaltation of the spirits by song, the interchange of darkness and light, and the other ritual solemnities.

"These ceremonies, connected with *secret symbols and hieroglyphs*, which described the concealed doctrines, were collectively designated by the appellation of the MYSTERIES. Their chief seat was the temple of Isis and Serapis. They were the model whence afterward the mysteries of Samothrace and Eleusis, and in later times the orders of *Freemasonry*, have been shaped. It seems indubitable that the substance of the oldest mysteries in Heliopolis and Memphis, during their incorrupt period, consisted in announcing the unity of God, in unmasking the popular heathenism, and in revealing the immortality of the soul. Those who became partakers of these important discoveries, and who obtained the *insight* of these revelations, called themselves Eopots, *Seers*, or the Initiated. But this initiation was never bestowed fully at once, because it was proper gradually to purge the mind of many errors by preparatory steps, before it could bear the full blaze of truth. For this reason, grades of initiation were contrived, and a complete apocalypse was only made to those who had attained the intuition of the inner sanctuary.

"The Eopots acknowledged a supreme cause of all things, an original energy, the same with the Demiurgos of the Greek sages. Nothing can be more sublime than the simple greatness with which they spoke of the Maker of the world. In order most expressively to indicate him, they called him by no name. A name, said they, is merely wanted to distinguish : he who is ONLY, needeth no name ; for there is no one with whom he can be confounded. Under an ancient statue of Isis were written the words 'I am what is ;' and on a pyramid at Saïs, 'I am what is, and was, and will be ; no mortal has removed my vail.' No one might enter the temple of Serapis who did not wear on his breast or forehead the name *Jao* or *Je-ha-ho*, a name nearly the same with the Hebrew *Jehovah*, and probably of like signification and origin. No name was pronounced in Egypt with more veneration than this name *Jao*. In the hymn which the hierophant sung to the aspirants, this was the first clue given of the nature of the Deity—He is only, of himself, and from him are all things."

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TRUTH.—Milton's mind was profoundly imbued with the symbolic element. There is, for instance, in the passage below, which we take from his "*Areopagitica*," something which ought to be consonant with a mason's thoughts. Masonry, too, is engaged in the search after truth, symbolized by the lost word, which here on earth is never to be found. See how Milton paints, in almost masonic language, that loss and search :

"Truth, indeed, came once into the world with her Divine Master, and was a perfect shape, most glorious to look on ; but when he ascended, and his apostles after him were laid asleep, then straight arose a wicked race of deceivers, who, as that story goes of the Egyptian Typhon with his conspirators, how they dealt with the god Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down, gathering up limb by limb, still, as they could find them. We have not yet found them all, Lords and Commons ! nor ever shall do, till her Master's second coming ; he shall bring together every joint and member, and mould them into an immortal feature of loveliness and perfection."

## TIDINGS FROM THE CRAFT.

**EMPOUNDED.**—An article entitled "Application of Parliamentary Law to the Government of Masonic Bodies," and bearing the brand of "B. B. French," was found and emponded in the pages of the *Cincinnati Masonic Review*. On proving property and paying the expenses, the owner can have it.

Since writing this advertisement, the publisher of the *AMERICAN QUARTERLY REVIEW OF FREEMASONRY* has called upon us, and stated that the article is the property of that periodical—was bought from the original owner, whose mark it bears, with lawful currency, and that, not being estray, it was unlawfully emponded by the *Masonic Review*. He requests us, also, to state that, while perfectly willing that his horses may be ridden, his cattle worked, his ploughs and carts employed, and his very substance eaten in the service and for the advantage of his contemporaries of the masonic press, yet he thinks himself entitled, on all such occasions, to a little acknowledgment, such as "by your leave," or "borrowed from the *QUARTERLY*," which act of justice the editor of the *Masonic Review*, no doubt in the hurry of business, forgot to perform in relation to the article in question.

**FLORIDA.—GRAND LODGE.**—The Grand Bodies of Florida commenced their annual sessions on the 12th of January, 1858, in the city of Tallahassee. Officers elected: THOS. Y. HENRY, *G. M.*; E. R. IVES, *D. G. M.*; D. C. DAWKINS, *S. G. W.*; H. J. STEWART, *J. G. W.*; THOS. HAYWARD, *G. T.*; JOHN B. TAYLOR, *G. S.*

**GRAND CHAPTER.**—Officers elected: THOS. HAYWARD, *G. H. P.*; JAS. ELLENWOOD, *D. G. H. P.*; D. P. HOLLAND, *G. K.*; CHAS. E. DYKE, *G. S.*; J. S. BOND, *G. T.*; JOHN B. TAYLOR, *G. Sec.* The Grand Chapter of Canada was officially recognized.

**GRAND COUNCIL.**—Officers elected: THOS. HAYWARD, *G. P.*; E. R. IVES, *D. G. P.*; GEO. BALZEL, *G. T. I.*; D. P. HOLLAND, *G. P. C. of W.*; C. E. DIKE, *G. T.*; JOHN B. TAYLOR, *G. Rec.*

**GRAND LODGE OF NORTH CAROLINA.**—Officers for the present year: ALFRED MARTIN, *G. M.*; JAS. W. OSBORNE, *D. G. M.*; J. T. ALEXANDER, *S. G. W.*; J. M. COX, *J. G. W.*; C. W. D. HUTCHINGS, *G. T.*; W. T. BAIN, *G. S.*; W. J. POPE, *S. G. D.*; J. A. MURRAY, *J. G. D.*; JAS. McDANIEL, *G. T.*

At the late session, provision was made by this Grand Lodge to liquidate a debt of \$14,000, with which the Trustees of St. John's College have been embarrassed.

**FLORIDA.**—Extracts from a letter to the editor: "I have just returned home from the communication of the Grand Lodge. We had quite an interesting session. Four new lodges were chartered. The most important action of the Grand Lodge was a subscription for forty sets of the Universal Masonic Library—one for the Grand Lodge, and one for each of the thirty-nine subordinates. The Grand Chapter subscribed for five copies of the *QUARTERLY*, and the Grand Lodge for one copy. The Grand Lodge failed to take any decisive action on the work, leaving to every lodge the right to adopt such work as may seem to be best, but, at the same time, correcting such work as is known to be palpably wrong—such as a certain ceremony in the third degree, &c. I must confess that I am coming over to the opinion that it is next to impossible to establish a uniform system of work in any jurisdiction, and the least done about it, the better, as it only tends to create feeling and prejudice. The only way to obtain a correct system of work is to enlighten the minds of the members by masonic reading. Give them light, and they will come right in the end.

"Our Grand Chapter has followed the General Grand Chapter in remodeling the Past Master's degree. All the ridiculous ceremony of the degree is to be stricken out, and it is to be conferred in the simplest manner possible. A Grand Council of Royal and Select Masters has been organized."

**GRAND CHAPTER OF SOUTH CAROLINA.**—This body commenced its first annual convention, after the adoption of its new constitution, on Tuesday, 9th of February, and continued in session three days. There was a large attendance of members and delegates from different parts of the state. The various reports made exhibited the order in a highly flourishing condition. Three new chapters were chartered—at Abbeville C. H.; Newberry C. H., and Lancaster C. H. Great harmony characterized the proceedings, and various measures were adopted, promotive, in a high degree, of the welfare of the order.

The following companions were elected and installed officers for the ensuing masonic year: ALBERT G. MACEY, *M. D.*, *G. H. P.*; V. D. V. JAMISON, *D. G. H. P.*; JOHN H. HENRY, *G. K.*; WM. REED, *G. S.*; B. JOHNSON, *G. C.*; C. F. JACKSON, *G. T.*; EPHRAIM THAYER, *G. Sec.*; A. F. LUMPKIN, *G. C. H.*; R. S. PARKER, *G. R. A. C.*; JOHN H. SCHMIDT, *G. S.*

On Wednesday evening the Grand Chapter attended a sumptuous banquet, given in its honor by Union Chapter, No. 3, of Charleston.

A MASONIC IMPOSTOR.—At the request of Bro. MARCONNAY, W. M. of Clemente Amitie Lodge, Paris, we publish the following summons, which may, in fact, be viewed very much as an expulsion in this country. The item will be useful, as it is probable that the subject of it may make his appearance among the lodges of this country:

"To JOSEPH SOSTHENE CLEMENTE D'ANGLEBERT, lately Advocate of the Imperial Court of Paris, but now erased from its roll; born at Chateau Elviery, d'Ins, 20th of February, 1820; 18th degree; ex-member of the Grand Orient of France; initiated in the lodge Cœurs Unis, Orient of Paris; affiliated honorary member of the lodge Vrais freres, O. of Bergerac; Past Orator of la Clemente Amitie, and of the lodges of its sovereign chapter:

"By virtue of the 278th article of the statutes of the order in France,

"I, LEBLANC DE MARCONNAY, 33d degree, member of the Grand Orient of France, honorary and titular Master of the worshipful Freuch and Scotch lodge la Clemente Amitie O. of Paris, summon you, by these presents, to appear within thirty-three days—that is to say, on the 28th of August, 1857, at the hour of noon, at my office in Paris, Rue St. Claude, No. 26, au Marais, to answer to the charges preferred against you, consisting, among other specifications, of the following, to wit:

"For having, while an advocate at Paris, taken advantage of the unprotected state and inexperience of the wife of one of your clients, imprisoned for political offences, to seduce and carry her away, at the time that you had undertaken the defence of that client, and when you should have protected his honor and his property.

"For having appropriated and dissipated the property of this unfortunate woman; for having carried her with you to Germany, into the presence of the Count de Chambaud, of whom you professed to be a warm adherent, and afterward to America, to Belgium, and to Switzerland—passing her off as your lawful wife; for having treated her so badly as to force her to fly from her disgraceful bondage, deprived of all that she possessed; and, finally, for having refused to restore any thing to her at the very time that you were about to marry again—perhaps the most shameful part of this disgraceful transaction.

"For having committed many other acts of dishonesty at Paris, as well as in other places where you have since lived.

"For having changed your name, for the purpose of concealing that which you had disgraced; and for having used your masonic titles as a means of gaining protectors in strange countries, as the member of an order which admits none but good men into its ranks.

"For having forged authentic public and mercantile documents, and falsified diplomas, certificates, and respectable titles.

"For having given occasion to numerous complaints of dishonest dealing, breaches of trust, abduction of married women, defalcation of the property, and forgery in offices at Paris, Lyons, and elsewhere.

"For having, when you were lawfully married, at Paris, to the widow of Gen. Deriot, who is still living, committed the crime of bigamy, by espousing, at Geneva, (Switzerland,) in 1856, the daughter of a Sieur de Chateaufreux, who, you yourself have declared to me, was cognizant of your criminal position.

"And for having committed other acts, not less grave and disgraceful, which will be hereafter related.

"Should you fail to appear at the day, place and hour named, you will be proceeded against according to the requisitions of the statutes general. You will be degraded from your masonic titles, in the expectation that the justice of the country will treat you as you deserve. Your name will be erased for ever from an order which you dishonor, and transmitted, with a description of your person, to every lodge on the surface of the globe, that you may be rejected and held in detestation by all good masons.

"This summons, which is addressed to you, at the Chateau de Blancy, Tour Ronde, near Ericau, in Savoy, your last known residence, will be sent, in fifteen days from this time, to the house of the Sieur de Chateaufreux, your pretended father-in-law, at the Place des Molard, in Geneva, and will be transmitted to all the lodges of Switzerland, through the lodge l'Amitie, Orient of Geneva, and inserted in the masonic journals of different countries.

"LEBLANC DE MARCONNAY.

"*Orient of Paris, July 22, 1857.*

"Description: Height, 1 metre 63 centimetres; eyes, blue; nose, aquiline; chin, large; mouth, moderate size; hair and beard, light auburn; eyebrows, dark; legs, short; a mole on the neck; calls himself an agent for the sale of lands in Virginia, and is supposed to have lately departed for the East Indies."

GRAND LODGE OF THE DISTRICT OF COLUMBIA.—G. O. WHITING, G. M.; T. P. PAGE, D. G. M.; S. T. SHUGERT, S. G. W.; HOPKINS LIGHTNER, J. G. W.; C. CAMMACK, Sr., G. T.; G. A. SCHWARZMAN, G. S.

GRAND LODGE OF VERMONT.—PHILIP C. TUCKER, G. M.; B. DAVENPORT, D. G. M.; G. WASHBURN, S. G. W.; JOHN S. WEBSTER, J. G. W.; WM. G. SHAW, G. T.; JOHN B. HOLLENBECK, G. S.

**THE MASONS AND MOUNT VERNON.**—The Grand Lodge of Virginia, at their annual communication in December last, adopted a resolution, requesting the subordinate lodges in that jurisdiction to contribute the sum of one dollar for each member toward a fund for the purchase of Mount Vernon. The Grand Lodge of South Carolina, at its quarterly communication in March, adopted a similar resolution, and a considerable amount has already been collected in that jurisdiction. The Grand Lodge of Alabama has pursued the same course.

**MISSISSIPPI.**—Bro. DANIEL, Grand Secretary, proposes, if he receives sufficient patronage, to publish the complete proceedings of the Grand Lodge of Mississippi, from its organization in 1818 to the present day. The work will consist of some four or five volumes, of 500 octavo pages each, and will be sold at five dollars per set. We sincerely trust that he may be successful in obtaining a sufficient number of subscribers, as such documents are of incalculable advantage in the study of the history of Masonry in this country.

**ALABAMA.—GRAND CHAPTER.**—The annual convocation was held at Montgomery on the 8th of December, and the following officers elected: DAVID CLOPTON, *G. H. P.*; S. A. M. WOOD, *D. G. H. P.*; H. P. WATSON, *G. K.*; R. D. HUCKABEE, *G. S.*; DANIEL SAYRE, *G. Sec.*; E. M. HASTINGS, *G. T.*; Rev. MOSES PADGET, *G. C.*; THOMAS McDUGAL, *G. Sen.*

**GRAND LODGE.**—The following officers were elected at the annual communication on the 9th of December: J. MCC. WILEY, *G. M.*; R. H. ERVIN, *D. G. M.*; S. F. HALE, *S. G. W.*; JAMES A. WHITAKER, *J. G. W.*; THOS. WELCH, *G. T.*; DANIEL SAYRE, *G. S.*; THOS. McDUGAL, *G. Tiler.*

**GRAND COUNCIL R. & S. M.**—Officers: H. S. SHELTON, *G. P.*; JOHN R. CLARK, *D. G. P.*; L. B. THORNTON, *G. T. Ill.*; STEPHEN IVES, *G. P. C. W.*; J. B. HARRISON, *G. C. G.*; THOS. WELSH, *G. T.*; DANIEL SAYRE, *G. Rec.*

**GRAND CHAPTER OF KENTUCKY.**—The Annual Convocation was held on the 12th October. Officers elected: WM. H. FORSYTHE, *G. H. P.*; W. M. SAMUEL, *D. G. H. P.*; THOMAS TODD, *G. K.*; THEODORE N. WISE, *G. S.*; ALBERT G. HODGES, *G. T.*; PHILIP SWIGERT, *G. Sec.*; Rev. JOHN A. MERRICK, *G. Chap.*; WM. H. CUNNINGHAM, *G. C. H.*; DAVID H. COULTER, *G. C. G.*; D. D. RICHARDSON, *G. Sent.*

**GRAND LODGE OF MICHIGAN.**—WM. M. FENTON, *G. M.*; J. A. ALLEN, *M. D.*, *D. G. M.*; H. T. FARNUM, *S. G. W.*; B. B. CHURCH, *J. G. W.*; WM. H. MC-CUMBER, *G. T.*; JAMES FENTON, *G. S.*

**WISCONSIN.**—At the ninth annual convocation of this Grand Chapter, convened at Milwaukee on the 3d of February, the following officers were elected and installed: HENRY L. PALMER, *G. H. P.*; JOHN BULLEN, *D. G. H. P.*; HENRY M. BILLINGS, *G. K.*; ANDREW J. REDBURN, *G. S.*; JOHN H. ROUNTREE, *G. T.*; JOHN WARREN HUNT, *G. Sec.*; Rev. MELANTHON HOYT, *G. C.*; WILLIAM ADDY, *G. M.*; MORRIS LOUIS, *G. C. of H.*; JOHN E. THOMAS, *G. P. S.*; GEO. H. PAUL, *G. R. A. C.*

**MISSISSIPPI.**—The annual session of the Grand Lodge was held in Jackson, in January last. Officers elected: WILLIAM COTHRAN, *G. M.*; JOHN T. LAMKIN, *D. G. M.*; WM. R. LACEY, *S. G. W.*; J. L. ALCORNE, *J. G. W.*; R. W. T. DANIEL, *G. Sec.* During the session, a resolution was adopted recognizing the Grand Lodge of Canada.

**GRAND CHAPTER.**—Officers for the present year: A. R. JOHNSTON, *G. H. P.*; M. S. WARD, *D. G. H. P.*; G. M. HILLYER, *G. K.*; G. W. PERKINS, *G. S.*; R. W. T. DANIEL, *G. Sec.* The Grand Chapter of Canada was acknowledged.

The GRAND CHAPTER OF NEW YORK held its annual meeting at Albany, in February last. Much important local business was transacted, and the following officers were elected: PETER F. MURPHY, *G. H. P.*; JAS. M. AUSTIN, *D. G. H. P.*; SYLVESTER GILBERT, *G. K.*; AUG. WILLARD, *G. S.*; WM. SEYMOUR, *G. T.*; Rev. SALEM TOWN, *G. Chap.*; JOHN O. COLE, *G. Sec.*

The Grand Chapter of Canada was officially recognized.

**GRAND LODGE OF MINNESOTA.**—A. T. C. PIERSON, *G. M.*; D. B. LOOMIS, *D. G. M.*; FRANK MANTOR, *S. G. W.*; A. C. SMITH, *J. G. W.*; E. CASE, *G. T.*; GEO. W. PRESCOTT, *G. S.*

**GRAND LODGE OF IRELAND.**—DUKE OF LEINSTER, *G. M.*; JOHN F. TOWNSEND, *LL.D.*, *D. G. M.*; EARL OF DONOUGHMORE, *S. G. W.*; SIR JOHN S. ROBINSON, *Bart.*, *J. G. W.*; THOS. J. QUINTON, *G. T.*; JOHN E. HYNDMAN, *G. S.*

#### LITERARY NOTICE.

**NEW AMERICAN CYCLOPEDIA:** A Dictionary of General Knowledge. New York: D. Appleton & Co., publishers.

We announce, with much pleasure, the fact of the early issue of the second volume of this valuable work. The publishers are using every effort to present the volume on the fifteenth of April. The success of the work, as known by the demand for the first volume, is beyond the most sanguine expectations of its originators.





OFFICE OF THE  
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*New York, April 1st, 1858.*

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The assiduous labors of the editor will be devoted to enhancing the value and usefulness of the future volumes; and no efforts shall be spared to augment those claims to favor which have already been so cordially and so cheerfully encouraged. His eminent literary and masonic attainments, and those of his well-known collaborators, must be offered as a sufficient guaranty for the superior quality and elevated character of the articles which will hereafter enrich our pages.

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