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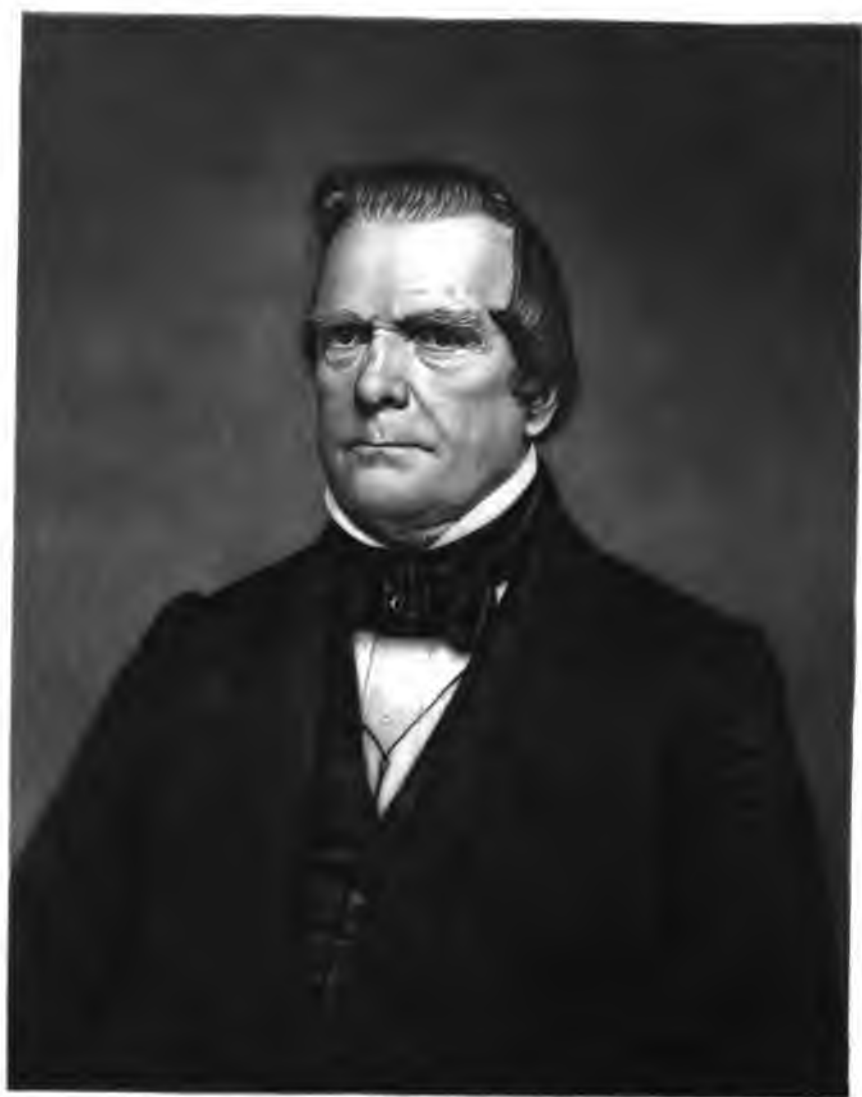
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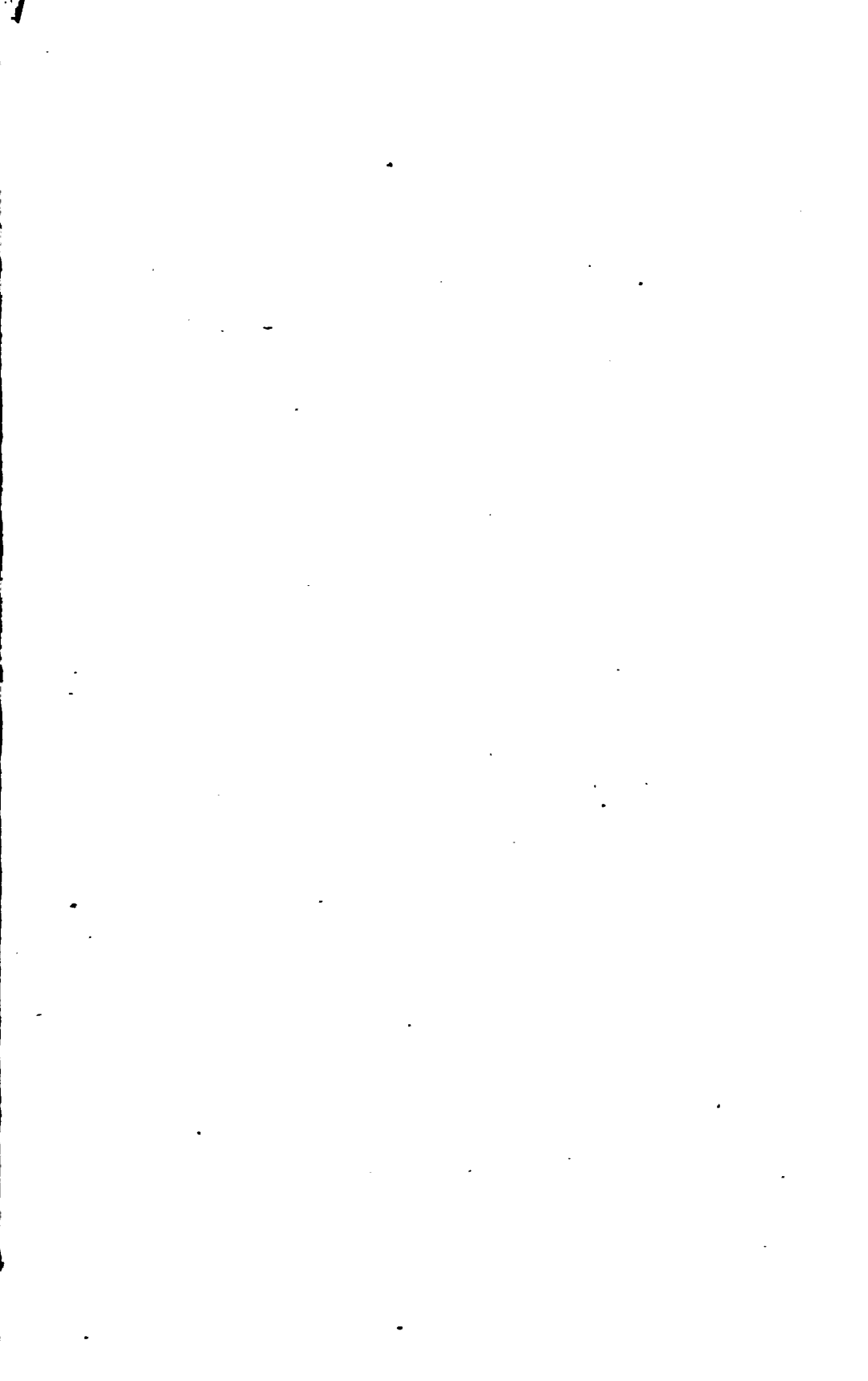




ALICE B. A. B. WALTER

fraternally yours

L. C. Jackson





THE
MASONIC ADVOCATE:

BEING A

CONCISE EXPOSITION AND FULL DEFENCE

OF

FREE MASONRY.

WITH AN

APPENDIX,

CONTAINING AN ABRIDGMENT OF

MACKEY'S AND OLIVER'S LEXICONS OF FREE MASONRY.

BY

L. CARROLL JUDSON, R. A. S. M.,

AUTHOR AND COMPILER.

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TO

Companion Albert G. Mackey, M. D.,

OF CHARLESTON, S. C.

My Dear Sir and Brother:

To you, more than to any other living man, I am indebted for my advancement in the noble Art of Free Masonry.

Your familiarity with the classics, and with sacred, profane, ancient and modern History, combined with an untiring industry, has enabled you to throw a flood of light over our time-honored institution, that has illuminated it with a brilliancy that is reflecting its genial rays upon the vast wilderness of mind, that I trust will ultimately cause it to bud and blossom as the rose.

It affords me great pleasure to inscribe your name upon the pages of the MASONIC ADVOCATE, as a memorial of our long-cherished friendship, and as an assurance of my high appreciation of your character as a Mason, a gentleman, and a scholar.

I am, as ever, truly and fraternally yours,

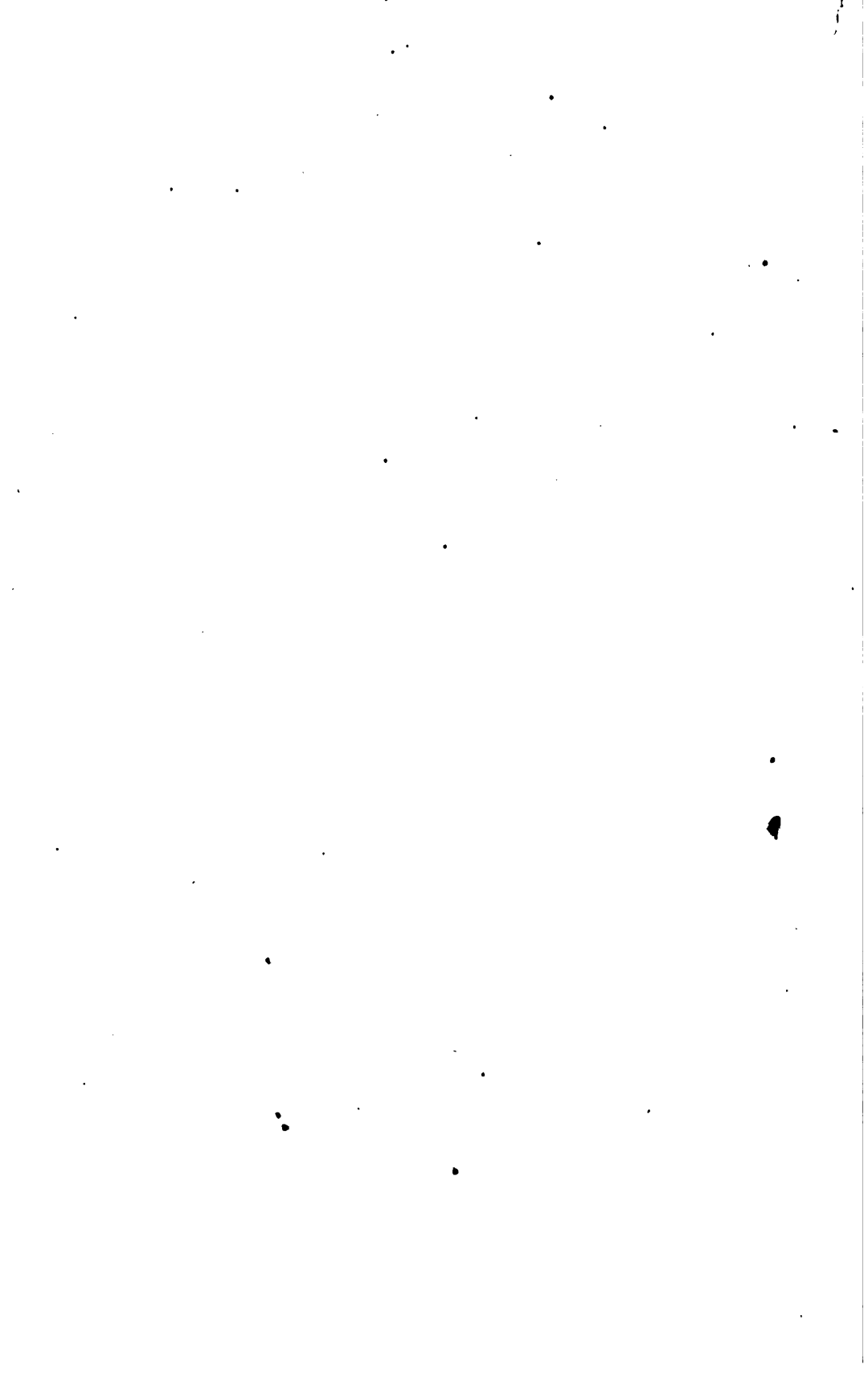
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PREFACE.

IN presenting the MASONIC ADVOCATE to the mystic family and to the general reader, it is my most anxious desire to increase the zeal of the former, and merit the approbation of the latter. It is more particularly designed for those who have advanced no farther than "Ancient Craft Masonry," on which all other is based, and to which, alone, a large majority of the brethren belong.

I have also aimed to elevate the order to a higher standard in the estimation of the public, by affectionately urging its members to more fully exemplify its noble principles of Truth and Charity, before an inquisitive world.

I have presented some matter not previously suggested by any Masonic writer, and have deviated from the old beaten track in the arrangement of the subjects treated; right or wrong, is for the craft to decide.

The historic facts are collected from the best authorities: Oliver, Preston, Clavel, Mosheim, Mayo, Josephus,

Moore, Mackey, and others. To one and all of my contemporaries I award my sincere thanks.

In abridging Mackey's and Oliver's Masonic Lexicons, I have selected those articles which I believed would most benefit the greatest number: a large portion of those useful and elaborate works being devoted to the higher degrees of Masonry, and to a history of the various rites that have been practised at different periods and places.

If I have added a single ray to the Masonic light that is gradually illuminating the intellect of man, I shall be content. I only ask the same indulgence from my brethren and the general reader, that my illustrious predecessors have claimed and received, who have gone this way before me.

L. CARROLL JUDSON.

WATERLOO, N. Y., March 15, 1859.

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THE
MASONIC ADVOCATE.

SECTION I.

OBJECTS OF MASONRY.

MASONRY is a subject that has commanded the most thorough investigation and the profoundest admiration of the great and good of every age. Intellectual power has imparted to it the pulsations of eternity. Its principles bear the impress of Divinity, and were deeply planted in the heart of man when he came from the clean hands of his Creator. His heart was then full of tender emotions and the milk of human kindness—he was quick to see—strong to feel and anxious to relieve the sufferings of his fellow-man. He was then adorned with the moral image of the great Architect of revolving worlds—basked in the refulgent sunlight of His soul-cheering smiles—held converse with his God, and stood approved at the stern tribunal of the great Jehovah.

The history of his fall, and the glorious plan of his restoration to divine favor, is not a subject of discussion among Masons. We now find man a rough ashler. It is the great object of the masonic institution to impart to

him wisdom—to invest him with the cardinal virtues—to urge upon him the entire code of moral duties, and so increase his love of goodness and truth, that he may become a perfect ashler and nobly fulfil the design of his creation.

Free from all sectarian creeds of religion—untarnished by the farina of politics—uninfluenced by mercenary motives—urged on by a charity, broad as the universe—Masonry aims to fraternize the whole human family and bind it together with the cords of love.

SECTION II.

PRINCIPLES OF MASONRY.

THE Bible is its great light—its polar star—its meridian sun. With Masons, this is the book of all books. As a history of that grand epoch when God said—"Let there be light," it stands alone, clothed in the majesty of Divinity.

As a chart of human nature—of human rights and wrongs and of the designs of creative wisdom—its delineations, in precision, fulness, and force of description—far exceed the finest touches of the master spirits of every age of literature.

As a system of morals and religion—it is clothed with all the force and eloquence of primary truth.

As a book of sublime poetry—it soars in grandeur above the noblest productions of the most brilliant talents that have illuminated and enraptured the classic world.

As a book of revelation—it shed a flood of light upon the intellect of man and added fresh lustre to Reason, Science and Philosophy.

As a book of prophecy—its divinity and truthfulness are spread, broadcast, on the pages of well authenticated history.

As a book of types, shadows, symbols, ceremonies, mysteries, allegory and parables—its richness in the beauty of instructive illustration, eclipses the ablest productions of the profoundest writers of all time.

As a book of counsel—its wisdom is boundless, meeting every emergency in time—a golden chain that reaches from earth to heaven. It teaches us how to live and how to die—arms the good man in panoply complete—snatches from death its burning sting—from the grave its boasted victory, and points the immortal spirit to realms of unfading glory. Blot out this sacred volume, and you extinguish the great light of Masonry—of the church and of social order.

From this pure fountain, Masons draw their lessons of morality—on this immutable foundation they are bound to build their superstructure—one that will be proof against the assaults of every temptation to do wrong—one that shall shield them against the follies and vices of this world, and prepare them to depart peacefully, when called to that undiscovered country from whose bourne no traveller returns.

The member of a Masonic lodge who does not live up to the standard of morality so clearly shown by the great light which illuminates every Lodge when at labor—violates the solemn obligations he has voluntarily assumed, dishonors the high profession he has made, and cannot

claim to be a Mason in the full sense of this venerated name.

The first lessons, so affectionately and impressively imparted to the Apprentice when he enters the Lodge, are stamped indelibly upon the true and yielding heart. He first listens to an earnest prayer to Almighty God in his behalf, and, unless he professes full confidence and places his trust in the great Supreme, he can proceed no farther—hence, no atheist can be a Mason. He is taught never to enter upon any great undertaking, without first invoking the sanction and aid of Deity. An unwavering faith in the Creator—hope in immortality—universal charity—the necessity of Virtue, Temperance, Fortitude, Prudence and Justice—are more deeply engraven upon his mind by ceremonies and symbols, than the power of written language could effect. When he is clothed with the Lamb-skin or white apron—ever the badge of a Mason—he is reminded, that the Lamb has been deemed an emblem of innocence in all ages, and that he who wears this badge, should be continually reminded of that purity of life and conduct that are essential to prepare him to gain admission in the Celestial Lodge above, where the Supreme Architect of the Universe presides. If instrumental in producing this happy result, this badge of innocence will be worn with pleasure to the newly Entered Apprentice, and with honor to our ancient fraternity. Let no Mason tarnish this sacred emblem. The Lamb is not only the personification of innocence, but of meekness, patience, affection, kindness, and all that adorns a social nature—a nature that delights in the primary tenets of our time-honored institution—Brotherly Love, Relief and Truth. This love is the motive power—the mainspring

of noble and God-like action. It inculcates every act of kindness man can bestow upon his fellow-man. It urges every duty suggested by the warmest sympathy, the most refined humanity, the noblest benevolence, the broadest charity.

Relief flows from brotherly love, as free, pure and refreshing, as the mountain air. It dries up the gushing fountains of grief—banishes want from the abode of a distressed brother, and pours the oil of joy into the wounded hearts of the widow and orphan.

Truth is a divine attribute and the crowning glory of Innocence. It is the great safety-valve of human action—the compass to guide the immortal spirit to the haven of bliss—the brightest ornament in the Masonic diadem. Without it, man forfeits his native dignity, and deranges the designs of creative wisdom on the tracing board of human life.

The candidate is reminded, that the Bible is the word of Truth and the great Light of Masonry.

Temperance is a legitimate fruit of Innocence, and is designed to shield us from all excesses, both mental and physical, which flesh is heir to. Intemperance in anything cannot repose under the banner of Innocence.

Fortitude is a cardinal virtue, that all good men and true delight to practise. It teaches stern integrity and honesty of purpose in all things, at all times, and under all circumstances. These are of more consequence than the most severe physical endurance we can suffer. This virtue is fully exemplified in the third degree.

Prudence is another of the cardinal virtues strongly urged upon the Entered Apprentice. It was this that enabled the immortal Washington to pluck the laurels

from Britain's brow, and prepare an asylum for the oppressed, and become the father of a nation of freemen. It is a bright star in the crown of every good man, and a precious jewel in the proud escutcheon of every Mason.

The fourth cardinal virtue is Justice, the stern attribute of the Great Jehovah. It is the champion of Innocence—the avenger of wrongs—the advocate of right—the cement of social order—and is indispensable in preserving an equilibrium in civil society. Unsupported by this, Masons and Masonry would be hurled into one chaotic mass, and sink in the dark waters of oblivion, to rise no more. Let us all carefully cultivate, scrupulously practise, and nobly exemplify all Masonic virtues in our daily walk and conversation. These are a portion of the precepts affectionately urged upon the young novitiate in Masonry in the first degree. The morals drawn from his working tools are beautifully explained. At the close of all the ceremonies and lectures, he listens to a solemn charge with reference to the duties that now devolve upon him as an obligated Mason. He is charged particularly, to discharge his duty to his God, his neighbor and himself—to God, in never using His name but with that reverential awe which is due from the creature to the Creator—to implore His aid in all lawful undertakings, and to adore Him as the chief good. To his neighbor, in acting towards him on the square, and doing unto him as he would wish to be done by. To himself—by avoiding all irregularity and intemperance, which may impair his faculties or tarnish the high character he has assumed by his new profession, and to so live and conduct himself that he may secure public esteem and private respect.

The Entered Apprentice who becomes a candidate for

the second, or degree of Fellow Craft, should be well versed in all the moral duties inculcated in the first degree, and be so deeply impressed with their utility and importance, that he will make them his rule of action through future life. As the first degree is designed to guide him safely through the period of youth to manhood—so the second is designed to prepare him for the high and important duties of mature age, by directing his attention particularly to the liberal Arts and Sciences, and the acquisition of useful knowledge.

After assuming the obligations of this degree, the candidate is presented with the Plumb, Square, and Level—the working tools of a Fellow Craft—and is informed that the *Plumb* is made use of by *operative* Masons to raise perpendiculars—the *Square* to square their work, and the *Level* to lay horizontals—but as free and accepted Masons, we make use of them for more noble and glorious purposes. The plumb admonishes us to walk uprightly in our several stations before God and man—squaring our actions by the *square* of virtue, and remembering that we are travelling upon the *level* of time to “that undiscovered country from whose bourne no traveller returns.”

Operative and speculative Masonry are then explained—the one teaching the application of the rules of Architecture—the other teaching us to subdue our passions, act upon the square, keep a tongue of good report, to be faithful to our obligations, and practise every virtue inculcated by the great light of Masonry. It is so far interwoven with religion, as to lay us under obligations to pay that rational homage to Deity, which should constitute our duty and happiness. It leads the contemplative mind to admire and reverence the glorious works of creation, and

inspires the most exalted ideas of the perfections of the great Architect of revolving worlds.

Peace, Unity, and Plenty are then explained.

The candidate is then instructed in the science of Astronomy, illustrated by the terrestrial and celestial globes, and is requested to pursue this study, with that of geography, navigation, and the Arts dependent on them.

The five orders of Architecture are next explained, which are the Tuscan, Doric, Ionic, Corinthian, and Composite.

The Tuscan is the most simple and solid, and was invented in Tuscany. The Doric is the most natural and plain—the most ancient, and was an improvement on the Tuscan by the Greeks. The Ionic bears a mean proportion between the more solid and delicate orders. It was first exhibited by the Ionians in the construction of the far-famed temple of Diana, at Ephesus.

The Corinthian is the most ornamental, and is a masterpiece of Art. It was invented by Callimachus, of Corinth, who conceived the idea from observing a basket of toys upon the tomb of a young lady, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the root grew up the leaves encompassed the basket up to the tile, which forced them to bend down in their further growth. The vase of the capital represents the basket, the abacus the tile, and the volutes the bending leaves.

The Composite is a compound of the other orders, and a Roman invention. Its capital has two rows of the leaves of the Corinthian—the volutes are Ionic—its column, the quarter rounds of the Tuscan and Doric. It combines elegance and strength. The original orders of

Architecture were the DORIC, IONIC, and CORINTHIAN, invented by the Greeks. The Romans borrowed from these and formed the Tuscan and Composite.

The five human senses are then explained—Hearing, Seeing, Feeling, Smelling, and Tasting

Hearing is the most comprehensive of the human senses. Its imprint on memory is enduring. Fuller intelligence is received on a greater variety of subjects in a given time, and in a manner more impressive than that acquired by reading or seeing; and more pleasurable, because from the human voice divine. It is the great lever of social intercourse, and the fulcrum of rapid and certain communication. It is one of the safeguards against approaching danger. Seeing is next in importance, and the medium of exquisite pleasure—operating more quickly, and often moving the cerebral organs more rapidly than the most vivid written description of the same scenes. Seeing, in a majority of cases, does not give us the *modus operandi* of the scene before us, and cannot inform our judgments and enlighten our understandings so fully and beneficially as hearing. Some writers place this at the head of the human senses. As a source of evanescent pleasure, and a safeguard against present dangers, it is the greatest. As a medium of discovery—of travel, and of the transaction of business and general intercourse, the argument is strongly in its favor—but when weighed in the scales with hearing, as a means of developing and perfecting the intellectual powers of man, its preponderance is lost. But for hearing, and the invention of letters, it would be more ephemeral than substantial.

Feeling enables us to distinguish heat, cold, hardness,

softness, smoothness, roughness, figure, &c., and is an essential safeguard thrown around us by Him who has made man the climax of his creative wisdom. This, and the two former, are important among Masons.

Smelling is the sense which enables us to distinguish odors, enjoying those that are agreeable, and detecting those that are obnoxious and sometimes charged with disease. It is another of our safeguards bestowed by the Author of all good.

Tasting is a food directory, and intended to enable us to reject all unwholesome aliment. It acts in conjunction with smelling, the latter being the pioneer. To preserve these in full vigor, we must be temperate in our habits and in good health.

The seven liberal arts and sciences are next explained to the candidate, which are—GRAMMAR, RHETORIC, LOGIC, ARITHMETIC, GEOMETRY, MUSIC, and ASTRONOMY.

The first teaches us to arrange our ideas in correct and harmonious language when spoken or written.

Rhetoric teaches us the beauty, fluency, and force of language, and the powers of correct and finished action.

The figures of Rhetoric are *similes*, *metaphors*, *allegories*, and *personifications*. Some forms of expression are called *figures*—as irony, antithesis, climax, apostrophe, hyperbole, &c.

Logic engages the reasoning powers of the mind in searching after truth, and the judicious arrangement of propositions and arguments. The arguments may be *a priori*, from the former, or *a posteriori*, from the latter—the one proving an effect from the next cause—the other proving a cause from a remote effect. The former

is called demonstration *a priori*—the latter demonstration *a posteriori*.

The conclusive argument is called *a fortiori*—with stronger grounds for stronger reasons. If, in a controversy, you seize on a new ground of argument which gives you the stronger side of the question, *a fortiori* you must defeat your adversary.

Every oration or argumentative discourse, really or covertly, consists of an *exordium*, *question*, *narration*, *argument*, *refutation*, *conclusion*, and *peroration*.

Arithmetic teaches the properties of numbers, which are represented by letters, figures, tables, &c., by which any desired number is ascertained by numbers already given. It is of great importance in business transactions and the investigation of the sciences.

Geometry is the climax of all science. By its radiant light we trace Nature through her labyrinthian windings to her most intricate recesses. By it we are led to see and adore the Almighty power, the infinite wisdom and boundless goodness of our great Creator. Geometry unfolds to man the perfection of the harmonious proportions that connect the universe, and leads him to a contemplation of the sublimity and grandeur of the planetary system, and of the symmetry and order of the natural world. It treats of the powers and properties of magnitudes, in all cases where length, breadth, and thickness are considered, from a *point* to a *line*, from a line to a *superficies*, and from a superficies to a *solid*.

A *point* is an indivisible part of space without dimension. A *line* has the capacity of length, being continued from a point to any required distance. A *superficies* has

two dimensions—length and breadth. A *solid* has three dimensions—length, breadth, and thickness.

Architecture, the whole range of Engineering, Geography, Astronomy, and Mathematics, are based upon this noble science. The attention of the candidate is next called to the soul-stirring science of Music, by which concords are so formed as to compose perfect harmony by a mathematical arrangement of acute, grave, and mixed sounds.

The contemplation of Astronomy is next in order, and unfolds to the inquiring mind the vastness of creative wisdom, the magnitude of revolving worlds, the harmonious action of the planetary system, and the unerring laws that govern the universe—all calculated to impress the candidate more deeply with the existence of a Supreme Being, who is God over all. An impressive charge is then given, pointing to the important duties of manhood, and urging a study of the liberal arts and sciences, especially that of Geometry—a term synonymous with Masonry, and on which it is based. Its illustrations demonstrate the divine and moral attributes of Deity, and will lead the true Mason to primitive truth.

The third, or degree of Master Mason, is emblematical of old age—its trials, sufferings, and final close of life.

The language of letters can never describe the sublimity—the grandeur—the heroic fortitude—the talismanic power, and the awful solemnity thrown around this degree. Its deep-toned lessons may fall upon an unpropitious soil, but can never be banished from the memory. With great eloquence and force they recapitulate and illustrate the whole duty of man to his God, his fellow-man and himself. They are calculated to

impress the candidate deeply with the importance of living in constant preparation for another and better world. He is affectionately entreated to secure a full hope that he will ultimately receive a crown of unfading glory in realms of bliss beyond the skies, and there repose in the bosom of his God.

In addition to the other working tools of the preceding degrees, he is presented with the TROWEL, and informed it is an instrument made use of by operative Masons to spread the cement which unites a building into one common mass; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of BROTHERLY LOVE and affection—that cement which unites us into one sacred band of brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who can best work and best agree.

The historical traditions and recorded incidents on which this degree is predicated, are then rehearsed, and a minute description of the building and structure of Solomon's Temple is fully given. Certain hieroglyphical emblems are also illustrated, which are rich in the beauty of truth.

The three steps on the Master's carpet are emblematical of the three stages of human life—youth, manhood, and old age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge—in manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves, so that in advanced age, as Master Masons, we may enjoy the

happy reflections consequent on a well spent life, and die in the hope of a glorious immortality.

The Pot of Incense is an emblem of a pure heart, ever an acceptable sacrifice to Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude towards the great Author of our existence for the manifold blessings we constantly enjoy.

The Bee Hive is an emblem of industry, and suggests the practice of this virtue to all created beings, from the highest seraph in heaven to the smallest insect that breathes—more especially should it be practised by rational and intelligent beings, that we may be enabled to contribute to the wants of the destitute around us, when it is in our power to relieve them without inconvenience to ourselves.

The Book of Constitutions, guarded by the Tyler's sword—the sword pointing to the naked heart—the All-Seeing Eye—the Anchor—Ark—the Forty-seventh Proposition of Euclid—the Hour-glass and the Scythe—are all Masonic emblems, rich in moral instruction, and fully explained to the newly-made Mason.

A charge is then delivered to him, eloquent, and impressive, and fully commensurate with the importance of this sublime degree.

In all the degrees, the majesty and power of God are fully recognised. On His all-powerful arm our fraternizing institution has ever leaned for support. Its career has been peaceful from its embryo conception to the present time. Its great object has ever been to correct the ferocious propensities of man—to tame his wilder passions—to plant deeply the seeds of every virtue in his heart, and imbue him with filial tenderness and an undy-

ing regard for Deity, the great fountain of love. By means of an invariable cipher, it holds communication with all nations, uniting, by the strongest ties, people of all countries and religions, sowing broadcast the principles of Charity, Brotherly Love, Relief, and Truth. This is the glorious and god-like mission which every Mason is in duty bound faithfully to execute. If this is done by all whose names are enrolled upon the records of this time-honored institution, its benefits to the human family can only be measured by eternity, and will never be fully revealed to a gazing world until that great day, when "Man, starting from his couch, shall sleep no more!"

SECTION III.

PERSECUTION OF MASONS.

With motives so pure—with principles so elevating—with objects so glorious—with benefits so expanding and prospective results so ennobling—it may seem problematical to the casual observer why this fraternal institution should ever have been placed in the searing crucible of fiery persecution.

To those who are familiar with sacred, profane, ancient, and modern history, and by the lights of these trusty beacons have traced human nature through its labyrinthian mazes, the solution of the problem is plain.

Men have lived in every age, who were determined to rule or ruin. The poisoned arrows of persecution, and sometimes of extermination, have been hurled,

with lightning force, at all institutions devised by philanthropy for the benefit of the human family. Ostracism has stalked abroad at noon-day, and consumed the midnight oil to plan and consummate the destruction of the great and good, and paralyze their best exertions to alleviate the ills flesh is heir to. Upon Masonry its crushing thunderbolts have spent their greatest force, and yet the institution has been saved from the machinations of its enemies. Whilst empires, kingdoms, cities, and nations have perished amidst the smoking ruins of their loved temples—whilst the church has been riven into numerous sections—whilst hundreds of other philanthropic institutions have had their morning glory, their meridian splendor, and their night of death—MASONRY has been preserved pure and untarnished—her ancient landmarks are unchanged—her principles unaltered—her charity unabated—her enduring object to fraternize the world, is the same yesterday, to-day, and for ever. Its organic structure contains an indestructible power that will endure, unimpaired, the revolutions of time. The history of the past warrants this assertion—a brilliant future will demonstrate this proposition, and present it to the gaze of an admiring world in all the majesty of light.

The unflinching perseverance of Masons amidst persecutions and tribulations, has ever been proverbial. During the dark ages, when ignorance, bigotry, superstition, and crime spread the black mantle of gloom over the intellect of man and converted him into a demon—when all that was sacred in religion was denounced—when all that was pure in morals was repudiated—when all that was dear to humanity was violated by the fanatics of that dark and dismal era—when the Bible was destroyed wher-

ever found, and its known adherents executed in the most cruel manner—when it seemed as if Satan was permitted to reign triumphant on earth and destroy the last vestige of truth, virtue, and religion—then, amidst that fiery persecution—that fearful storm of bigotry—that tornado of exterminating wrath—**MASONRY** stood firm as the Rock of Ages—its members held their meetings in caves in the mountains and other secret places—preserving the **HOLY BIBLE** and their principles, forming the bright nucleus of the light that ultimately dawned upon a bleeding world, and again illuminated the immortal mind of man.

At a later period the church became bitter and inhuman in its persecution of Masons. For centuries, none but Masons were employed in the erection of church edifices, and were considered the strong arm of defence by the ecclesiastics. But, as Romanism increased in power, its exactions and tyranny became more oppressive and intolerant. In 1735, the clergy of Holland publicly denounced the fraternity, and succeeded in obtaining an edict from the States-General, prohibiting the further meeting of the lodges. In Amsterdam, one continued its communications, until the priests induced a number of fanatics to break into their room, destroy their furniture, and arrest the members. They were brought before one of the courts—were questioned closely, and answered frankly all that was proper to be said on the occasion. They proposed to the magistrates to confer the three degrees on any person they might designate, who could then give them reliable information relative to the objects of the institution. The Town Clerk was selected—became a Mason, and his report induced all the magistrates and many other influential persons of the city to

become members and zealous patrons of Masonry. The edict of prohibition was soon after rescinded, and the clergy left to more fully digest the eleventh commandment.

In 1737, the government of France became feverish on the subject of Masonry, but a few potations of common sense being administered, its pulse resumed a healthful equilibrium. In 1745 the fever returned, and in June of that year, a lodge, convened at the Hotel de Soissons, was dispersed by the police, their furniture and jewels seized, and the landlord fined three thousand livres.

Maria Theresa, who ascended the throne of Germany in 1740, was influenced by some Anti-masonic females, to issue an order for the apprehension of all the Masons in Vienna. The good sense of the Emperor, Joseph I., himself a Mason, frustrated the designs of the ladies, and gave protection to the brethren.

The persecutions of the Roman Church, for a long period of time the zealous patron of Masonry, have been the most extensive and determined. On the 28th of April, 1738, Pope Clement XII. issued the famous bull against Freemasons, which remains in full force. This Roman Pontiff says—"We have learned, and public rumor does not permit us to doubt the truth of the report, that a certain society has been formed under the name of Freemasons, into which persons of all religions and all sects are indiscriminately admitted, and whose members have established certain laws which bind themselves to each other, and which, in particular, compel their members, under the severest penalties, by virtue of an oath taken on the Holy Scriptures, to preserve an inviolable secrecy in relation to everything that passes in their

meetings." It further affirms that they are hurtful to the tranquillity of the state and the safety of the soul, and enjoins all Bishops, Superiors, and Ordinaries, to punish the Freemasons "with the penalties they deserve, as people greatly suspected of heresy, having recourse, if necessary, to the secular arm." In the following year it was declared—"that no person shall dare to assemble at any lodge of the said society, nor be present at any of their meetings, under *pain of death*, and confiscation of goods, the said penalty to be without hope of pardon."

As late as 1802, all public functionaries in the Ecclesiastical States, before they could be installed, were compelled to declare on oath, that they were not members of the order of Freemasons.

To the credit of the Catholics of France, they rejected this famous bull as unjust, and the authorities of Paris refused to place it upon record. In other Catholic countries it was approved, and many Masons were arrested—incarcerated in the dungeons of the Inquisition—subjected to cruel tortures to compel them to reveal the secrets of the order, and on their refusal to do this, were consigned to a long imprisonment. Crudeli, of Florence, was tortured and sentenced to the dungeon of the Inquisition, on the charge of having furnished an asylum for a Masonic lodge. The Grand Lodge of England ultimately obtained his release and furnished him with pecuniary aid.

This bull did not annihilate Masonry, and continued to lose force up to 1751, when Benedict XIV. breathed into it new life, and renewed the persecution with more vigor than at first. Numerous instances of Inquisitorial outrages occurred in Italy, Spain, Portugal, and other places—some were even condemned to the galleys after exhibit-

ing noble examples of fortitude under the most excruciating tortures, utterly refusing to violate an iota of their Masonic obligations. The examples of Tournon, in Spain, and of John Coustos in Portugal, for endurance and fidelity, cannot be surpassed. The former was finally banished from the kingdom, and the latter released from the galleys through the intercession of the English ambassador.

As at the present day, these persecutions were not confined exclusively to the Catholics. In 1745, the Council of Berne, in Switzerland, issued a decree prohibiting the assembling of Freemasons under the severest penalties. In 1757, the Synod of Sterling, in Scotland, deposed all their church members who would not renounce Masonry. In 1748, the Divan of Constantinople caused a Masonic lodge to be demolished, its furniture and jewels seized, and the members arrested. Through the intercession of the English minister they were released, but the government prohibited the further introduction of the order into Turkey.

For the last thirty-two years, some churches in our own land of boasted freedom in matters of conscience, have manifested as strong and relentless a spirit of persecution against Masonry, as the most bigoted Catholic in Europe, but with no other power than that of expulsion—a power that was exercised with a vengeance until within a few years, and even now, the same spirit is rampant in some of the churches, and not a year passes, but some adhering Mason in the church is called upon to renounce or walk the plank.

Political Anti-masonry has run its course in this country, and sleeps in oblivion. The Anti-masonic pulsations in

our churches are growing weaker every year; and if the members of our glorious institution will all trim and light up their Masonic lamps, opposition will be lost in the refulgence of the light, and disappear like stars in the full blaze of the meridian sun.

SECTION IV.

THE MORALITY OF MASONRY.

This is drawn from the Holy Bible in all the purity of that sacred volume, ever open before the brethren of a Masonic lodge when at labor, and is deemed an indispensable requisite in its work, and to remind them that it is the gift of God and the great light by which they should ever be guided in their journey through life, with the full assurance, that it contains the revealed will of God and is designed to prepare them to become living stones in that building, not made with hands, eternal in the heavens.

Dr. Harris has correctly remarked—"The moral doctrines of Masonry are illustrated in our lodges by the most engaging examples, enforced by the most pathetic lectures, whilst the signet of heavenly truth stamps them upon every yielding, receptive heart, in characters indelible."

Rev. Dr. Hutchinson remarked—"The morality of Masonry instructs us in our duty to our neighbor—teaches us not to injure him in any of his connections, and, in all our dealings with him, to act with justice and impartiality. It discourages defamation—it bids us not to circulate any

whisper of infamy—improve any hint of suspicion, or publish any failure of conduct. It orders us to be faithful to our trust—not to deceive him who relies upon us—to be above the manners of dissimulation—to let the words of our mouths express the thoughts of our hearts; and whatever we promise, to religiously perform.”

The concurrent testimony of thousands can be added to prove the moral purity of the precepts inculcated by Masonry.

SECTION V.

OBJECTIONS ANSWERED.

1. It is a secret institution, and admits none but its own members to its convocations.

Secret societies have existed in every age and country, and have multiplied so rapidly within the last few years, that a large majority of our best citizens are now members of some one of them. That they *are* members and *continue* to be, is an unanswerable argument in favor of secret associations of this character. Our principles and objects we proclaim to the world, and hold only our business meetings privately. All the churches do this—theological conventions do this—all institutions, from our state Senate up to the Senate of the United States, sometimes sit with closed doors. The immaculate Redeemer and his disciples were in the habit of entering their room on the night of every eighth day, and closed the door against all intruders. All cabinet meetings in this and other countries, are held

in secret. Every discreet and prudent family is a secret association of the most inviolable and sacred character. During the early age of the church, its meetings were more secret than those of Masons at the present time, and all its members were received in the most secret manner. The door was always secured against Cowans, or, as the uninitiated were then called, "dogs," or Cowans. See Matth. vii. 6; Philip. iii. 2.

This objection reminds me of a book I once read, with the following title—"A man can better judge of a thing, by knowing something about it." Ignorance has a numerous and heterogeneous progeny. It never reasons or analyzes, and seldom arrives at correct conclusions.

The character of an institution should be determined by its principles, and those of its members who live up to, and fully exemplify, those principles. Our ritual is drawn from the Bible, and must stand approved by all good men. Judged by the reputation of those of its members who adorned the institution by practising its precepts during their lives, it is placed on a lofty eminence. Many of the princes, kings, statesmen, and eminent divines of the old world, lived and died adhering Masons. Time has not diminished the number of great and good men, whose names are enrolled on the records of Masonry in every part of the civilized world.

In our own beloved country, the men now most revered and canonized, were living epistles of Masonry during their whole lives. The immortal Washington, all the general officers, and most of the sages of the American Revolution, were bright and shining lights in the galaxy of this time-honored institution. Jackson, De Witt Clinton, Edward Livingston, and many others of their time and

high character, were proud to wear the Lamb-skin on every proper occasion. A large proportion of the eminent men of the present day, who figure as statesmen, judicial, executive, and military officers, are members of this fraternal family. Most of the clergy in the South, many in the North, East and West, are consistent adhering Masons.

It affords me great pleasure in being able to add to this illustrious list a large portion of the bone and sinew of our expanding country, whose genius and industry have raised it to its present proud position, and whose strong arms, nerved with sinews of steel, are ever ready to defend it from the assaults of the enemies of that liberty, so dearly purchased by our Masonic sires. To revile Masonry, is to revile the ashes of the venerated dead, and the brightest constellations of intellect now upon the stage.

2. Secret signs are reprobated by the same astute objectors.

This objection shows the absence of common observation and reflection. Secret signs enter into the every day communications of life. In a mixed assembly, where friends are mingling promiscuously, who has not given the sly wink, the burning sneer, the significant motion of the head, the hand, the finger, to some acquaintance, unobserved by all but the person addressed? These signs, in a more or less systematized form, pervade all classes, and range from the simplest forms up to the more exalted language of signs known only to Masons, and other institutions suggested by this. By their use David was saved from impending ruin: 1 Sam. xx. 19, 21-22. When Peter denied his Lord, no one but him and his Master knew that the crowing of the cock was more dreadful to

this recusant disciple than crashing thunder, and caused him to repent and return to the path of duty, the only path of safety : Luke xxii. 34, 60, 61. By the aid of a secret sign, Rahab, her father, mother, brethren, and their whole household were saved from certain death : Josh. ii. 18. By the use of these signs thousands have been saved from death, and I trust millions yet unborn will be rescued by their magic power. They are important in Masonry to guard against imposture, and arrest the attention of a brother when in peril or distress.

All the secrets of our institution are embodied in our system of Masonic language, consisting of signs, symbols, tokens, and emblems, each of which conveys a distinct and comprehensive meaning, independent of the other, and are yet so connected and intelligently blended, as to form a beautiful and harmonious system of universal language, more impressive than the language of letters. Two Masons, entirely ignorant of the vernacular language of each other, can converse as understandingly and more impressively than those speaking the same tongue—because it is emphatically the language of the heart.

To those who do not understand the French or German, those languages are as profoundly secret as the Masonic. The objector does not censure the Frenchman and German because he cannot understand them—why then censure Masons because he does not understand *their* language? They are as free to impart it to the worthy who apply for instruction, as the teachers of other languages are to impart theirs. The objection is as futile as the baseless vision.

3. Objectors have had much to say about the oaths and penalties imposed upon Masons.

The so called oath is a simple covenant between the candidate and the members of a lodge—he binding himself by promise to abide by the rules and regulations in force—similar in its relations to the covenants subscribed to by every member when admitted into a church. Both are institutions of forms, symbols, and ceremonies, which perfectly harmonize—the moral obligations are as binding in the one as in the other.

The dreadful penalties, so strongly deprecated by objectors, exist only in the night-mare imaginations of the uninformed. The only penalties that can be inflicted upon a recusant member, are, fine, suspension, and expulsion.

4. Masons are charged with exclusiveness in their charities.

The ablest expositor of religion who ever graced a pulpit, has clearly defined our position on this point. St. Paul wrote to the Galatians—“As we have opportunity, therefore, let us do good unto *all men—especially to those who are of the household of faith.*”

Trace the operations and fixed laws of human nature and social order, through all the various institutions of society, from the family circle up to the formation of a national government, and we find this principle as uniform as the vital air that regulates our respiration. The Creator has stamped it indelibly upon all animal life—from the smallest insect up to the climax of creation—MAN. Masonry teaches us, first, to alleviate the distress of worthy brothers, their widows and orphans, and to extend relief to others as fully as our means will warrant. A proper exclusiveness must be exercised by *all* charitable institutions, or they would soon become bankrupt.

5. Masonry may be used to advance political corruption, and is therefore dangerous to the government.

For a Mason to enter into any political conspiracy, would be a violation of his obligation. He is bound to be faithful to his country, and true to the government under which he lives. If he performs his whole duty, the state can ever rely upon his support, amidst the wildest scenes of disorder and insubordination. It is intended that Masonry shall bind a man more firmly to be a good citizen, and the determined supporter of social order and harmonious society. Cases of alarm, on the part of government, have several times been produced by the malicious misrepresentations of the enemies of the institution; but in every case, where an impartial investigation has been had, the result was similar to that referred to in the case of the magistrates of Amsterdam—Masonry stood approved, and gained fresh lustre and strength.

I am not aware that Masons have ever violated their obligations in our own country, as a fraternity, by lending their aid to forward any political conspiracy.

It was several times done in Europe, and always proved a blighting sirocco upon the institution.

6. Some pharisaical objectors delight in pointing out the black sheep in our flock, and anxiously proclaim the danger of associating with such men.

If such zealous guardians of society will point me to any one association of men or women, where no unworthy members can be found, I will more willingly endure the stigma they aim to cast upon our ancient fraternity. It cannot be done. This desideratum has not been realized by the church, the place, above all others, where it should be found. The humiliating fact does not tarnish the

purity of the principles of either, but rather the reverse. If there was nothing in the church or Masonry, to raise a man to a higher standard in community, or in *some* way benefit him, we should not find so many hypocrites in both. If we had no solvent banks or coining mints, counterfeit notes and bogus money would find no circulation. Every institution, every organization of human invention, from the family, through all the vast machinery of philanthropic operations, is cursed with the imps of Pandemonium. There are thousands who put on the livery of heaven, that they may serve the devil more effectually, and more readily accomplish their nefarious designs. No man or woman, with the power of reasoning clearly, and judging impartially, will make a scapegoat of Masonry.

7. The exclusion of females is an objection that has been proclaimed on the house-top, discussed at convivial meetings, speculated on in the nursery, formed the basis of curtain lectures, and has often been the source of the most intense and sometimes dangerous excitement.

That they are not admitted to our convocations is true, but not for the hackneyed reason often assigned, that women cannot keep a secret. Originally, Masonry was exclusively an operative association of men, formed for the purpose of erecting buildings—consequently, its organic structure prohibits females from participating in its labors. No man of proper feeling and refinement, would ask a woman to handle mortar, brick, and stone; no female would willingly engage in an employment so arduous.

We trace the present system of speculative Masonry to the building of Solomon's Temple. It made the working tools, used in operative Masonry, symbols of moral

duties. Rules of action were reduced to laws; symbols, emblems, and signs were systematized; lectures were introduced; mental improvement was increased, and the craft elevated to a loftier eminence of intellectual power—all based upon the original plan of operative Masonry. None but hale men were employed in erecting the temple; our lodges are based entirely upon the usages then and there adopted. Speculative Masonry is a moral structure, designed to prepare men to become good husbands, kind fathers, useful citizens, and fit subjects for the realms of unfading glory beyond the skies. Under the protection of such men, the happiness of woman must be enhanced. Every Mason is bound to protect, aid, and assist the wife and widow of a brother, wherever necessary. The welfare of the fair sex is a matter of anxious consideration with our fraternity, and we ever desire the approving smiles of woman, to cheer us onward in the performance of the noble work in which we are engaged.

As a partial recompense for the exclusion complained of, some lodges confer degrees upon the wives, widows, and adult daughters of Masons, which give them all the protective and pecuniary advantages enjoyed by brother Masons. I have known several instances of their practical usefulness.

With this explanation, I trust the ladies will be satisfied, and feel perfectly willing to remain exempt from the arduous labors exemplified in our lodges.

8. The charge of intemperance is another objection urged by our opponents.

Instances of this burning, ruinous vice, have occurred in this, as in all other institutions, from the family circle up to the highest tribunals in our land. Its blighting

curse has withered many of the fairest flowers of our land, and blotted out many bright luminaries of genius before they reached meridian. It has drawn rivers of tears from aching hearts, and spread the mantle of gloom over families and communities. It is in direct violation of the laws of Masonry, and subjects the offending brother to immediate discipline, and, if persisted in, to expulsion. Our ritual prohibits licentiousness of every name and nature. If our members violate their obligations by improper conduct, it does not detract from the purity of our principles or from the high character of our institution. Our legislative halls, our cabinets, the halls of justice, the bars, the pulpits, the medical profession, all classes and grades of society, have furnished victims for this Promethean vulture. If the objection is valid against the Masonic institution, it applies with equal force to all the others named.

Intoxicating drinks are banished from all the lodge rooms in the United States—let the good work reach the whole human family.

Masons are bound to aid in annihilating this hydra monster, and in restoring men to their right minds on this all important subject. The first total abstinence society on record, was formed by Masons, in Italy, more than one hundred and twenty years ago, under the name of *Xerophagists*—men who do not drink—under which name they met to avoid the action of the famous bull of Pope Clement XII., in 1738. If the charge is still persisted in by the objector, lay it at the door of all the other institutions named, and we will be willing to bear a fair proportion of the stigma.

9. Many are found, particularly in the church, who

object to our order, because they profess to believe we make it our religion.

Masonry does not claim to impart the renovating efficacy or consoling influences of the Holy Spirit—the operation of which, upon the natural man, is the grand prerogative of regeneration—but it does claim an obedience to the moral law, which, if made the rule of action, will prevent a man from becoming a stupid atheist or an irreligious libertine.

Dr. Oliver observed, “If Masonry is not universal religion, it forms a most beautiful auxiliary to every system of faith which man’s freedom of thought has projected to carry him to the one happy bourne, which is the common object of all our hopes and wishes.”

Masonry is so far interwoven with religion as to place its members under the highest obligation to pay that homage to Deity which should constitute their duty and happiness.

When our Saviour was asked, Which is the greatest commandment in the law? he answered, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” St. Matthew xxii. 37–8–9–40. And, in St. John xiii. 34, Christ says, “A new commandment I give unto you, That you love one another—as I have loved you, that ye also love one another.”

These doctrines are taught throughout the whole length and breadth of Masonry, and enforced by the most engaging lectures.

St. Paul beseeched the Romans to "Let love be without dissimulation—to abhor that which is evil, and cleave to that which is good, and to be kindly affectioned one to another with **BROTHERLY LOVE**." Romans xii. 9, 10. In the 13th chapter of 1 Corinthians the same able expositor of religion gives a most vivid and sublime description of the darling attribute of Masonry—**CHARITY**, and places it at the head of all the Christian virtues. It is the Archimedian lever of our venerable institution.

In his first chapter, 27th verse, St. James says, "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."

All these teachings are found in our ritual, and are affectionately urged in our lodges, and exemplified by all pure and genuine Masons.

If it is the object of Christianity to bind us to the performance of duty by the sacred obligations we owe to God, to point us to the hopes and expectations of another and better world, and to direct our actions in this by a standard to be applied to the future, then Masonry is so far a religious institution. It teaches, as fully as the theological schools, the existence and ruling power of a Supreme Being—the immortality of the soul—the resurrection of the dead, and future rewards and punishments. True, it selects for no man the mode and manner he must worship his Creator—designates no particular church in which he must offer up his devotions—directs no form of altar on which he must make his oblations—institutes no liturgy for his form of prayer, but leaves each member to choose and adopt the religious tenets his own conscience dictates.

It recognises revealed religion without entering into the

speculations of polemical theology, and leaves every member to determine for himself his duty to his God, his fellow-man and himself, as revealed in the great light of Masonry—the Holy Bible, whose bright effulgence warns us of the perils that surround us, and points us to the haven of eternal rest and unalloyed felicity beyond the skies.

In all its precepts and actions, Masonry seeks the counsel and approval of revealed religion, and aims at a unity with that holy institution in all that is essential to the salvation of the immortal soul, irrespective of the various creeds and dogmas of sectarianism. The Jew, the Pagan, the Mohammedan, the Christian—all enter our lodges under the broad banner of BROTHERLY LOVE, without any fear of theological controversy or dogmatical discussion.

The reader has noticed that an imperative prerequisite, to obtain admission into a Masonic lodge, is, a full belief in that omnipotent Jevovah whose wisdom devised the universe—whose almighty power continues to sustain this vast design, and the beauty of whose holiness covers it as with a mantle. Our ritual points to the celestial canopy above as the eternal lodge where he presides. It teaches us the way to reach the portals of that distant temple where BROTHERLY LOVE has free course and is glorified. It reminds us of that Faith which should never doubt; that Hope which should never faint; that Charity which will radiate its streams of living light through the rolling ages of eternity.

Reader, I have frankly and honestly stated the position of our fraternity on the point in question. I leave you to

draw such conclusions from the premises as you deem proper. Do it without prejudice, frankly and honestly.

SECTION VI.

OPERATIVE MASONRY.

Operative Masonry relates to the construction of material edifices, and commenced with the erection of the first rude shelter made to shield the human family from the inclemency of the weather, and is called Architecture. This is based on Geometry, and is the art from which Masonry derives its language of symbolic instruction. Ages passed, before wisdom of design combined strength of material with beauty of execution.

The first habitations of mankind were cabins, grottoes, or caves. Virgil says, that before Troy and Pergamean citadels existed, men dwelt in the bottoms of valleys. Some of these early cavern dwellings exist at Ispica, in Sicily, and are evidently of very remote antiquity, and constructed by people in the rudest state of nature. Gellio, son of Coelus, first invented mud buildings, conceiving the idea from the construction of a martin's nest. Plutarch mentions cottages made of frame-work and mud. Before the invention of brick houses by Euryalus and Hyperbius, caves were used. The flat roofs of the private buildings distinguished them from the public edifices. All the houses at Pompeii received light only from the doors. Neither the houses or rooms have any symmetry; even a mosaic pavement was discovered, descending to-

wards the door. The only ancient house of two stories, was found at Pompeii. The stories consist of arches over each other. The roofs of houses were first made flat. The Greeks first gave them a small elevation in the centre; the Romans increased it to the fifth of a span. The Germans and other northern nations made the roof an equilateral triangle. Diodorus Siculus says the Britons built their houses of wood. The walls were made by setting up stakes, or poles, and wattling them like hurdles, and thatching with either reeds or straw. Wattled chimneys may be seen in Wales at the present time. A gradual improvement was made in their dwellings by setting stronger stakes or poles deeper in the earth, and using large stones rudely laid upon each other without mortar. Strabo says the fashion was round, with a high pointed covering on the top. Cæsar says they resembled the Gaulish houses, and were only lighted by the doors. This corresponds with their representation on the Antonine column, where they are cylinders with a lofty arched entrance, single or double—exact imitations of large tea canisters, the orifice at the top being for the escape of smoke.

Sammes thus describes the first church built at Glastonbury—"The walls of the church were made of twigs, winded and twisted together after the ancient custome in which king's palaces were used to be built. So the King of Wales, by name HEOLUS WHA, in the year 940, built a house of white twigs to retire into when he came a hunting into South Wales; therefore, it was called TY GURN, that is, the *White House*, for he caused the twigs to be barkt. Castles, themselves, in those daies, were framed of the same materials and weaved together—for thus

writes Giraldus Cambrensis, of Pembroke Castle. *Arnulphus de Montgomery, in the daies of King Henry the first, built that small castle of twigs and slight turf. Such rude houses as these we see in Ireland, and in many places in England."*

I have thus briefly referred to the rude state of operative Masonry at its commencement, that the reader may more fully appreciate its rapid advancement, when the combined action of inventive genius rose, like the morning sun, and shed new and increasing light upon the art. Fresh lustre was constantly imparted to genius by science, until the orders of Architecture were presented to an admiring world in the strength and beauty of the present proud era—all the work of Operative Masonry.

Space cannot be spared in this small volume, to trace the graduated scale of improvement in the art, from its commencement up to its triumphant climax. A brief notice of some of the styles of Architecture at different periods must suffice.

The *Cyclopean Style*, from its extraordinary magnitude, is ascribed to the early Cyclops, men, who, from their power, prowess, and mighty works, are believed to have been the Giants and Titans of the Septuagint version of Isaiah, and whose deceased monarchs subsequently became the sovereign gods of Greece and Rome. The general character of the Cyclopean style was immense blocks without cement, though the walls are now irregular, from the smaller stones, which filled up the interstices, having disappeared.

Hamilton divides the style into four eras. The *first* is that used at Tiryns and Mycenæ, consisting of blocks of various sizes, with the interstices filled with small stones.

The *second* era, as Iulis and Delphi, is marked by polygonal stones, which fit into each other with great nicety. In this style there are no courses. The *third* style, as in the Phocian cities, and in some of Boeotia and Argolis, was distinguished by the work being made in courses, and the stones, though of unequal size, being of the same height. The *fourth* style presents horizontal courses of masonry, not always of the same height, but formed of rectangular stones. This style was chiefly confined to Attica. Pliny says the Cyclops were the inventors of the fortifications of towns and of towers. Sir William Gell considers Tiryns the best specimen of military architecture of the heroic ages. Homer calls it the well-walled Tiryns, so that there cannot be a doubt but that the present ruins are those of the citadel which existed in the time of the poet, and was built by Prætus, about 1379 years before the Christian era.

The Cyclopean gate of Mycenæ affords a perfect commentary upon certain passages of Scripture. The markets were held in these places. Dr. Clarke says,—“Here we see the origin of the vicinity between the forum, senate-house, and basilica.” The Acropolis of Mycenæ is marked by terraces, which wind up a hill, and were defended by walls, square towers being placed at the angles, and at about the distance of fifty feet in the straight walls. Trer Caeri, the most perfect of the British fortresses, is in like manner a hill, terraced and hooped with walls; and the little Doward, near Monmouth, has the winding ascent and earthy foundations at top, similar to Mycenæ. The ancient Irish fort, called *Horseleap*, is also a succession of terraces.

Cyclopean Masonry was not confined to Greece. Spe-

cimens are found at Ansidonia and Saturnia, in Italy, both anterior to Rome, and at the old Sycosures in Arcadia, from which Italy was colonized. There are splendid remains of Cyclopean religious Architecture at Salset, Elephanta, Canora, and Illoura. They are caverns cut out in the body of a rocky hill, and shaped into courts, supported by parts of the rock formed into columns, with cushion-like capitals. The sides are filled with bas-reliefs, so prominent that they are joined to the rock only by the back. Many of the figures are colossal. The Cyclops worshipped fire, Vulcan, and the Sun.

Egyptian Architecture astonishes by massive grandeur. It consists of enormous blocks, thick columns, walls narrowing upward, with immense impending cornices, but no pediments or roofs, because it never rains there. It is an improvement on the Cyclopean. The earliest Egyptian column was patterned after a stalk of the lotus, topped by its calix. The lotus is the ornament that reigned everywhere; and is interlaced with infinite grace in the volutes of the Ionic and Composite capitals. The calix of a flower above a bundle of its stalks suggested the form of the column, basé, and capital. All the ornaments are heavy in the execution, and offer no repose to the eye. The Egyptians worshipped every divinity but the graces; everything was upon a grand scale, suited only to gods and kings. Hence, their buildings exhibit forests of columns, avenues of sphinxes, lions, or rams—all colossal; large moles, with immense colossal statues in front of them, obelisks, gateways, preceded by avenues, and detached from the moles which flanked them.

Strabo thus describes an Egyptian temple: At the first entrance is a court or avenue paved with stones, about

100 feet wide, 300 or 400 feet long, sometimes more. This is called the Dromos. On each side are sphinxes in two rows, about 30 feet distant. After this, is one or more vestibules. Next is the temple, which consists of a large court or ante-temple, and an innermost temple. The latter is not very large, and no sculpture in it, unless it be of some beast. At the further end of the ante-temple are a sort of wings of the height of the temple, and the walls as far distant from each other as are the breadths of the foundations of the walls of the temple, and are so built as to incline towards each other. On these walls are cut very large figures, much like the Etruscan and Grecian works. Strabo agrees with Herodotus, that the Egyptians and Phoenicians were the first nations who erected temples.

Denon gives the general plan of great temples: 1. An avenue of sphinxes. 2. Two colossal figures on each side of a gateway, formed by immense towers of truncated pyramids, with overhanging cornices. 3. This gateway led into a court, full of columns and chambers round the walls. 4. Passing across this, the visitor comes to other courts, likewise full of columns, through gateways ornamented with colossal figures and obelisks. 5. In the centre was the sanctuary, without light, consisting of a single excavated block. At the temple of Latona there was one 71 feet broad in front, carved out of one entire stone, and roofed by another. It is said Semiramis brought from the mountains of Arabia, a rock, 30 feet broad, and 225 feet long. Herodotus mentions one still larger, conveyed from Elephanta. The general rule for determining the age of Egyptian temples, is their size. The smaller they are, the more ancient they are presumed to be.

The ancient Egyptians believed that their souls, after many thousand years, would come to reinhabit their bodies—in case these latter were preserved entire. Hence arose the embalming and the situation of the sepulchres, in places not subject to the inundation of the river. These tombs at Thebes consist of sepulchral grottoes, made in the side of a hill, from its base to within three-quarters of its summit. The lowest are the best executed, and the most spacious. A door, open to the east, leads to a gallery, supported by columns or pilasters. At the end of the gallery is a well, which leads to the catacombs, where the mummies were deposited. These walls, from 40 to 60 feet deep, abut upon long subterranean alleys, terminating in a square room, supported by pillars. In the upper gallery are bas-reliefs, or paintings on subjects relating to the funeral ceremonies; and every grotto had a ceiling painted in a fanciful manner. Every grotto communicated with the valley by a large door. This leads into a succession of galleries, with chambers on both sides. One of these contains the actual sarcophagus, in which was placed the mummy of a king. It retains its cover, upon which is the royal effigy. The grand point of notice, however, in these souterrains, is the fresco paintings. They exhibit all the arts of civilization which then existed in Egypt, such as relate to manufacture and agriculture, saddlery, carriages, pottery, counters for trade, rural employment, hunting, fishing, marches of troops, punishments in use, musical instruments, habits, and furniture.

Sesostris placed in the temple of Vulcan, at Memphis, colossal figures of himself and his wife, 30 cubits high, and of his children, 20.

How the Egyptians and Cyclopeans moved and formed such stupendous masses, has been often a subject of doubt and admiration—but the principles of mechanics are few and simple. Plumb-lines, wheels, axles, and levers are mentioned in all contemporary writings.

The pyramids of Egypt have been opened within these few years, but without any particular discovery—besides some passages, and an empty chamber in the great pyramid, 66 feet by 27. In an upper chamber, 36 feet by 18, and 19 high, there was found a sarcophagus. Similar chambers were found in smaller pyramids, empty, but sometimes containing images and rude sculptures. Belzoni penetrated the second pyramid of Chesroes, and found a chamber, 46 feet by 16, and 24 high, with a sarcophagus, and an inscription, certifying that it had been opened by Mahomet I. The great pyramid is 543 feet high, and the second, 452 feet.

The temple of Ypsambul, in Nubia, is cut out of the solid rock, and of vast dimensions. Belzoni found in it four colossal figures, 65 feet high, 25 feet across the shoulders, the face 7 feet, and the ear above a yard.

The same English and Italian excavators also dug out the great Sphinx, and found that it was sculptured from the solid rock, the paws being put on by Masonry. Since that time, Egypt has been visited by many zealous antiquarian travellers, particularly by M. Calliaud, and lastly by M. Champollion, a gentleman who has analyzed the principles of the hieroglyphic characters, so as to be able to translate them with little difficulty; and it appears, that, instead of veiling great mysteries, their contents are little more important than those of the tomb-stones in a country church-yard, generally certifying nothing more

than the name of the constructor, and the local and temporary object for which it was set up, mixed with some trifling mythological reference.

In addition to the five orders of Architecture named in Section IV., there are now added the Gothic, Oriental, Egyptian, Saxon, and Chinese styles, all based upon the original Grecian orders.

In the Tuscan order the shaft is six times the diameter, and the base and capital each half a diameter; the whole seven diameters, and the pedestal is a fourth more, and the entablature a fifth.

The Corinthian column is 20 modules high, the entablature 5, the base 1, the capital 70 minutes.

In the Composite order the height is 20 modules, the entablature 5, the capital 70 minutes, the base 30 minutes.

In the Doric order the base is 32 minutes, the pedestal 1 diameter 36 minutes, the cornice 16 minutes, the base 3 minutes, the shafts 7 diameters, the capital 30 minutes, the architrave 30, the frieze 45, and the cornice 45.

In a Doric column the height of the base, shaft, and capital, is modules; the entablature over the capital is 4 modules, 1 for the architrave, $1\frac{1}{2}$ for the frieze, and $1\frac{1}{2}$ for the cornice. The base is one module, and the capital 32 minutes.

The spiral ornaments, like rams' horns in the Ionic, Corinthian, and Composite, are called Volutes. Caryatides, to support entablatures, were figures of Carian women, taken prisoners in the city of Caria by the Athenians. Men are called Atlantides.

Ascending, the parts of a column are the plinth, the torus, the bead, the cincture, the shaft, the astragal, the colorind, the annulets, the avolo, the abacus, the fillet,

the architrave, the frieze, the cornice, the listel, or uppermost projection.

Columns consist of pedestal, shaft, and the capital, in the Doric, Ionic, Corinthian, Tuscan, or Composite orders. A pillar is a detached column. A pilaster is a support in a wall, square; but in the proportion of the columns.

A minute, in Architecture, is the 60th of the greatest diameter or module.

Columns, in ascending, are diminished one-sixth or $\frac{1}{3}$ ths in diameter, commencing about one-third of the height.

Egyptian modules are the height of the Ionic column, and $4\frac{1}{2}$ is the entablature. The capital is 21 minutes, and the base 30 minutes. In the entablature the architrave is 3, the frieze 3, the cornice 4.

The Saxon style is known by the circular arch, and the Gothic by the pointed arch, either single or florid.

A well-proportioned room is a breadth and a half.

Babel, or Baalbel, was a lofty temple built at Babylon by Belus, both as an observatory and a temple of the Sun. It remains still in existence, under the name of *Birs Nimroud*, and has been amply described by Rich and Porter. It was formed of 8 square towers, one on the other, 660 feet high, and the same at each side of its base. Lately its height was 160 feet, and the reeds, between every 3 or 4 layers of brick, were perfectly fresh, while the brick seems to be calcined by fire. Babylon continued, for 2000 years after it was built, to be the most splendid city in the world, and so Alexander found it as late as 325 B.C. It decayed on the building of Bagdad by the Caliphs in 760, that being better situated for intercourse. According to the Jewish annals, it was built 2234 B.C.,

beautified and enlarged in 2150, by Semiramis, who led from it her armies of all nations. The Euphrates passed through it. It was a square, 15 miles on each side, with 100 brass gates. It was composed of 25 streets each way, 15 miles long, and 150 feet broad, crossing each other at right angles, besides 4 half streets, 200 feet wide, facing the walls with detached houses, with gardens, and pleasure-grounds. The walls were 87 feet thick and 370 high, so says Herodotus and other ancients.

The palace, the hunting gardens, the artificial lake 40 miles square and 6 fathoms deep, as well as the temple of Belus, or Baal, with a golden image 40 feet high, valued at 3½ millions sterling, all savor of Eastern exaggeration. In 540 B.C. it was besieged by Cyrus, but being provisioned for 20 years, he blockaded it for 2 years, and then took it by stratagem, during a festival of the Babylonians, by turning the river above the city and passing on the drained bed under the walls. In 518, under Darius, it revolted, and being retaken, its 100 gates and walls were destroyed. In 478 Xerxes, after his defeat in Greece, passed through Babylon, and, to recruit his treasures, plundered the temple of Belus, and demolished its lofty tower. In 324 Alexander began to rebuild it, and employed 10,000 men for two months, but his death arrested their progress. Thirty years after, Seleucus built Seleucia near it, and drew off its inhabitants, so that in 650 years after, Jerome describes it as deserted.

The palace of the kings of Babylon is still so called by the natives under the name of the *Kasr*. It is a vast mass, 700 yards each way. The walls are 8 feet thick, one within another, and strengthened with buttresses. There is also another extensive ruin called *Amram*,

three-quarters of a mile long, and half a mile broad, which rises 50 or 60 feet above the level of the plain. A third mass is called the *Muljelibe*, which is considered to be the remains of the tower of Belus; the sides are from 150 to 200 yards, and the present elevation is 141 feet. The ruins are immense, consisting of pottery, vitrified brick, bitumen, &c. Another vast ruin or tower, six miles south-west of Hellah, is called the *Birs Nimroud*, and consists of a mound 762 yards around, rising in a conical form 198 feet, and on its top has a solid cone of brick-work 37 feet high. Whether this or the former is the temple of Belus, seems uncertain; near it is another mound, with traces of ruins of vast magnitude. The three former buildings are on the eastern bank, and the *Birs Nimrod* on the western side of the Euphrates.

These vast remains lie on the bank of the Euphrates, north of the village of Hellah, 9 miles from Mohawil, and 48 from Bagdad, and, for their age, are wonderfully preserved.

The walls of Babylon were 64 miles round, which, when the city decayed, served as a park for hunting to the kings of Persia. The era of Nabonasser, one of the kings, was the 8th Olympiad, 6th of Rome, or 748 B. C.

Noah's Ark, taking the cubit at 22 inches, was 547 feet long, 91 broad, and 54 high, measuring 72,625 tons.

The wall which separates China from Tartary, has been built over 5000 years, and is over 1200 miles in length. Its height varies to suit the surface passed over—from 30 feet upward, and 24 broad at top. The foundation is laid on large square stones; the superstructure is brick; the centre is a kind of mortar, covered with flag stones. A strong parapet runs on each side of an embattled wall.

If we consider that this immense fabric passes over the widest rivers, on arches of proportionate size, or, in the same form, connects mountains, occasionally ascending the highest hills, or descending into the deepest vales, the most active powers of imagination will be required to realize this effort of man. In every situation, however, the passage along it is easy and uninterrupted; and it serves as a military way from one end of the kingdom to the other. At proper intervals there are strong towers placed, from which signals are repeated, and an alarm may be communicated to the most distant parts of the empire, with the expedition of the telegraph.

Nineveh was 15 miles by 9, and 40 round, with the walls 100 feet high, and thick enough for three chariots abreast.

The temple of Diana, at Ephesus, was 425 feet long, and 200 broad, with 127 columns, 60 feet high, to support the roof. It was 220 years building.

The largest of the pyramids is 481 feet high, and 693 feet on its sides; its base covers 11 acres. The stones are about 30 feet in length, and the layers are 208; 360,000 men were employed in its erection.

The Labyrinth of Egypt contained 3000 chambers, and 12 halls.

Thebes, in Egypt, presents ruins 27 miles round. It had 100 gates

Carthage was 25 miles round.

Athens was 25 miles round, and contained 25,000 citizens, and 400,000 slaves.

The temple of Delphos was so rich in donations, that it was once plundered of 10,000 talents, or 24 millions sterling; and Nero carried from it 500 statues.

The temple of Ephesus, in which stood a mean statue, in wood, representing a female with many paps, was dedicated to Diana, and rebuilt seven times. In 356, the day Alexander was born, it was burnt by an incendiary. It was 220 years in rebuilding. It was 425 feet long, 225 broad, supported by 127 columns, 60 feet high, furnished by princes, and curiously sculptured, each weighing 150 tons of Parian marble. Internally, it was decorated with gold, paintings, and statues by the great masters—Scopas, Apelles, Praxiteles, Parrhasius, and the female Timarete. The priests were emasculated, and the sacred virgins were of the highest birth. It was finally destroyed by the Goths, in 260. The Turks, in 1300, finished the overthrow of all its edifices, and it is now deserted for Ajasoleck, two miles distant.

The temple of Baalbec, in Syria, was famous for its devotion to Baal, or the Sun, but is now in ruins. The outer court, covered with architectural ruins, is 180 feet in diameter. There is then a square of 350 feet, and on its west side, six enormous columns, the peristyle of the grand temple, once 54 in number, 21 feet round, 72 high. There is also a smaller temple, with 21 columns, 15 feet round, and 44 high. The stones of the walls are 30 feet long, and 9 deep; and three are 58 feet long, and 12 deep.

The construction of temples was adapted by the ancients to the nature and functions of the deities. Those of Jupiter Fulminans, Coelum, the Sun, Moon, and Deus-Fidius, were uncovered. The temples of Minerva, Mars, and Hercules, were of the Doric order, which suited the robust virtue of these divinities. The Corinthian was employed for Venus, Flora, Proserpine, and the

aquatic Nymphs. The Ionic was used in the temples of Juno, Diana, and Bacchus, as a just mixture of elegance and majesty.

Winckelmann, quoting the comedies of Plautus and Terence, observes, that Grecian doors opened outwards; so that a person leaving the house, knocked first within, lest he should open the door in the face of a passenger. Hinges were not then in use; and at Rome, Pompeii, and Herculaneum, doors, even of marble, have at top and bottom, pivots, which turn in sockets.

The Caaba, now the temple of Mecca, was the ancient temple of the Arabs, with 360 idols—one for every degree—and the statue of Hobab, with seven arrows, for the planets. This worship was established by Saba, the eighth from Noah, who called himself Servant of the Sun, and was *Sabeanism*, which once extended over Asia. They built temples to the seven planets, the 12 signs, and 24 principal constellations. They revered the Book of Seth, who divided the zodiac, taught the aspects, assigned the virtues of the planets, &c. Job was of this country; and the chief race of their kings was called Tobba. Hence, in Job, the references to Arcturus, the Pleiades, &c. It is now called El Haram, or Inviolable. In the north-east corner is the tomb of Mahomet, surrounded by an iron-green railing, interwoven with inscriptions, in filigree of yellow bronze, of "La Illaha il Allah al hak al Mobyn," meaning, "There is no God but God," in silver letters. The railing and its ornaments are so close, that there are small windows to look through. Persons of rank are permitted to go within the railing, where nothing is seen but a curtain, which covers a square building of black stones, in the interior of which are the

tombs of Mahomet, Abu-Beker, and Omar—the largest being Mahomet's. The coffins are below; and that of Mahomet is cased in silver, with this inscription, "In the name of God bestow mercy upon him." The stones, or tomb in the centre, have rich coverings. The curtain round them is 30 feet high, and these articles, when changed, are sent as a present to every new Grand Seignior, to cover the tomb of his predecessor, and he returns new ones in exchange.

The Caaba is a stone edifice in the temple, of extreme antiquity, and held in such sanctity that the Mahometans in their prayers always direct their faces towards it. The floor is raised six feet, and a door and window admit light. They say it was built by Adam, and rebuilt by Abraham and Ishmael, and they show the place where he stood, now enclosed with iron—also the tomb of Ishmael, and a black stone given by Gabriel to Mahomet. Every Mussulman must visit the Caaba once, consequently thousands of pilgrims visit it annually. The ceremonies are: walking seven times round the Caaba, kissing the black stone, and several other performances equally important to the pilgrims. They are Sabeian ceremonies, and used ages before the time of Mahomet, and adopted and imposed by him.

There are two periods in British architecture—the Cyclopean and Roman. Of the former style, Stonehenge is the chief existing monument, and there can be no doubt but that this circle is the Temple of the Sun in Britain, mentioned by Diodorus. It is circular, as were all temples of the Sun and Vesta. The Adytum, or Sanctum Sanctorum, is oval, representing the mundane egg, after the manner that all those adyta in which the sacred fire

perpetually blazed were constantly fabricated. The situation is fixed astronomically—the grand entrance, and that of Abury, being placed exactly north-east, as all the gates or portals of the ancient cavern-temples were, especially those dedicated to Mithra, the Sun. The number of stones upright in the outward circles, making together exactly sixty, plainly alludes to that peculiar and prominent feature of Asiatic astronomy, the sexagenary cycle, while the number of stones forming the minor cycle of the cove, being exactly 19, displays to us the famous Metonic or rather Indian cycle—and that of 30 repeatedly occurring, the number of degrees in the signs of the Zodiac. Further, the temple being uncovered, proves it to have been erected full 500 years before Christ, before the age of Zoroaster, who first covered in the Persian temples. Finally, the heads and horns of oxen and other animals, found buried in the spot, prove that the sanguinary rites peculiar to the solar superstition, were actually practised within the bounds of the hallowed circle. The present Stonehenge was no doubt revived by Ambrosius, about 460.

A green walk surrounds Stonehenge, made on purpose for the *Deasnil*, or going three times around it, a Druidical custom, afterwards practised in Ireland, even with regard to Christian churches.

There seems little reason to think but that stone circles were Cyclopean temples of the sun, founded before the invention of the orders, and, like all temples, used for public purposes when necessary.

Cromlechs, or large stones placed in the fashion of a table, but in an inclining position upon others, smaller,

with or without stone circles annexed, are generally deemed altar-stones.

As to the second period, the Romanized Britons, in the time of Constantine, were builders of the best description, and built houses, temples, courts, and market-places in the towns with every Roman accompaniment of mosaic pavements, saloons, and porticoes.

British castles were strong, fortified, very tall houses, built upon the top of a hill, or mount, with gates and walls, both of brick and stone.

The Anglo-Saxon castles consisted of a round or square tower-keep, ascended by a direct flight of steps in front.

The Danish castles had round keeps upon conical hills, of clay, lime, or stone. The *fossatum* was generally a conical rising ground. The first entrenchment was made round the top, and the earth thrown round the hill. On the side of the fort which was lowest, they raised terraces and artificial banks.

Norman castles were Anglo-Saxon, enlarged and improved into a *Gundulf Keep*, like that of Rochester, built by Bishop Gundulf, an eminent architect. It was entered by a grand staircase, which went partly round two of the outside fronts of the castle, and ended in a grand portal, before which was a drawbridge. On the floor, where was the principal entrance, there were no windows or lights whatever—not even loop-holes on the same side, as the entrance and top of the staircase. The extreme inconvenience of including the offices of a large establishment in the narrow dimensions of a single tower, rendered it either habitable only as a temporary thing under warfare, or with adjuncts, as kitchens, suites of rooms, &c. The garrison, after defending the walls, upon their demolition

fled to the keep. Hence, old keeps were surrounded with a court of high walls, furnished with angular towers, and one of the corner towers was made of the strength and fashion of a keep.

Stone buildings, says William of Malmsbury, were deemed miraculous by the Britons, as thatched and wattle-work obtained among them.

The Lancet arch is the oldest form of arch known in the east; and the *Ogee*, or pointed arch, with convex curvatures, is also common and ancient in the east. The Lancet arch is also seen in aqueducts built by Trajan. Columns and intersecting arches occur in a Roman pavement found at Louth. The flat-pointed arch of the fifteenth century is twice seen at Pompeii, as well as the reeded column.

Ancient Chinese bridges, of great magnitude, are built with stone arches exactly like those which have been considered as a Roman invention.

The pointed arch appears, but not as a fashion, so early as the reign of Edgar. About the reign of Henry II. occurs the pointed obtuse arch, and round the arch often intermixed or alternate.

In the beginning of the thirteenth century, the Gothic style seems to have been completely established. In this early style, the arches differed very much, but were usually sharply pointed, the windows long, narrow, and lancet-shaped, and frequently decorated in the inside, and sometimes on the outside also, with slender shafts, frequently with fasciæ round them, and the capitals with foliage.

The naves of the churches were not always paved, whence the use of rushes, for warmth and better kneel-

ing. Men used to stand on the right hand, or south side; women on the left, or north.

The nimbus, or glory, drawn by painters round the heads of saints, &c., was first used by the Cæsars and their flatterers.

Church-towers were originally parochial fortresses.

Monasteries had appendages to their churches of various kinds, as cloisters, the general resort of the monks, furnished with carrels or pews for writing, and lavatories, where they washed; refectories, or fratries, large wainscoated halls, with a crucifixion above the boards, a dresser, almories or cupboards, windows opening into the kitchen, through which the meal was served, and desk, with a Bible for reading during the dinner. Chapter-rooms, with rows of stone-benches one above another, crucifix, a reading-desk and bench, and higher seat for the abbot. Dormitories, long rooms with wainscoated partitions for each bed, to every one a window, and in each window a desk to support their books.

Stone crosses owed their origin to marking the Druid stones with crosses, in order to change the worship without breaking the prejudice.

Timber, with lath and plaster, and thatch for the roofs, constituted the chief materials in the dwellings of the English from an early period till near the close of the fourteenth century, and beginning of the fifteenth, when bricks began to be used in the better sort of houses.

The Britons had no bed-rooms, but, according to the custom of the ancient Welsh and Highlanders, slept on the floor on mats, in one common room. The bed-rooms and upper chambers of the Anglo-Saxons were vaulted,

bolted, furnished with a chest and a round back chair, by the side of the bed, adorned with silk palls and hangings.

Fire-places were arched hearths among the Anglo-Saxons. Mediastini were fire-places in the centre, and holes for the escape of smoke. At Chevely-Park, Cambridge-shire, is a fire-place in the form of pantiles. Reredosses and chafing-dishes were the most usual till the general use of chimneys. Leland, speaking of Bolton Castle, says : "One thyng I much notyd in the haulte of Bolton—how chimneys were conveyed by tunnels made on the syds of the wauls betwyxt the lights in the hawle; and by this means, and by no cover, is the smoke of the harthe in the hawls worder strangely conveyed."

Transparent windows were, in the time of Seneca, quite novel. Stubbs ascribes the introduction of stone and glass windows in England to Walfried, Bishop of Worcester, in 736.

Bow-bridge, built 1118, is the first in England of stone, but those of wood, fortified with planks and merlined, were common.

The Needle of Cleopatra, and Pompey's Pillar, are colossal objects, which have been celebrated for ages, and excited just admiration for exquisite workmanship and antiquity, and formed one solid block of red granite, originally conveyed from the quarries in Upper Egypt, near the cataracts, and situated close to the shore. They are each about 70 feet in height, from 180 to 190 tons in weight, and upwards of 7 feet square at the base. The four sides are richly adorned with hieroglyphics, sculptured one inch in depth.

The Seraglio at Constantinople is on the eastern point. The area is 150 acres, enclosed with high walls. The

entrance from the west is called the Sublime Porte, a name frequently given to the whole government. The second gate is called the Gate of Happiness, and in its splendid buildings are lodged from five to six hundred females, guarded by eunuchs. There is also an old seraglio in the centre of the city, where are kept the wives and concubines of former sultans. At a short distance from the Sublime Porte, stands the ancient Christian Church of St. Sophia, built by Justinian, and, since the Mohammedan conquest, in 1453, used as an imperial mosque. It abounds in curiosities. Its length is 269 feet, and its breadth 243 feet. Six of its pillars are of green jasper, from the temple of Diana, at Ephesus, and eight of porphyry, from the Temple of the Sun, at Rome.

The Vatican, a magnificent palace in Rome, is said to consist of 7000 rooms. It is advantageously situated on an eminence on one of the seven hills on which ancient Rome was built. The parts the most admired are, the grand staircase, the Pope's apartments; and, above all, the Vatican library, so beautiful a fabric, that it is said it will admit of no improvement, and also the richest in the world, both in printed books and manuscripts.

The most superb palace in Europe is that at Versailles, about 12 miles from Paris, built by Louis XIV., and next to it are the series of Parisian Palaces, the Louvre and the Tuileries, all of vast extent and splendor.

To fully trace the triumphant career of Operative Masonry, from its infancy to its present state of beauty, strength, perfection, sublimity, and grandeur, would require the combined powers of the classic world, and would exhaust every fountain of imagination in the ethereal regions of romance. Its vastness is beyond the grasp

of human intellect. We can only wonder and admire, but never realize its stupendous greatness, its gigantic dimensions, its boundless extent, its all pervading powers. Its monuments of triumph are spread over the four quarters of the globe. Its march is still onward and upward—its eagle flight is on the wings of fame, shrouded in a cloud of glory. We may look, see, talk, and write upon its triumphant achievements, its magic wonders, its untiring perseverance, its burning zeal, and its magnificent exploits, but can never measure its vast extent. Upon this bright picture every Mason must gaze with rapturous delight. It is faintly drawn—a mere outline of the reality, but these faint delineations are truthful and intended to quicken the Masonic pulsations of every brother, and impart to him new life and fresh vigor in the glorious cause we profess to honor. May our noble Art still repose on the pure bosom of genius, and continue to be the nursling of science, and may the moral lessons drawn from the working tools of Operative Masonry enable us, as Speculative Masons, to rear a superstructure that shall reach from earth to the Celestial Lodge above, composed of living stones, duly fitted and prepared for that building, not made with hands, eternal in the heavens.

We may say of our glorious Art as Virgil did of Fame,

“Soon grows the pigmy to gigantic size,
Her feet on earth—her forehead in the skies.”

SECTION VII.

ORIGIN AND PROGRESS OF SPECULATIVE MASONRY.

The learned and astute Dr. Oliver contends that what is denominated Speculative Masonry was coeval with the creation of our globe, and that the mysteries of idolatry were subsequent, founded on similar principles, for the purpose of giving unity and strength to the false worship, which, but for this, it would never have acquired. These mysteries he calls Spurious Free Masonry, and believes the legends and truths which were transmitted pure through the race of Seth, were altered and corrupted by that of Cain, and that much confusion arose in consequence of the frequent intercommunications of these two races before the Deluge, the faithful still adhering to the truth. Of these was Noah, who, out of all these deviations, was enabled to distinguish truth from falsehood, and transmitted the former, in a direct line, through Shem, Abraham, Isaac, Jacob, Levi, Kelhoth, Amram, Moses, Joshua, the Elders, Prophets, and the wise men, to Solomon. But Ham had been long familiar with the corruptions of the system of Cain, and with the gradual deviations from truth which had crept into the system of Seth, and, after the Deluge, he propagated the worst features of both systems among his descendants, out of which, he or his immediate posterity, formed the institutions known; by way of distinction, as Spurious Free Masonry.

This theory is approved by most Masonic writers, but

Mackey considers it imperfect unless we advance one step further. He supposes that Spurious Free Masonry descended through the Gymnosophists of India to Egypt, and thence into Greece, and perhaps, by a different route, to Scandinavia and the northern nations of Europe. Among all these it appeared in the form of initiations and mysteries, whose legends bore just so much of the remains of truth as to evince their divine origin, and yet so much of falsehood as to demonstrate their human corruption—that in after times, there was a communication between one branch of Spurious Free Masonry and the true system—that this took place at the temple of Solomon, between the Jewish Masons and the Dionysian Artificers, where true Free Masonry borrowed its present organization from the greater practical wisdom of the Dionysian, without surrendering any of its truth. The bond of this union between the two bodies was Hiram Abif, who was a member of both systems—of the true system, by birth from Jewish parents—of the spurious, by profession and residence as an Artificer of Tyre.

MYSTERIES is the name given to those religious assemblies of the ancients, whose ceremonies were conducted in secret, whose doctrines were known only to those who had obtained the right of knowledge by a previous initiation, and whose members were in possession of signs and tokens by which they were enabled to recognise each other. For the origin of these mysteries we must look to the Gymnosophists of India, from whom they passed through Egypt into Greece and Rome; and from whom, likewise, they were extended, in a more immediate line, to the northern part of Europe, and to Britain. The most important of these mysteries were those of Mithras, cele-

brated in Persia; of Osiris and Isis, celebrated in Egypt; of Eleusis, instituted in Greece; and the Scandinavian and Druidical rites, which were confined to the Gothic and Celtic tribes. In all these various mysteries, we find a singular unity of design, clearly indicating a common origin, and a purity of doctrine, as evidently proving that this common origin was not to be sought for in the popular theology of the Pagan world. The ceremonies of initiation were all funereal in their character. They celebrated the death and the resurrection of some cherished being, either the object of esteem as a hero, or of devotion as a god. Subordination of degrees was instituted, and the candidate was subjected to probations, varying in their character and severity; the rites were practised in the darkness of night, and often amid the gloom of impenetrable forests or subterranean caverns; and the full fruition of knowledge, for which so much labor was endured, and so much danger incurred, was not attained until the aspirant, well tried and thoroughly purified, had reached the place of wisdom and of light.

These mysteries undoubtedly owed their origin to the desire on the part of the priests, of establishing an esoteric philosophy, in which should be taught the sublime truths which they had derived (though they themselves at length forgot the source) from the instruction of God himself, through the ancient patriarchs. By this confinement of these doctrines to a system of secret knowledge, guarded by the most rigid rites, could they only expect to preserve them from the superstitions, innovations, and corruptions of the world as it then existed. "The distinguished few," says Oliver, "who retained their fidelity, uncontaminated by the contagion of evil example, would

soon be able to estimate the superior benefits of an isolated institution, which afforded the advantage of a select society, and kept, at an unapproachable distance, the profane scoffer, whose presence might pollute their pure devotions, and social converse, by contumelious language of unholy mirth." And, doubtless, the prevention of this intrusion, and the preservation of these sublime truths, was the original object of the institution of the ceremonies of initiation, and the adoption of other means by which the initiated could be recognised, and the uninitiated excluded. Such was the opinion of Warburton, who says that, "The mysteries were at first the retreats of sense and virtue, till time corrupted them in most of the gods."

The Abbé Robin, in a learned work on this subject, places the origin of the initiations at that remote period when crimes first began to appear upon earth. The vicious, he remarks, were urged by the terror of guilt, to seek among the virtuous for intercessors with the Deity. The latter, retiring into solitude, to avoid the contagion of growing corruption, devoted themselves to a life of contemplation, and the cultivation of several of the useful sciences. The periodical return of seasons, the revolution of the stars, the productions of the earth, and the various phenomena of nature, studied with attention, rendered them useful guides to men, both in their pursuits of industry, and in their social duties. These recluse students invented certain signs, to recall to the remembrance of the people the times of their festivals, and of their rural labors; and hence the origin of the symbols and hieroglyphics that were in use among the priests of all nations. Having now become guides and leaders of the people, these sages, in order to select as associates of their learned

labors and sacred functions, only such as had sufficient merit and capacity, appointed strict courses of trial and examination; and this, our author thinks, must have been the source of the initiations of antiquity. The Magi, Brahmins, Gymnosophists, Druids, and priests of Egypt, lived thus in sequestered habitations, and subterranean caves, and obtained great reputation by their discoveries in astronomy, chemistry, and mechanics, by their purity of morals, and by their knowledge of the science of legislation. It was in these schools, says M. Robin, that the first sages and legislators of antiquity were formed, and in them he supposes the doctrines taught to have been the unity of God, and the immortality of the soul; and it was from these mysteries, and their symbols, and hieroglyphics, that the exuberant fancy of the Greeks drew much of their mythology.

The candidates for initiation were not only expected to be of a clear and unblemished character, and free from crime, but their future conduct was required to be characterized by the same purity and innocence. They were, therefore, obliged, by solemn engagements, to commence a new life of piety and virtue, upon which they entered by a severe course of penance.

The mysteries were held in the highest respect, by both the government and the people. It was believed that he who was initiated would not only enjoy an increased share of virtue and happiness in this world, but would be entitled to celestial honors in the next. "Thrice happy they," says Sophocles, "who descended to the shades below, after having beheld these rites, for they alone have life in Hades, while all others suffer there every kind of evil." And Isocrates declares that, "those who have been

initiated in the mysteries, entertain better hopes, both as to the end of life and the whole of futurity."

The ancient historians relate many circumstances in illustration of the sanctity in which the mysteries were held. Livy tells us the following story: "Two Acarnanian youths, who had not been initiated, accidentally entered the temple of Ceres, during the days of the mysteries. They were soon detected by their absurd questions, and being carried to the managers of the temple—though it was evident that they had come there by mistake—they were put to death for so horrible a crime."

Plutarch records the fact, that Alcibiades was indicted for sacrilege, because he imitated the mysteries of Eleusis, and exhibited them to his companions in the same dress in which the Hierophant showed the sacred things, and called himself the Hierophant, one of his companions the torch bearer, and the other the herald.

Lobeck, one of the most learned writers on this subject, has collected several examples of the reluctance with which the ancients approached a mystical subject, and the manner in which they shrunk from divulging any explanation or fable which had been related to them at the mysteries.

To divulge them was considered a sacrilegious crime, the prescribed punishment for which was immediate death. "I would not," says Horace, "dwell beneath the same roof, nor trust myself in the same frail bark, with the man who has betrayed the secrets of the Eleusinian rites."

On the subject of their relation to the rites of Free Masonry, to which they bear, in many respects, so remarkable a resemblance, that some connection seems necessarily implied, there are two principal theories. The

one is that embraced and taught by Dr. Oliver, namely, that they are but deviations from that common source, both of them, and of Free Masonry, the patriarchal mode of worship, established by God himself. With this pure system of truth, he supposes the science of Free Masonry to have been coeval and identified. But the truths thus revealed by Divinity, came at length to be doubted or rejected through the imperfections of human reason, and, though the visible symbols were retained in the mysteries of the Pagan world, their true interpretation was lost.

That the instructions communicated in the mysteries of Paganism were an impure derivation from the sublime truths of the patriarchal theology, I have no hesitation in believing. But that they were an emanation from Free Masonry—as we now understand the term—I am not yet prepared to admit, notwithstanding the deep veneration in which I hold the learning of Dr. Oliver. I prefer, therefore, the second theory, which, leaving the origin of the mysteries to be sought in the patriarchal doctrines where Oliver has placed it, finds the connection between them and Free Masonry commencing at the building of King Solomon's Temple. Over the construction of this building, Hiram, the architect of Tyre, presided. At Tyre the mysteries of Bacchus had been introduced by the Dionysian Artificers, and into their fraternity, Hiram, in all probability, had, as I have already suggested, been admitted. Free Masonry, whose tenets had always existed in purity among the immediate descendants of the patriarchs, added now to its doctrines the guard of secrecy, which, as Dr. Oliver himself remarks, was necessary to preserve them from perversion or pollution.

This, then, it seems to me, is the true connection

between the Mysteries and speculative Free Masonry. They both emanated from one common source; but the former soon losing much of their original purity, were compelled, in order to preserve the little that was left, to have recourse to the invention of ceremonies, and especially this symbolic or secret mode of communicating instruction, so admirable in themselves, were afterwards adopted by the Free Masons, who had retained the ancient tenets in their original purity, but they divested them of their heathen allusions, and adapted them to the divine system which they had preserved unimpaired.

Faber, who sought an Arkite origin for everything, says that "the initiations into the mysteries, scientifically 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 enclosure. 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."

"They were," says Warburton, "a school of morality and religion, in which the vanity of polytheism, and the unity of the First Cause, were revealed to the initiated." This opinion of the learned Bishop of Gloucester is not gratuitous; it is supported by the concurrent testimony of the ancient writers. "All the mysteries," says Plutarch, "refer to a future life, and to the state of the soul after death." In another place, addressing his wife, he says, "We have been instructed in the religious rites of Dionysius, that the soul is immortal, and that there is a future state of existence." Cicero tells us that in the mysteries of Ceres at Eleusis, the initiated were taught to

live happily, and to die in the hope of a blessed futurity. And, finally, Plato informs us, that the hymns of Muses, which were sung in the mysteries, celebrated the rewards and pleasures of the virtuous in another life, and the punishments which awaited the wicked.

These sentiments, so different from the debased polytheism which prevailed among the uninitiated, are the most certain evidence that the mysteries arose from a purer source than that which gave birth to the religion of the vulgar. That purer source was the common original of them and of Free Masonry.

I conclude with a notice of their ultimate fate. They continued to flourish until long after the Christian era. But they, at length, degenerated. In the fourth century, Christianity had begun to triumph. The Pagans, desirous of making converts, threw open the hitherto inaccessible portals of their mysterious rites. The strict scrutiny of the candidate's past life, and the demand for proofs of irreproachable conduct, were no longer deemed indispensable. The vile and the vicious were indiscriminately, and even with avidity, admitted to participate in privileges which were once granted only to the noble and the virtuous. The sun of Paganism was setting, and its rites had become contemptible and corrupt. Their character was entirely changed, and the initiations were indiscriminately sold by peddling priests, who wandered through the country, to every applicant who was willing to pay a trifling fee for that which had once been refused to the entreaties of a monarch. At length their abominations attracted the attention of the emperors, and Constantine and Gratian forbade their celebration at night, excepting, however, from their edicts, the initiations at Eleusis.

But, finally, Theodosius, by a general edict of proscription, ordered the whole of the Pagan mysteries to be abolished, in the four hundred and thirty-eighth year of the Christian era, and eighteen hundred years after their first establishment in Greece.

I will now give a synopsis of the Ancient Mysteries from MACKEY'S Masonic Lexicon, which is decidedly the most instructive book that has appeared in our time.

MYSTERIES OF ADONIS.—These are the Egyptian mysteries of Osiris, which, in passing over to Phoenicia, were dedicated to Adonis. According to the legend, Venus became so enamored with Adonis when a child, that she seized him, and permitted no one to see him except Proserpine, who, becoming equally enamored with him, sought his possession. Jupiter reconciled the dispute between them, by deciding that Adonis should remain six months of the year with each of them. When Adonis grew up, he became a great hunter, and was killed on Mount Libanus by a wild boar. Inconsolable for his death, Venus inundated his body with tears, until Proserpine was so moved with sympathy, that she restored him to life. Macrobius explains the allegory thus. Philosophers have given the name of Venus to the superior or northern hemisphere, and that of Proserpine to the inferior or southern hemisphere. Hence, among the Assyrians and Phoenicians, Venus is in tears, when the sun, in his annual course through the twelve signs of the zodiac, passes over our antipodes; for, of these twelve signs, six are called superior, and six inferior. When the sun is in the inferior, and the days short, this goddess is supposed to weep the temporary death and privation of the sun, detained by Proserpine, who is regarded as the divinity

of the southern or antipodal region. Adonis is said to be restored to Venus when the sun enters the superior signs, increasing the light, heat, and lengthened days. The boar, which it is supposed killed Adonis, is an emblem of winter.

The cultivation of the mysteries of Adonis was propagated from Phoenicia into Assyria, Babylonia, Persia, Greece, and Sicily. The celebration began in Phoenicia, at the period when the waters of the river Adonis, which descend from Mount Libanus, are tinged with a reddish hue, derived from the color of the soil peculiar to the mountain. The Phoenician women believed that the wound of Adonis was annually renewed, and that it was his blood which colored the stream. The phenomenon was the signal for the commencement of the rites. Every one assumed the appearance of profound grief. At Alexandria, the queen bore the statue of Adonis, accompanied by the noblest females of the city, carrying baskets of cake, bottles of perfumes, flowers, branches of trees, and pomegranates. The procession was closed by women bearing two beds splendidly embroidered in gold and silver, one for Venus and the other for Adonis. At Athens they placed, in various parts of the city, the figure of a dead youth. These figures were afterwards taken away by women, clad in the habiliments of mourning, who celebrated their funeral rites. On the second day of the mysteries, sorrow was converted into joy, and they commemorated the resurrection of Adonis. The mysteries of Adonis were, at one time, introduced into Judea, where the Hebrew women were accustomed to hold an annual lamentation for him, under the name of Tammuz, of which Ezekiel speaks: viii. 14. According to Calmet

and Faber, Adonis was also identical with Baal-peor, the idol of the Moabites, mentioned in the twenty-fifth chapter of Numbers.

Our knowledge of the ceremonies which accompanied the Adonisian initiation, is but scanty. "The objects represented, says Duncan, "were the grief of Venus, and the death and resurrection of Adonis. An entire week was consumed in these ceremonies; all the houses were covered with crape or black linen; funeral processions traversed the streets, while the devotees scourged themselves, uttering frantic cries. The orgies were then commenced, in which the mystery of the death of Adonis was depicted. During the next twenty-four hours, all the people fasted; at the expiration of which time, the priests announced the resurrection of the god. Joy now prevailed, and music and dancing concluded the festival."

Julius Firmicius, a Christian writer of the fourth century, thus describes a portion of the Adonisian ceremonies:—"On a certain night an image is laid out upon a bed, and bewailed in mournful strains. At length, when they are satiated with their fictitious lamentations, light is introduced, and the priest, having first anointed the mouths of all those who had been weeping, whispers with a gentle murmur: *Trust ye, initiates*; for the god being saved, out of pains salvation shall arise to us."

Hence the ceremonies were a representation of the death and resurrection of Adonis in the person of the aspirant.

MYSTERIES OF THE CABIRI.—The Cabiri were originally Syrian or Phœnician gods, and all that we know about them is to be found in a fragment of Sanconiathon, quoted by Eusebius, which tells us that they were the children

of Lydyk (whom Faber and some other authors suppose to be Noah), and that they were the inventors of ship-building. In the time of Chronos, or Saturn, their descendants, while navigating the sea, ran aground on Mount Casius, and there erected a temple.

The worship of the Cabiri was first established in the island of Samothrace, where it may be supposed that these navigators first landed on passing from the continent. Here they founded the mysteries of the Cabiri, which were subsequently celebrated at Thebes and Lemnos, but more especially at Samothrace, whence they were sometimes called the Samothracian rites. The name of the Cabiri was derived originally from Phoenicia, and the word signifies, in that language, *powerful*. There were four of these gods, Axieros, Axiokersos, Axiokersa, and Cadmillus. The last had been slain by the three others, and his murder was commemorated in the secret rites. The aspirant presented himself crowned with an olive branch, and girded about the loins with a purple riband or apron. He was placed upon a throne, around which the priests and initiated performed sacred dances. Funeral rites were then enacted, in which the candidate represented Cadmillus. The hierophants declared that the object of the mysteries was, to make men just and virtuous. Candidates who had been guilty of any crime, were compelled to confess to a priest, who purified them.

Many persons annually resorted to Samothrace to be initiated into the celebrated mysteries, among whom are mentioned Cadmus, Orpheus, Hercules, and Ulysses. Jamblichus says, in his life of Pythagoras, that from those of Lemnos that sage derived much of his wisdom. The mysteries of the Cabiri were much respected among the

common people, and great care was taken in their concealment. The priests were called Corybantes, and made use of a language peculiar to the rites.

There is much perplexity connected with this subject, but it is generally supposed that the mysteries were instituted in honor of Atys, the son of Cybele. According to Macrobius, Atys was one of the names of the sun—in confirmation of this we know that the mysteries were celebrated at the vernal equinox. They lasted three days, during which they represented, in the person of Atys, the enigmatical death of the sun in winter, and his regeneration in the spring. • In all probability, in the initiation, the candidate passed through a drama, the subject of which was the violent death of Atys. Candidates, on their admission, underwent an examination respecting their previous life, and after being purified and initiated, were presented with a purple girdle, which was worn like an *apron* around their bodies, as an amulet to preserve them against all dangers.

The mysteries were in existence at Samothrace as late as the eighteenth year of the Christian era, at which time the Emperor Germanicus embarked for that island, to be initiated, but was prevented from accomplishing his purpose by adverse winds.

DIONYSIAN MYSTERIES.—These were celebrated throughout Greece and Asia Minor, but principally at Athens, where the years were numbered by them. They were instituted in honor of Bacchus, and were introduced into Greece from Egypt, which, as we shall have abundant occasion to see in the course of this work, was the parent of all the ancient rites. In these mysteries the murder of Bacchus by the Titans was commemorated, in which

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legend he is evidently identified with the Egyptian Osiris, who was slain by his brother, Typhon. The aspirant, in the ceremonies through which he passed, represented the murder of the god, and his restoration to life.

The commencement of the mysteries, or what we might masonically call the opening of the Lodge, was signalized by the consecration of an egg, in allusion to the mundane egg from which all things were supposed to have sprung. The candidate, having been first purified by water, and crowned by a myrtle branch, was introduced into the vestibule, and there clothed in the sacred habiliments. He was then delivered to the conductor, who, after the mystic warning, "Depart hence, all ye profane!" exhorted the candidate to exert all his fortitude and courage in the dangers and trials through which he was about to pass. He was then led through a series of dark caverns, a part of the ceremonies which Stobæus calls "a rude and fearful march through night and darkness." During his passage he is terrified by the howling of wild beasts, and other fearful noises—artificial thunder reverberates through the subterranean apartments, and transient flashes of lightning reveal monstrous apparitions to his sight. In this state of darkness and terror he is kept for three days and nights, after which he commences the aphanism or mystical death of Bacchus. He is now placed on the pastos or couch, that is, he is confined in a solitary cell, where he is at liberty to reflect seriously on the nature of the undertaking in which he is engaged. During this time he is alarmed with the sudden crash of waters, which is intended to represent the Deluge. Typhon, searching for Osiris, or Bacchus, for they are here identical, discovers the ark in which he had been

secreted, and, tearing it violently asunder, scatters the limbs of his victim upon the waters. The aspirant now hears the lamentations which are instituted for the death of the god. Then commences the search of Rhea for the remains of Bacchus. The apartments are filled with shrieks and groans—the initiated mingle with their howlings of despair the frantic dances of the Corybantes—everything is a scene of distraction and lewdness, until, at a signal from the hierophant, the whole drama changes—the mourning is turned to joy—the mangled body is found, and the aspirant is released from his confinement, amid the shouts of “We have found it—let us rejoice together.” The candidate is now made to descend into the infernal regions, where he sees the torments of the wicked and rewards of the virtuous. It was now that he received the lecture explanatory of the rites, and was invested with the tokens which served the initiated as a means of recognition. He then underwent a lustration, after which he was introduced into the holy place, where he received the name of Epopot, and was fully instructed in the doctrine of the mysteries, which consisted in a belief in the existence of one God, and a future state of rewards and punishments. These doctrines were inculcated by a variety of significant symbols. After the performance of these ceremonies the aspirant was dismissed, and the rites concluded with the pronunciation of the mystic words *Konx Ompax*—an attempted explanation of which will be found under the head of Eleusinian mysteries.

ELEUSINIAN MYSTERIES.—These were among the most important of the ancient rites, and were hence often called emphatically “*the mysteries*.” Cicero speaks of them as

“the sacred and august rites of Eleusis, where men come from the remotest regions to be initiated.” They were originally celebrated only at Eleusis, a town of Attica, in Greece, but they were extended to Italy, and even to Britain. In these mysteries was commemorated the search of Ceres after her daughter Proserpine, who had been ravished by Pluto, and carried to the infernal regions. The chief dispenser of the mysteries was called the Hierophant, or revealer of sacred things—to him were joined three assistants—the Daduchus, or torch-bearer, the Ceryx, or herald, and the Ho epi borno, or altar-server. The mysteries were of two kinds—the greater and lesser. The latter were merely preparatory, and consisted of nine days’ lustration and purification, succeeded by sacrifices. A year after, those persons who had passed through the lesser were admitted into the greater, where a full revelation was made of the secret doctrine. This, according to the opinion of the learned Warburton, principally consisted in a declaration of the unity of God, an opinion not with safety to be publicly promulgated, amid the errors and superstitions of ancient polytheism. For, as Plato observes, in his *Timæus*, “It is difficult to discover the Author and Father of the Universe, and when discovered, impossible to reveal him to all mankind.”

The learned Faber believes there was an intimate connection existing between the *Arkite* worship and the orgies of Eleusis, a connection which he traces through all the ancient mysteries.

The herald opened the ceremonies of initiation into the greater mysteries by the proclamation, “Retire, O! ye profane.” Thus were the sacred precincts tiled. The aspirant was presented naked. He was clothed with the

skin of a calf. An oath of secrecy was administered, and he was then asked, "Have you eaten bread?" The reply to which was, "No, I have drunk the sacred mixture, I have been fed from the basket of Ceres, I have labored, I have been placed in the calathius and in the cystus." These replies proved the candidate was duly and truly prepared, and that he had made suitable proficiency by a previous initiation in the lesser mysteries. The calf-skin was then taken from him, and he was invested with the sacred tunic, which he was to wear until it fell to pieces. He was now left in utter darkness, to await, in the vestibule, the time when the doors of the sanctuary should be opened to him. Terrific noises, resembling the roar of thunder and the bellowing of mighty winds, were heard, mimic lightning flashed, and spectres of horrible forms appeared. During this period, which, if the conjecture is correct, must have been the *funereal* part of the rites, it is supposed that the tragic end of Bacchus, the son of Semele, who was murdered by the Titans, was celebrated. The doors of the inner temple were at length thrown open, and the candidate beheld the statue of the goddess Ceres surrounded by a dazzling light. The candidate, who had heretofore been called a *mystes* or novice, was now termed *Epoptes*, an inspector or eye-witness, and the secret doctrine was revealed. The assembly was then closed with the Sanscrit words "*Konx om pax*," another proof, if another were wanting, of the Eastern origin of the Grecian mysteries.

Candscha om Pachscha, of which *konx om pax* are a Grecian corruption, are still used at the religious ceremonies of the Brahmins. Captain Wilford gives the definition of the expression as follows:—" *Candscha sig-*

nifies the objects of our most ardent wishes. *Om* is the famous monosyllable used both at the beginning and conclusion of a prayer or religious rite, like *Amen* ; *Pacsha* exactly answers to the obsolete Latin word *vix*, and signifies change, course, stead, place, turn of work, duty, fortune, &c."

The qualifications for initiation were maturity of age and purity of conduct. A character free from suspicion of immorality was absolutely required in the aspirant. Nero, on this account, did not dare, when in Greece, to offer himself as a candidate for initiation. The privilege was at first confined to natives of Greece, but it was afterwards extended to foreigners. Significant symbols were used as means of instruction, and words of recognition were communicated to the initiated. In these regulations, as well as in the gradual advancement of the candidate from one degree to another, that resemblance to our own institution is readily perceived, which has given to these, as well as to the other ancient mysteries, the appropriate name of Spurious Free Masonry. The following passage of an ancient author, preserved by Stobæus, and quoted by Warburton in the second book of his *Divine Legation*, is too interesting to Free Masons to be omitted :—

"The mind is affected and agitated in death, just as it is in initiation into the grand mysteries. The first stage is nothing but errors and uncertainties, laborious wanderings, a rude and fearful march through night and darkness. And now arrived on the verge of death, and initiation, everything wears a dreadful aspect—it is all horror, trembling, sweating, and affrightment. But this scene once over, a miraculous and divine *light* displays itself, and shining plains, and flowery meadows, open on all

hands before them. Here they are entertained with hymns and dances, with the sublime doctrines of faithful knowledge, and with reverend and holy visions. And now, become perfect and initiated, they are free, and no longer under restraint, but, crowned and triumphant, they walk up and down the regions of the blessed, converse with pure and holy men, and celebrate the sacred mysteries at pleasure."

EGYPTIAN MYSTERIES.—Egypt was the cradle of all the mysteries of paganism. At one time in possession of all the learning and religion that was to be found in the world, it extended into other nations the influence of its sacred rites and its secret doctrines. The importance, therefore, of the Egyptians, will entitle them to a more diffusive explanation than has been awarded to the examination of the other rites of spurious Free Masonry.

The priesthood of Egypt constituted a sacred caste, in whom the sacerdotal functions were hereditary. They exercised, also, an important part in the government of the state, and the kings of Egypt were but the first subjects of its priests. They had originally organized, and continued to control, the ceremonies of initiation. Their doctrines were of two kinds, exotic or public, which were communicated to the multitude, and esoteric or secret, which were revealed only to a chosen few; and to obtain them, it was necessary to pass through an initiation, which, as we shall see, was characterized by the severest trials of courage and fortitude.

The principal seat of the mysteries was at Memphis, in the neighborhood of the great pyramid. They were of two kinds—the greater and less—the former being the mysteries of Osiris and Serapis, the latter those of Isis.

The mysteries of Osiris were celebrated at the autumnal equinox, those of Serapis at the summer solstice, and those of Isis at the vernal equinox.

The candidate was required to exhibit proofs of a blameless life. For some days previous to the commencement of the ceremonies of initiation, he abstained from all unchaste acts, confined himself to an exceedingly light diet, from which animal food was rigorously excluded, and purified himself by repeated ablutions. Being thus prepared, the candidate, conducted by a guide, proceeded in the middle of the night, to the mouth of a low gallery situated in one of the sides of the pyramid. Having crawled for some distance on his hands and knees, he at length came to the orifice of a wide and apparently unfathomable well, which the guide directed him to descend. Perhaps he hesitates, and refuses to encounter the seeming danger; if so, he, of course, renounces the enterprise, and is reconducted to the world, never again to become a candidate for initiation; but, if he is animated by courage, he determines to descend, whereupon the conductor points him to an iron ladder, which makes the descent perfectly safe. At the sixtieth step, the candidate reached the entrance to a winding gallery through a brazen door, which opened noiselessly, and almost spontaneously, but which shut behind him with a heavy clang, that reverberated through the hollow passages. In front of this door was an iron gate, through the bars of which the aspirant beheld an extensive gallery, whose roof was supported on each side by a long row of majestic columns, and enlightened by a multitude of brilliant lamps. The voices of the priests and priestesses of Isis, chanting funeral hymns, were mingled with the sound of melodious

instruments, whose melancholy tones could not fail to affect the aspirant with the most solemn feelings. His guide now demanded of him if he was still firm in his purpose of passing through the trials and dangers that awaited him, or whether, overcome by what he had already experienced, he was desirous of returning to the surface, and abandoning the enterprise. If he still persisted, they both entered a narrow gallery, on the walls of which were inscribed the following significant words—“The mortal who shall travel over this road, without hesitating or looking behind, shall be purified by fire, by water, and by air; and if he can surmount the fear of death, he shall emerge from the bosom of the earth, he shall revisit the light, and claim the right of preparing his soul for the reception of the mysteries of the great goddess Isis.” The conductor now abandoned the aspirant to himself, warning him of the dangers that surrounded and awaited him, and exhorting him to continue (if he expected success) unshaken in his firmness.

The solitary candidate now continues to traverse the gallery for some distance farther. On each side are placed in niches, colossal statues, in the attitude of mummies, awaiting the hour of resurrection. The lamp with which, at the commencement of the ceremonies, he had been furnished, casts but a glimmering light around, scarcely sufficient to make “darkness visible.” Spectres seem to menace him at every step, but on his nearer approach, they vanish into airy nothingness. At length he reaches an iron door, guarded by three men, armed with swords, and disguised in masks resembling the heads of jackals. One of them addresses him as follows: “We are not here to impede your passage; continue your journey,

if the gods have given you the power and strength to do so; but remember, if you once pass the threshold of that door, you must not dare to pause, or attempt to retrace your steps—if you do, you will find us here prepared to oppose your retreat, and to prevent your return.” Having passed through the door, the candidate has scarcely proceeded fifty steps, before he is dazzled by a brilliant light, whose intensity augments as he advances. He now finds himself in a spacious hall, filled with inflammable substances, in a state of combustion, whose flames pervade the whole apartment, and form a bower of fire on the roof above. Through this it is necessary that he should pass with the greatest speed, to avoid the effects of the flames. To this peril succeeds another. On the other side of this fiery furnace, the floor of the hall is garnished with a huge net-work of red-hot iron bars, the narrow interstices of which afford the aspirant the only chances of a secure footing. Having surmounted this difficulty by the greatest address, another and unexpected obstacle opposes his farther progress. A wide and rapid canal, fed from the waters of the Nile, crosses the passage he is treading. Over this stream he has to swim. Divesting himself, therefore, of his garments, he fastens them in a bundle upon the top of his head, and holding his lamp, which now affords him all the light that he possesses, high above the water, he plunges in, and boldly swims across.

On arriving at the opposite side, he finds a narrow landing place, bounded by two high walls of brass, into each of which is inserted an immense wheel of the same metal, and terminated by an ivory door. This, of course, the aspirant attempts to open, but his efforts are in vain. The door is unyielding. At length he espies two large

rings, of which he immediately takes hold, in the expectation that they will afford him the means of effecting an entrance. But what are his surprise and terror, when he beholds the brazen wheels revolve upon their axles with a formidable rapidity and stunning noise; the platform sinks from under him, and he remains suspended by the rings, over a fathomless abyss, from which issues a chilling blast of wind; his lamp is extinguished, and he is left in profound darkness. For more than a minute he remains in this unenviable position, deafened by the noise of the revolving wheels, chilled by the cold current of air, and dreading lest his strength shall fail him, when he must inevitably be precipitated into the yawning gulf below. But by degrees the noise ceases, the platform resumes its former position, and the aspirant is restored to safety. The ivory door now spontaneously opens, and he finds himself in a brilliantly illuminated apartment, in the midst of the priests of Isis, clothed in the mystic insignia of their offices, who welcome him, and congratulate him on his escape from the dangers which have menaced him. In this apartment he beholds the various symbols of the Egyptian mysteries, the occult signification of which is by degrees explained to him.

But the ceremonies of initiation do not cease here. The candidate is subjected to a series of fastings, which gradually increase in severity for nine times nine days. During this period, a rigorous silence is imposed upon him, which, if he preserve it inviolable, is at length rewarded by his receiving a full revelation of the esoteric knowledge of the rites. This instruction took place during what was called the twelve days of manifestation.

He was conducted before the triple statue of Osiris, Isis, and Horus, where, bending the knee, he was clothed with the sacred garments, and crowned with a wreath of palm; a torch was placed in his hand, and he was made to pronounce the following solemn obligation—"I swear never to reveal, to any of the uninitiated, the things that I shall see in the sanctuary, nor any of the knowledge that shall be communicated to me. I call as witnesses to my promise, the gods of heaven, of earth and hell, and I invoke their vengeance on my head, if I should ever wilfully violate my oath."

Having undergone this formality, the neophyte was introduced into the most secret part of the sacred edifice, where a priest instructed him in the application of their symbols to the doctrines of the mysteries. He was then publicly announced, amid the rejoicings of the multitude, as an initiated, and thus terminated the ceremonies of initiation into the *mysteries of Isis*, which were the first degree of the Egyptian rites.

The mysteries of Serapis constituted the second degree. Of these rites we know but little. Apuleius alone, in his "*Metamorphoses*," has written of them, and what he has said is unimportant. He only tells us that they were celebrated at the summer solstice, and at night; that the candidate was prepared by the usual fastings and purifications; and that no one was permitted to partake of them, unless he had previously been initiated into the mysteries of Isis.

The mysteries of Osiris formed the third degree or summit of the Egyptian initiation. In these, the legend of the murder of Osiris, by his brother Typhon, was represented, and the god was personated by the candidate.

Osiris, according to the tradition, was a wise king of Egypt, who, having achieved the reform of his subjects at home, resolved to spread the blessings of civilization in the other parts of the earth. This he accomplished; but on his return, he found his kingdom, which he had left in the care of his wife Isis, distracted by the seditions of his brother Typhon. Osiris attempted, by mild remonstrances, to convince his brother of the impropriety of his conduct, but he fell a sacrifice in the attempt. Typhon murdered him in a secret apartment, and, cutting up the body, enclosed the pieces in a chest, which he committed to the waters of the Nile. Isis, searching for the body, found it, and intrusted it to the care of the priests, establishing, at the same time, the mysteries in commemoration of the foul deed. One piece of the body, however, she could not find, the *membrum virile*. For this she substituted a factitious representation, which she consecrated, and which, under the name of *phallus*, is to be found as the emblem of fecundity in all the ancient mysteries.

This legend was purely astronomical. Osiris was the sun, Isis the moon. Typhon was the symbol of winter, which destroys the fecundating and fertilizing powers of the sun, thus, as it were, depriving him of life. This was the catastrophe celebrated in the mysteries, and the aspirant was made to pass fictitiously through the sufferings and the death of Osiris.

The secret doctrines of the Egyptian rites related to the gods, the creation and government of the world, and the nature and condition of the human soul. In their initiations, says Oliver, they informed the candidate that the mysteries were received from Adam, Seth, and Enoch, and they called the perfectly initiated candidate *Al-om-jah*,

from the name of the Deity. Secrecy was principally inculcated, and all their lessons were taught by symbols. Many of these have been preserved. With them, *a point within a circle*, was the symbol of the Deity surrounded by eternity—the *globe* was a symbol of the Supreme and Eternal God—a serpent, with the tail in his mouth, was emblematic of eternity—a child, sitting on the lotus, was a symbol of the sun—a palm tree, of victory—a staff, of authority—an ant, of knowledge—a goat, of fecundity—a wolf, of aversion—the right hand, with the fingers open, of plenty—and the left hand closed, of protection.

MYSTERIES OF INDIA.—Though the mysteries of Greece and Rome were modelled after those of Egypt, these last undoubtedly derived their existence from the East, where the priests first began to conceal their doctrines under the form of mysterious rites, and to reveal them only to those who underwent a process of initiation. The western philosophers derived much, if not all of their learning from the gymnosophists or sages of India, who were not more celebrated for the extent of their knowledge, than for the simplicity of their lives. They inculcated a belief in the triad of gods—Brahma, Vishnu, and Siva, the first being the supreme, eternal, uncreated god. It was from the gymnosophists that the philosophers of other nations acquired their idea of the existence of a Supreme Being, and of the immortality of the soul. The instructions of the gymnosophists were oral and secret. They were communicated only after a process of initiation, which is said to have been extremely severe in its trials.

The ceremonies of initiation into the mysteries of ancient India have been collected from various sources with great industry and research by Dr. Oliver. “They

formed," says he, "one of the earliest corruptions of the pure science, which is now denominated Free Masonry, and bore a direct reference to the happiness of man in Paradise, the subsequent deviations from righteousness, and the destruction accomplished by the general deluge." The scenes of initiation were in spacious caverns, the principal of which were Elephanta and Salsette, both situated near Bombay. The mysteries were divided into four degrees, and the candidate was permitted to perform the probation of the first at the early age of eight years. It consisted simply in the investiture with the linen garment, and Zennar or sacred cord, composed of nine threads, and suspended from the left shoulder across the breast to the right side—of sacrifices accompanied by aqueous ablutions—and of an explanatory lecture delivered to the juvenile aspirant by the priest. He was now delivered into the care of a Brahmin, who thenceforth became his spiritual guide, and prepared him, by repeated instructions and a life of austerity, for admission into the second degree. To this, if found qualified, he was admitted at the requisite age. The probationary ceremonies of this degree consisted in an incessant occupation in prayers, fastings, ablutions, and the study of astronomy. Having undergone these austerities for a sufficient period, after having been placed in the Pastos, he was led at night to the gloomy caverns of initiation, which had been duly prepared for his reception.

The interior of this cavern was brilliantly illuminated, and there sat the three chief hierophants, in the east, west, and south, representing the gods Brahma, Vishnu, and Siva, surrounded by the attendant mystagogues, dressed in appropriate vestments. After an invocation to the Sun,

the aspirant was called upon to promise that he would be obedient to his superiors, keep his body pure, and preserve inviolable secrecy on the subject of the mysteries. He was then sprinkled with water, an invocation of the deity was whispered in his ear, he was divested of his shoes, and made to circumambulate the cavern three times, in imitation of the course of the Sun, whose rising was personated by the hierophant, representing Brahma, stationed in the east, whose meridian height by the representative of Siva in the south, and whose setting, by the representative of Vishnu in the west. He was then conducted through seven ranges of dark and gloomy caverns, during which period the wailings of Mahadeva for the loss of Siva was represented by dismal howlings. The usual paraphernalia of flashes of light, of dismal sounds, and horrid phantoms was practised to intimidate or confuse the aspirant. After the performance of a variety of other ceremonies, many of which we can only conjecture, the candidate reached the extremity of the seven caverns—he was now prepared for enlightenment by requisite instruction and the administration of a solemn oath.

This part of the ceremonies being concluded, the sacred conch was blown, the folding doors were suddenly thrown open, and the aspirant was admitted into a spacious apartment filled with dazzling light, ornamented with statues and emblematical figures, richly decorated with gems, and scented with the most fragrant perfumes. This was a representation of Paradise.

The candidate was now supposed to be regenerated, and he was invested, by the chief Brahmin, with the white robe and tiara—a cross was marked upon his forehead, and a tau upon his breast, and he was invested with

the signs, tokens, and lectures of the order. He was presented with the sacred belt, the magical black stone, the talismanic jewel, to be worn upon his breast, and the serpent stone, which, as its name imported, was an antidote against the bite of serpents. And, lastly, he was intrusted with the sacred name, known only to the initiated. This ineffable name was AUM, which, in its trilateral form, was significant of the creative, preservative, and destroying power, that is, of Brahma, Vishnu, and Siva. It could not be pronounced, but was to be the subject of incessant silent contemplation. The emblems around, and the *aporrata*, or secret things of the mysteries, were now explained.

Here ended the second degree. The third took place when the candidate had grown old, and his children had all been provided for. This consisted in a total exclusion in the forest, where, as an anchorite, he occupied himself in ablutions, prayers, and sacrifices.

In the fourth degree he underwent still greater austerities, the object of which was to impart to the happy sage who observed them a portion of the divine nature, and to secure him a residence among the immortal gods.

The object of the Indian mysteries appears to have been to teach the unity of God, and the necessity of virtue. The happiness of our first parents, the subsequent depravity of the human race, and the universal Deluge, were described in a manner which showed that their knowledge must have been derived from an authentic source.

AMERICAN MYSTERIES.—Among the many evidences of a former state of civilization among the aborigines of this country, which seem to prove their origin from the races that inhabit the Eastern hemisphere, not the least re-

markable is the existence of fraternities bound by mystic ties, and claiming, like the Free Masons, to possess an esoteric knowledge which they carefully conceal from all but the initiated. De Witt Clinton, once the General Grand High Priest of the United States, relates, on the authority of a respectable native minister who had received the signs, the existence of such a society among the Iroquois. The number of the members was limited to fifteen, of whom six were to be of the Seneca tribe, five of the Oneidas, two of the Cayugas, and two of the St. Regis. They claim that their institution has existed from the era of the creation. The times of their meeting they keep secret, and throw much mystery over all their proceedings.

The mysteries of the Mexican tribes were characterized by cruelty and bloodshed. In the celebration of these shocking rites, the aspirant was previously subjected to long and painful fastings, and compelled to undergo, in even a heightened form, all the terrors and sufferings which distinguished the mysteries of the Eastern continent. He was scourged with cords, wounded with knives, and cauterized with red-hot cinders. So cruel were these probations that many perished under their infliction; and yet he who recoiled from the trial, or suffered an involuntary groan to escape his lips, was dismissed with contempt, and considered thenceforth as unworthy to mingle in the society of his equals. It was in the temple of Vitzliputzli that the Mexican mysteries were celebrated on the grandest scale. The candidate, being first anointed with a narcotic unguent, descended into the gloomy caverns of initiation, which were excavated beneath the temple. The ceremonies were intended to represent the wander-

ings of the god, and the caverns through which the aspirant was to pass were called the *path of the dead*.

He is conducted through these caverns amid shrieks of anguish and groans of despair, which seem to rise from every side—phantoms of death flit past his eyes, and while trembling for his safety, he reaches the body of a slain victim whose heart has been ripped from his breast, and whose limbs are still quivering with departing life—suddenly he finds himself in a spacious vault, through which an artificial sun is darting his rays, and in the roof of which is an orifice through which the body of the sacrificed victim had been precipitated. He is now immediately under the high altar. Finally, after encountering many other horrors, he reaches a narrow fissure, which terminates the suite of subterranean apartments, and being protruded through it by his guide, he finds himself in open air, and in the midst of a vast multitude, who receive him with shouts as a person regenerated, or born again.

This was the first degree of the Mexican mysteries. There was a higher grade, attainable only by the priests, in which the instruction was of a symbolic character, and referred to the deluge, and the subsequent settlement of their ancestors on the Lake of Mexico. The details of this legend bear a remarkable similarity to the scriptural account of the wanderings and final settlement of the Israelites. The tribe was led by the god Vitzliputzli, who was seated in a *square ark*, and held in his hand a *rod formed like a serpent*. The ark was called the throne of God, and its four corners were surmounted by serpents' heads. During their marches and encampments, Vitzliputzli revealed to them a mode of worship and a code of laws to govern them after they had taken possession of

the promised land. In the midst of their encampment they erected a tabernacle, with an altar, on which was placed the sacred ark. After a tedious expedition, they finally arrived at an island in the middle of a lake, where they built the city of Mexico, and furnished it with a pyramidal temple.

The mysteries of the Peruvians were more simple and humane, and consisted principally of a lustration, performed annually on the first day of the September moon.

Enough has now been presented to give the reader a correct idea of the ancient mysteries. A more full account may be found in the invaluable Masonic Lexicon, by Mackey, without which no Masonic library is complete.

The connection between spurious Masonry and the pure system of speculative Masonry, as finally determined at the building of the temple by King Solomon, is clearly, and, I trust, satisfactorily shown. While we trace the one back far into the vista of past ages, we date the origin of our present cherished system of speculative Free Masonry at the time the temple was erected, 1012 years before the Christian era. Oliver, Moore, Pike, and other eminent Masons, deserve great credit for their labors in the investigation of this branch of Masonry. By the aid of these and other lights, the indefatigable Mackey has penetrated the mysteries still farther, and added new links to the beautiful chain formed by them, which, to my mind, presents the subject in so clear a light that all who read must be fully satisfied that his exposition, as presented in the preceding pages, is the *eureka* so long sought for. He has put in the connecting links, and rendered the chain complete. It exhibits great research and learning, as well as a discrimination that stamps the whole with consistency and sound common sense.

SECTION VIII.

THE ANTIQUITY OF MASONRY.

I am of the same opinion with Dr. Oliver, that the principles of Free Masonry are coeval with the creation of man. We have traced operative Masonry to that period of time when the elements compelled the human family to contrive shelters to protect them from the inclemencies of the weather. We have shown that the improvements subsequently made in the art were effected by a concentration of genius and associated labor, aided by the increasing light of science that gradually illuminated the intellect of man. It is not presuming too much to suppose that the earliest associations of operative Masons had rules of action to govern them, and long before the flood were a distinct class under the name of Masons.

In proof of this the following tradition of Enoch, the father of Methuselah, is laid before the readers. When the increasing wickedness of mankind had caused God to threaten the world with universal destruction, Enoch feared that the arts and sciences would perish. To avoid this, and to preserve them for the posterity of those whom God should spare, he erected two large pillars on the top of the highest mountain, the one of brass, to withstand water—the other of marble, to guard against fire. On the marble pillars he engraved the historical description of a subterranean temple he had built by the inspiration of the Most High—on the pillar of brass he inscribed the principles of the liberal arts, and especially of Masonry.

The flood swept the marble pillar away, but the pillar of brass withstood the water, by which means the ancient state of the arts, particularly of Masons, has been handed down to us. This tradition has been adopted into the Scottish Lodge of Perfection, and forms a part of the degree of the Ancient Arch of Solomon, or Knights of the Ninth Arch.

According to the Greeks, Enoch was the same as Troth or Hermes "Trismegistus. They say he taught the art of building cities, discovered the knowledge of the zodiac, and the course of the planets, made excellent laws, and appointed festivals for sacrificing to the Sun, and instructed them in the worship of the true God. He was the inventor of books, and of writing. "According to our traditions, Enoch was a very eminent Free Mason, and the conservator of the true name of God, which was subsequently lost, even among his favorite people, the Jews."

Arithmetic is an important branch of Masonry, and was understood and practised by the earliest Hindoos. They understood trigonometry and sexagesimal arithmetic, measured the diameter of the earth, taught its spherical figure, and its diurnal motion upon its axis, took latitude and longitude, and measured the distances of the planets from the earth. They calculated the revolution of Surya, the Sun; of Budha, Mercury; of Sacra, Venus; of Mangala, Mars; of Vrihaspati, Jupiter; of Sani, Saturn; and of Chandra, the Moon.

Astronomy is another interesting branch of our Art. The records of its antiquity are here inserted, to prove the venerable age of this portion of Masonry.

The Hindoos have records of astronomical observations

made 3102 years before the Christian era, which agree with the most accurate modern tables, including the corrections of refined theory.

The Chaldeans recorded astronomical observations 2233 years before the advent of our Saviour.

The Egyptians date their first observations upon Astronomy, 3900 years before the Christian era.

The Persians go back to the period when Aldebaren was on the equinox—now advanced two signs $7^{\circ} 20'$ —which would make the time 3018 years B. C.

The Chinese assert that Fohi, in 2753 B. C., constructed astronomical tables, and that in 2697, Hoangti made an armillary sphere, and they record a conjunction of the five planets, which happened in 2449 B. C.

The Zodiac of Tentyra places the equinox in the middle of Aquarius, which indicates an advance of two signs, 15° , since its formation, and carries us back to 3600 B. C. It seems probable that Aristarchus readjusted the zodiacal signs, for the present advance of 29° carries us back 2088, to the time in which he lived. The Balance and Virgo determine the equinox and harvest, and accord beyond all question.

Bailly maintains, from oriental records, that astronomy was cultivated in Egypt and Chaldea, 2800 years B. C.; in Persia, 3209; in India, 3101; and in China, 2952. Several of the constellations are mentioned by Job, Herod, and Homer.

The Chinese divide the zodiac into 12 signs, and 28 constellations, and time into revolutions of 10,800 years, evidently referring to the revolution of the line of apsides, when the perihelion and aphelion interchange their positions, all going to prove their familiarity with

the sublime science of Astronomy. The origin of map-making is referred to the 14th century; but, a Chinese map has been examined, made 1000 years B. C., which nearly accords with the surveys made by the Jesuits in 1700 A. C.

The Indian tables of great antiquity, make the tropical years within one minute and fifty-three seconds of our best tables. Other tables, equally accurate, according to Bailly, Playfair, and other authorities, were constructed 3102 years B. C. These historic records prove the great antiquity of this part of Masonry beyond all question.

I next refer the reader to the ancient Patriarchs, who taught the very essence—the vitality of Masonry; the existence of the one only living and true God, and the immortality of the soul. At length the extreme wickedness of the masses became so general, that the Ruler of the Universe determined to cut them off. Noah alone had retained the true name and worship of God, and was preserved to transmit the same to his posterity. After the deluge, it is evident that Masonry, in some form, was inculcated, for we find that Noah promulgated a code of precepts, which have been faithfully handed down to us, and so much resemble the present Masonic ritual, that I here insert them. 1. Renounce all idols. 2. Worship the only true God. 3. Commit no murder. 4. Be not defiled by incest. 5. Do not steal. 6. Be just. 7. Eat no flesh with blood in it. It is fair to presume this laconic code of laws was made for the government of an association of Noachite Masons. This appellation is still cherished in some parts of Europe, and they consider the foregoing code the constitution of our ancient brethren. The Essenean code is very similar, and just such as we might

suppose St. John the Baptist would sanction. He was an honored disciple of that school, and his name is still cherished by all good Masons.

A portion of the descendants of Noah continued to preserve the dogmas, and traditionally to hand them down to their posterity in the patriarchal line. Subsequently, a large portion of the people became idolaters, and turned away from the true God, and sought to reach the celestial regions by means of the lofty towers of Babel. As a punishment for their presumption and rebellion, they were cursed with a confusion of tongues, and dispersed in all directions. A small portion of the post-diluvian patriarchs preserved the true knowledge of the Supreme Being, and transmitted it to their children in its native purity. From this point, patriarchal Masonry is clearly traced, down to the building of the temple, in Section VII., as well as the spurious Masonry of the variety of mysteries that arose from the confusion of tongues.

As the antiquity of our order cannot affect its merits, I trust enough has been presented on the subject to satisfy the reader upon this point. That it is the most ancient and indestructible institute ever devised by man, historic records abundantly prove.

SECTION IX.

PROGRESS OF SPECULATIVE MASONRY.

From the time of the building of the temple by Solomon, to the time of Queen Anne, of England, in 1702, Speculative Masonry depended mostly upon Operative Masonry

for its advancement; for, up to that time, but few, except practical architects and mechanics, and those men of great eminence, were admitted into Masonic lodges. The best light we have upon this branch of Masonic history, at an early age, is the account given of the travelling Masons, who are supposed to have organized into lodges when the temple was completed, and travelled into foreign countries in pursuit of work. Clavel has traced these organizations to the *collegia artificum*, (college of artisans) instituted at Rome, by Numa, 714 years B. C., and whose members were imported from Greece by him, for the purpose of embellishing the city.

These associations existed in Rome during the reign of the emperors, and ultimately spread over the continent, and Europe, under the name of "Free and Accepted Masons," for the purpose of erecting religious edifices. They were endowed with certain privileges peculiar to themselves, such as making laws for their own government, making contracts as a corporation, and an exemption from all taxes. Their meetings were held in private. Their presiding officer was called "Master;" they were divided into three classes, corresponding with the three degrees of Masonry; they used a symbolic language drawn from the implements of their profession, and were in possession of a secret mode of recognition.

The priests of the Christian church became their patrons, and under their direction they devoted themselves to the building of churches and monasteries. There is not a country in Europe, that does not still exhibit proud evidence of the skill and industry of our Masonic ancestors. In the 10th century, they were established as a free guild or corporation in Lombardy. The most cele-

brated of these corporations in Italy was that of Como, and the name of *Magistri Comacina*, or Masters of Como, became the generic name of all these associations of Architects. They travelled into all countries where Christianity called for the erection of religious edifices. The Popes conferred upon them the most extensive privileges, and a monopoly for the erection of all religious structures. They were declared independent of all sovereigns, and subject only to their own private laws; regulated the amount of their wages; were subject to no taxes; and no one, not belonging to their association, was permitted to compete with them in their business. In one of the papal decrees, the Supreme Pontiff declares that these regulations have been made "after the example of Hiram, King of Tyre, when he sent artisans to King Solomon, for the purpose of building the temple at Jerusalem."

According to Mackey, they filled the continent with cathedrals, parochial churches, and monasteries, and, with a large accession of members, passed over into England, and there introduced their peculiar style of building. From there they passed into Scotland, and have rendered their existence ever memorable, by establishing, in the parish of Kilwinning, where they erected an abbey, the germ of Scottish Free Masonry, which has regularly descended, through the Grand Lodge of Scotland, to the present time.

The government of these fraternities was regular and uniform. Over every ten men was placed a warden, who paid them wages, and took care that there was no needless expenditure of materials, or careless loss of imple-

ments. Over the whole, a surveyor master presided, and directed the general labors.

The cathedral of Strasburg, on the Rhine, is said to be one of the noblest specimens of Gothic Architecture of that time. It contains a clock, showing the motions of the constellations, the revolutions of the sun and moon, the days of the week, and of course the hours, minutes, and seconds of the day. The ancient records show that it was commenced in 1277, under the direction of that skilful workman, Hervin de Steinback. The Masons under him were divided into separate ranks of Masters, Craftsmen, and Apprentices. The place where they assembled was called a "hutte"—a German word, signifying lodge, in English. They employed the implements of Masonry, as emblems, and wore them as the insignia of their rank. They had certain signs and words of recognition, and initiated their new members in secret.

The fraternity at Strasburg became so celebrated, that their superiority was acknowledged by their kindred associations throughout Germany. They ultimately received the name of "haupt hutte," or Grand Lodge, and exercised authority over the *hütten* of Suabia, Hesse, Bavaria, Franconia, Saxony, Thuringia, and the countries bordering on the river Moselle. The Masters of these several lodges convened at Ratisbon, in 1459, and on the 25th of April, contracted an act of union, declaring the Chief of the Strasburg Cathedral the only and perpetual Grand Master of the General Fraternity of Free Masons of Germany.

Preston believed these travelling Masons entered Britain previous to the Roman invasion, as remains of stupendous architectural structures are still in existence, that

seem to indicate this fact. Carausius, who aspired to be the founder of a British empire, encouraged Masonry, which he held in great veneration, and appointed his steward, Albanus, the principal superintendent of their assemblies. Lodges, or conventions of the fraternity, began now to be introduced, and the business of Masonry regularly attended to. Albanus obtained from Carausius a charter, to hold a General Council, over which he presided, and assisted in the initiation of many new members. This Albanus was the celebrated St. Alban, who first suffered martyrdom, in Britain, for the Christian faith, in 306. When Christianity was introduced, Masonry went hand in hand with her in the promulgation and advancement of the glorious cause. In 557, St. Austin, with forty of his co-workers, came into England, who propagated the principles of Christianity with so much zeal, that all the kings of the heptarchy were converted. St. Austin then became the patron of the Masons, who immediately introduced the Gothic style of building. Austin appeared at the head of the fraternity in founding the old cathedral of Canterbury, in 600; that of Rachertu, in 602; St. Paul's, at London, in 604; and St. Peter's, at Westminster, in 605, as well as many others. These magnificent projects called many foreign brethren to aid in the work, which added greatly to the number of Masons in England.

After these and others were completed, Masonry lost much of its interest, and languished until 856, when St. Swithian was employed by Ethelwolf, to repair several religious edifices, which gave a new impetus to the order. In 872, Alfred the Great came into power, and brought Masonry into full and healthy action. It was also patro-

nized by Edward, and prospered under the direction of Ethelward, who was a great architect, and founded the University of Cambridge. The more permanent foundation of Masonry was laid in England, during the reign of King Athelstane. In 926, Edwin, the king's brother, convened all the Masons of the kingdom, at York, under a new charter from Athelstane, where they established a General Grand Lodge for their future government. The present Grand Lodge of England claims this as its origin—hence the appellation of "Ancient York Mason." Under the jurisdiction of this Lodge, the order increased, and many eminent persons, who had been formerly active members, but had fallen asleep upon their watch-towers, awoke from their slumber, and came up nobly to the work. After the death of Prince Edwin and Athelstane, Masonry again languished until 1041, when Edward the Confessor breathed into it new life. Placing Leofrick, Earl of Coventry, over the workmen, he rebuilt Westminster Abbey, and erected several other magnificent structures. After the conquest in 1066, Gundulph, Bishop of Rochester, and Roger de Montgomery, Earl of Shrewsbury, both eminent architects, became warm patrons of the order, and commenced the Tower of London. It was not completed until William Rufus came into power, in 1087, who rebuilt London bridge with wood, and erected the Palace and Hall of Westminster. From this time to the reign of Queen Anne, in 1702, Masonry had its sunshine and storms; the brethren performed much labor, occasionally had to struggle for life, and then were flushed with a spring-tide of success, but there were always found faithful brothers to carefully protect the ancient land-mark, and preserve the institution pure and

undefiled. For a full history of the Order, consult Dove's *Ahiman Rezon*, or Mackey's *Lexicon*.

At the time of the revolution, Masonry was so torpid in the south of England, that only seven regular lodges were held in London and its suburbs. In 1695, King William became a member of the fraternity, and imparted new life to the lodges by attending them in person. Many of the nobility also attended their convocation, and prosperity again smiled upon them.

After the death of William, another relapse occurred, and soon after Queen Anne ascended the throne, it was determined to open the portals of Masonry to all applicants who were of sound mind and body, and under the tongue of good report, and thus banish for ever what some had termed a Masonic monopoly.

At this time there were but four lodges in working order. The new arrangement produced a rapid increase—the quarterly communications were revived—the annual feast renewed, and, on the 24th of June, 1717, the four lodges met at the Apple Tree Tavern, and elected Mr. Anthony Sayer Grand Master. Among its regulations, this Grand Lodge adopted the following: “That the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain lodges or assemblies of Masons, convened in certain places—and that every lodge to be hereafter convened, except the four old lodges at the time existing, should be legally authorized to act by a warrant from the Grand Master, for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication, and that, without such warrant, no lodge should hereafter be deemed regular or constitutional.”

Previous to this regulation, three or more Master Masons could assemble at any time or place, and confer the degrees upon any person they deemed worthy to receive them, and lodges worked without a warrant.

As a compliment to the four old lodges, the privileges they had enjoyed under the former organization were reserved to them by the adoption of the following resolution—"That no law, rule, or regulation, to be hereafter made or passed in Grand Lodge, should ever deprive them of such privilege or encroach on any landmark which was at any time established as the standard of Masonic government."

A friendly intercourse was preserved between the Grand Lodges of York and London until 1725, when the latter granted a warrant of constitution to some Masons who had seceded from the former, which terminated all friendly communication. Another innovation upon the Grand Lodge followed this. The London Grand Lodge constituted two lodges within the jurisdiction of the former. In 1738, several Masons became dissatisfied with both Grand Lodges, and held unauthorized meetings and initiated persons into the mysteries of the order, and assumed the name of "*Ancient York Masons*," declaring that they only had preserved the ancient landmarks, and branding the others with the name of "*Modern Masons*." In 1739, they declared themselves independent, and established a Grand Lodge in London under the name of the "Grand Lodge of Ancient York Masons." They were recognised by the Masons of Scotland and Ireland, and were advocated by many of the nobility. Nor did the unhappy consequences affect the lodges of England alone. Masonry had been introduced into the American colonies

under charters emanating from these discordant grand bodies. Two Grand Lodges were established in Massachusetts, and two in South Carolina—the former were consolidated in 1792—the latter not until 1817.

In 1813, under the wise direction and fraternal counsels of the Duke of Sussex, all difficulties were healed, and the Masons of England became consolidated into one harmonious family of brothers and companions. I now notice briefly the organized introduction of Speculative Masonry in different countries, as arranged by Mackey and Dove.

SCOTLAND.—We have seen that it was introduced at Kilwinning, in Scotland, by the travelling Masons, and in 1736 a regular Grand Lodge was established, and William St. Clairs elected Grand Master.

IRELAND.—In 1729, a Grand Lodge was organized in Dublin, Ireland, and the Earl of Kingston elected Grand Master.

FRANCE.—In 1735, there were six lodges in Paris, France, and in 1743, a Grand Lodge was organized, but internal commotions prevented the free course of Masonry in that kingdom until 1842, when the Supreme Council and the Grand Orient embraced each other, and peace is now triumphing over the painful discord that had convulsed the Masonic order in France for more than a century.

GERMANY.—The first Grand Lodge was established in Germany in 1741. The original subordinate lodges of Hamburg received their authority from England in 1733, and those of Brunswick, from Scotland, in 1738. The former compose the first Grand Lodge, which has under its jurisdiction 88 subordinate lodges. Those acting under

the authority of Scotland, established a Grand Lodge in 1768, which numbers 53 subordinate lodges.

PRUSSIA.—There are three Grand Lodges in Prussia—“The Grand Lodge of the Three Globes,” organized in 1740, and numbers 177 subordinate lodges—“The Royal York,” founded in 1765, and in 1840 had under its jurisdiction 27 lodges—“The National,” instituted in 1770.

SAXONY.—In Saxony, the first lodge was organized in 1738, and in 1812 a Grand Lodge was established. It has adopted the system of Ancient Craft, or St. John’s Masonry.

BELGIUM.—In Belgium the lodge of “Perfect Union” was established in 1721 at Mons, and in 1730, another at Ghent, under charters from England. They were subsequently organized into a Grand Lodge.

HOLLAND.—The first lodge in Holland was one of emergency, held at the Hague in 1731, to confer the degrees on the Duke of Tuscany, afterwards Francis I., Emperor of Germany. The authority was from the Grand Lodge of England, and the Earl of Chesterfield presided. The first regular lodge was established at the same place in 1734, which subsequently took the name of “Mother Lodge.” In 1735 a lodge was opened at Amsterdam. The National Grand Lodge was established on the 18th of December, 1757, and now has about 70 lodges on its Register.

DENMARK.—The Grand Lodge of Denmark was organized at Copenhagen in 1743, under the authority of the Grand Lodge of Scotland. Masonry is there encouraged by the government, and the reigning king is the Grand Master.

SWEDEN.—Masonry was organized in Sweden in 1754,

under a charter from the Grand Lodge of Scotland. The Grand Lodge is at Stockholm. The king is at the head of the craft, which is in a very flourishing condition.

RUSSIA.—An English lodge was organized at St. Petersburg in 1740, under a warrant from the Grand Lodge of England, and was crowned with unusual prosperity, and spread rapidly through the empire, being patronized by the Emperor and nobility. In 1772, the Grand Lodge of England established a Provincial Grand Mastership there, and lodges were organized at Moscow, Riga, Jassy, and in various parts of Courland. The Sirocco of politics eventually swept over the order, and poisoned that pure Masonic atmosphere that alone can preserve it in a healthy and progressive condition. It still survives, but is compelled to live in the shade.

POLAND.—In this kingdom Masonry was suppressed in 1739, by King Augustus II. It was revived in 1781 by the Grand Orient of France; and, in 1784, a Grand Orient was formed at Warsaw, since which time the fraternity there has enjoyed peace and prosperity.

BOHEMIA.—The Grand Lodge of Scotland introduced the organization of Masonry into Bohemia in 1749. It prospered and increased rapidly up to the commencement of the French revolution, when the Austrian government suppressed its convocations.

SWITZERLAND.—Under the authority of the Grand Lodge of England, Sir George Hamilton established a Provincial Grand Lodge at Geneva, in Switzerland, in 1737. Two years after, a lodge was opened at Lausanne. The order was arrested in its work in 1745, when on the flood-tide of success, by an edict of prohibition issued by the Council of Berne. In 1764, the lodges again resumed

labor, and organized a new Grand Lodge at Geneva. Discordant spirits were there to cripple the onward march of the order. At one time they seemed determined to outstrip France in the creation of anarchy and confusion. Three distinct Masonic bodies claimed the right of controlling the destiny of the fraternity in that Republic. At length the fury of the tornado of discord was spent, and now the institution is peaceful, prosperous, and happy under the sole jurisdiction of the National Grand Lodge of Switzerland, situated at Berne, under the name of "Alpina." Their Book of Constitutions is similar to that of England, and only the three degrees of Ancient Craft Masonry are recognised.

ITALY.—Romanism has long crippled Masonry in Italy. There was a lodge at Florence as early as 1733, and there are still lodges at Leghorn, Turin, Genoa, and the other principal cities, but their meetings are held with great secrecy.

SPAIN.—A lodge was established at Gibraltar in 1726, one at Madrid in 1727, and one at Andalusia in 1731. As in Italy, the nightmare of priestcraft has long paralyzed its operations in Spain, and compelled the brethren to hold their meetings in the most private manner. It can be crippled by the hierarchy, but never exterminated. It still lives there, and the opposition has measurably subsided.

PORTUGAL.—Masonry was organized in Portugal as early as 1727, and has been, and will continue to be, an eyesore to the Popes and their pliant timeservers. Although compelled to observe great secrecy in their work, it is not long since there were four Grand Lodges in that Catholic kingdom. At present the authorities are more tolerant.

TURKEY.—Clavel says lodges were established at Constantinople, Smyrna, and Aleppo, in 1738, but of their present existence we have no information.

ASIA.—Sir George Pomfret established a lodge in Calcutta, in India, in 1728. Another was organized in 1740, and in 1779 there was scarcely a town in Hindostan in which there was not a lodge. In that year, Omdit ul Omrah Bahauder, the eldest son of the Nabob of the Carnatic, was initiated at Trichinopoly. In Asia Minor, and in all the English settlements, Masonry is prosperous at the present time, and mostly under the jurisdiction of the Grand Lodge of England.

AFRICA.—Free Masonry was introduced into Africa in 1736 by the establishment of lodges at Cape Coast on the Gambia River. Lodges have since been organized at the Cape of Good Hope; in the islands of Mauritius, Madagascar, and St. Helena; and at Algiers, Tunis, Morocco, Cairo, and Alexandria.

OCEANICA.—In 1828, this remote region was illuminated by the light of Masonry. Lodges were established at Sidney, Paramatta, Melbourne, and in many other of the English colonies.

AMERICA.—In Canada and the West India Islands, lodges were established in 1745. On the establishment of the Brazilian Empire, a Grand Lodge was instituted, and, in 1825, Don Pedro the First was elected Grand Master. The Grand Lodge of Mexico was organized in 1825, and in 1837 that of Texas was instituted. Long previous to these periods, lodges had been working in the two latter places under warrants from different jurisdictions in the United States.

UNITED STATES.—The first notice we have of Free

Masonry in the United States is in 1729, in which year, during the Grand Mastership of the Duke of Norfolk, Mr. Daniel Cox was appointed Provincial Grand Master for New Jersey. We have no record of his acting in the premises. On the 30th of July, 1733, St. John's Grand Lodge was opened at Boston, under a charter granted by Lord Viscount Montacute, Grand Master of England, dated 30th of April of the same year. The R. W. Henry Price was appointed Grand Master in North America, with power to appoint his deputy, and the other officers necessary for forming a Grand Lodge, and also to constitute lodges of Free and Accepted Masons as often as occasion should require. The first charter granted by this body was to "St. John's Lodge in Boston," which continues to live and flourish. The next year a charter was granted for the organization of a lodge at Philadelphia, of which the renowned and illustrious Benjamin Franklin was the first Master. The Grand Lodge at Boston being from the English branch styled "*Modern Masons*," several *Ancient Masons* of Boston applied for and obtained a dispensation from Lord Aberdour, Grand Master of Scotland, constituting them a regular lodge, by the name of St. Andrew's Lodge No. 82. From this branch a Grand Lodge was formed on the 27th of December, 1769, which became consolidated with the other on the 19th of June, 1792, and the distinctive appellations of *Ancient* and *Modern* Masons were abolished.

Solomon's Lodge No. 1 was organized at Charleston, S. C., in 1735, under a warrant from Lord Montacute, Grand Master of the Free and Accepted Masons of England. Three other lodges were constituted soon after. On the 30th of March, 1754, the Marquis of Carnarvon,

Grand Master of England, issued his warrant, constituting a Provincial Grand Lodge in the Province, and appointed Chief Justice Leigh Provincial Grand Master. On the 24th of December of the same year, the Grand Lodge was duly organized at Charleston. In 1787, a Grand Lodge of "Ancient York Masons" was also established at the same place. These two Grand Lodges maintained an antagonistic position until December, 1817, when the hatchet was buried, the pipe of peace smoked, and a "Grand Lodge of Ancient Free Masons" amicably organized.

The Grand Lodge of Pennsylvania was established in 1764; that of North Carolina, in 1771; that of Virginia, in 1778, and that of New York, in 1781.

After our Independence was achieved, politically, our Masonic allegiance was withdrawn from England and Scotland; but not our Brotherly Love, and fraternal relations. We affectionately cherish their memory as the founders of Free Masonry in our beloved country, now blessed with a regular Grand Lodge in every state in the Union, that of Minnesota being the last one organized.

The following statistics are derived from the latest information contained in the proceedings of the various Masonic Grand Lodges of the United States:—

	Lodges.	Members.
Alabama, ...	217	7,223
Arkansas, ...	103	1,929
California, ...	118	4,474
North Carolina, ...	107	5,010
South Carolina, estimated, ...	66	3,100
District of Columbia, ...	11	639
Connecticut, ...	55	4,784
Delaware, ...	10	452
Carried over,	687	27,611

	Lodges.	Members.
Brought forward, ...	687	27,611
Florida, ...	38	1,234
Georgia, ...	221	12,027
Illinois, ...	243	8,526
Indiana, ...	240	8,594
Iowa, ...	108	3,178
Kansas, ...	6	170
Kentucky, ...	290	9,979
Louisiana, ...	103	3,979
Maine, ...	83	3,301
Massachusetts, estimated, ...	96	3,800
Maryland, ...	33	1,626
Michigan, estimated, ...	105	5,000
Minnesota, ...	24	805
Mississippi, ...	205	7,310
Missouri, ...	126	4,903
Nebraska, estimated, ...	3	100
New Hampshire, ...	37	1,731
New Jersey, ...	49	2,204
New York, ...	409	30,000
Ohio, ...	253	10,913
Oregon, ...	15	490
Pennsylvania, ...	156	11,428
Rhode Island, ...	16	1,048
Tennessee, ...	174	7,750
Texas, ...	212	2,451
Vermont, ...	44	2,064
Virginia, ...	126	4,614
Wisconsin, ...	100	2,907
Total, ...	4,202	183,883

The number of Free Masons in the United States is probably much greater than this table shows, as there are many to be found everywhere who are not affiliated with any lodge. The law of fraternity is said to be "once a Mason, always a Mason."

In view of this brief history of the rise and progress of Speculative Masonry, the heart of every animated Mason

must expand with the most pleasurable sensations. We should contemplate, with profound admiration, the protecting care of the God of our salvation, which has been constantly spread over our time-honored institution, like a mantle of love. Every brother should come up to the noble work of fraternizing the world, with fresh courage and renewed vigor. Let us all love the institution more; exemplify it more; honor it more, and become living epistles of its beauties and benefits, that shall be seen and read of all men.

SECTION X.

THE SCIENCE OF MASONRY.

Rev. G. Roberts has said—"There is no subject existing, within the range and grasp of the human intellect, be it the most subtle and various, be it high as the heavens above, or deep as the earth beneath, there is no secret of creation into which the Science of Free Masonry does not enter, in pursuit of Wisdom, Knowledge, and Virtue."

Perfect as is its system of forming a universal bond of brotherhood; admirable as is its method of furnishing relief to those in distress; they are only some of the frame-work of the grand superstructure of Masonry, that has "its feet on earth, its forehead in the skies."

The Mason who does not investigate it as a means of informing the mind by instructing its members in the sciences and useful arts, as well as in the principles of Charity, Brotherly Love, and Morality, may be honest in

his motives; but, if his views are limited to the mere work, lectures, and operations of his lodge, he can never enjoy the full refulgence of Masonic light. To become a distinguished Mason, he must advance boldly from the porch of the temple, into its very *sanctum sanctorum*—the safe repository of the arts and sciences, and of living truth.

The three first degrees blend Doctrine, Morality, Science, Tradition, and History, into a sublime and beautiful system, which, if thoroughly investigated, and rightly understood, must inspire a holy confidence, that the Lord of Life will enable us to snatch from death its burning sting, from the grave its boasted victory, and at last lift our eyes to the bright morning star, whose rising brings peace and salvation to the faithful and obedient. There is no duty man owes to God, his neighbor, or himself, under the Patriarchal, Mosaic, or Christian dispensation, which is not fully illustrated, and affectionately enforced, by our system of symbolic instruction.

The forms, ceremonies, secrets, landmarks, types, shadows, symbols, and allegories of our order, present exhaustless mines for investigation. The nature of the lodge, its form, dimensions, supports, ground, situation, covering, ornaments, furniture, and jewels, all harmonize in forming a perfect code of moral and theological philosophy, which, if properly studied, will interest and exercise the understanding, and improve the mind, until the student becomes a perfect ashler, and can pass the test of the square of Holy Writ, and the compass of stern conscience. The history of the origin and progress of the institution, of its rites and ceremonies, of its triumphs over all opposition, and of its unchanged landmarks,

amidst the wreck of kingdoms, empires, and nations, will bring the Masonic student into a profound investigation of the manners and customs, the theology and mythology, of antiquity. The ancient mysteries present a wide field for research, and unless familiar with them, it is not easy to comprehend the legendary instruction of Free Masonry. A knowledge of Jewish antiquities, is a necessary adjunct to the study of our art. The history of the human race, of the progress of the human mind in the arts and sciences, and of civilization, as produced by the ancient mysteries; a knowledge of nature, as manifested in the works of an Almighty Creator, and the history of all religions, are all legitimate subjects of Masonic study.

The Mason who fully masters all the propositions I have briefly suggested, will enjoy the benefits our noble science is intended to impart. His expanding genius will be enriched with the vigor of an active and healthy intellect, which will prepare him to advance more rapidly to that perfection which insures a glorious immortality beyond the tomb.

For centuries, our institution was deservedly styled the Academy of the Arts and Sciences. Up to the time of Queen Anne, none were admitted into the fraternity but practical mechanics, and men of great eminence. Purity of life was an indispensable requisite in every candidate. Purity of conduct, after admission, was rigidly exacted. Is this high standard of intelligence and morality maintained by the order at the present time? If not, let every brother use his best endeavors, his noblest exertions, to elevate our institution to an eminence that shall command the respect and admiration of all good men.

Unless this is done, our fraternity can never accomplish the great object our illustrious predecessors had in view—that of fraternizing the world by proclaiming peace and good-will to the whole family of man. As a whole, we need more intelligence, more morality, more zeal; a higher appreciation of the order; a stronger regard for its principles; a fuller exemplification of its precepts; a greater reverence for its ritual; more brotherly love; in short, we need a thorough renovation of our body politic, before we can exercise the native force for good that really exists in Masonry.

SECTION XI.

TESTIMONY OF EMINENT MEN IN FAVOR OF MASONRY.

To render testimony valid before a court and jury, the witness should have a capacity to understand the subject in question; he should have an irreproachable reputation for truth and veracity; his opportunity to fully understand the subject on which he testifies, must have been complete, and he must be free from all pecuniary interest in the matter at issue. If there are a number of witnesses, all of equal credibility, and all equally well acquainted with the circumstances of the case, and they all agree in the essential points under examination, it is what may be termed *conclusive*, unless overturned by a greater array of witnesses, in all respects as competent as the others.

I propose to lay before the reader a large amount of testimony in favor of Masonry, from just such witnesses

as I have described above, whose testimony has this advantage over that which may be arrayed against it: the one is based upon a full knowledge of the facts—the other in total ignorance of them.

FIRST WITNESS—GEORGE WASHINGTON.

In answer to a complimentary address, when President of the United States, from the officers and members of King David's Lodge, in Rhode Island, he said:—

“Being persuaded that a just application of the principles on which the Masonic fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the society, and to be considered by them a worthy brother.”

In 1792, the Grand Lodge of Massachusetts dedicated to him its Book of Constitutions, and, in replying to the communication of the fact, he still more distinctly announces his favorable opinion of Free Masonry in the following sentences:—

“Flattering as it may be to the human mind, and truly honorable as it is to receive from our fellow-citizens testimonies of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a society whose liberal principles are founded on the immutable laws of truth and justice. To enlarge the sphere of social happiness is worthy of the beautiful design of a Masonic institution, and it is most fervently to be wished that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the

grand object of Masonry is to promote the happiness of the human race."

In another letter to the same Grand Lodge, in April, 1798, only one year and eight months before his death, the following sentence occurs:—

"My attachment to the society of which we are members, will dispose me always to contribute my best endeavors to promote the honor and interest of the craft."

The following letter from the father of our country was in reply to one written by the Grand Lodge of Maryland, on the occasion of presenting him with a copy of the Constitutions of Masonry. It is dated 8th of November, 1798, only thirteen months before his death:—

"*Gentlemen and Brothers*—Your obliging and affectionate letter, together with a copy of the Constitutions of Masonry, has been put in my hands by your Grand Master, for which I pray you to accept my best thanks. So far as I am acquainted with the principles and doctrines of Free Masonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind—I cannot, therefore, withdraw my approbation from it."

Washington was made a Mason at Fredericksburg, Va., on the 4th of November, 1752, and was Master of a lodge when he died.

SECOND WITNESS—ANDREW JACKSON.

Andrew Jackson was made a Mason at an early period of his life, at Clover Bottom, in Kentucky, and, in 1822, was elected and installed Grand Master of Tennessee, and held the office for several years. At the time of his visit to Boston, in 1833, he was invited to visit the Grand Lodge of Massachusetts, at a special communication called

for that purpose. The invitation was accepted, but on the evening of the meeting excessive fatigue prevented his attendance. He wrote a letter, stating the reason why he could not attend, expressing his favorable wishes for the prosperity of the institution, as one "calculated to benefit mankind."

The Honorable J. R. Poinsett, one of his suite, attended the communication, and delivered the following message, in which the opinion entertained of the institution by Jackson is explicitly stated :—

"Most Worshipful Brother—The President of the United States has charged me to express to the brethren of the Grand Lodge of Massachusetts his sincere regret at being prevented, by indisposition, from meeting them in the temple, and from tendering to them in person his acknowledgments for their attentions. He begged me to assure them that he shall ever feel a lively interest in the welfare of an institution with which he has been so long connected, and whose objects are purely philanthropic, and he has instructed me to express to them the high esteem and fraternal regard which he cherishes for them all."

THIRD WITNESS—LA FAYETTE.

It is believed La Fayette was made a Mason during the winter of 1777, in the Camp Lodge of Washington, at Morristown, New Jersey. I have been so told by several of the old residents of that place.

During his visit to this country in 1825, by special invitation, he visited La Fayette Lodge, No. 81, in Cincinnati; and, in his response to the congratulatory address by the Worshipful Master when he entered the lodge-

room, among many other things he said:—"To find a splendid and populous city in a place, which, when I last quitted your shores, was exclusively the haunts of the savage and wild beasts, presents a fact not less astonishing than it is pleasing to me as one of the asserters of your independence. These emotions are much enhanced by meeting, in such a place, so many respectable members of that ORDER WHOSE LEADING STAR IS PHILANTHROPY, AND WHOSE PRINCIPLES INCULCATE AN UNCEASING DEVOTION TO THE CAUSE OF VIRTUE AND MORALITY."

FOURTH WITNESS—THE DUKE OF SUSSEX.

This truly great and good man was initiated into the Masonic fraternity at Berlin in 1798, in the Royal York Lodge of that city, at the age of twenty-five.

In a speech at Sunderland, in 1839, this distinguished Mason, then Grand Master of England, paid the following high tribute to the influence of Free Masonry on his long, eventful, and useful life:—"When I first determined to link myself with this noble institution, it was a matter of very serious consideration with me, and I can assure the brethren that it was at a period when, at least, I had the power of well considering the matter, for it was not in the boyish days of my youth, but at the mature age of twenty-five or twenty-six. I did not take it up as a light and trivial matter, but, as a grave and serious concern of my life, I worked my way diligently, passing through all the different offices of Junior and Senior Warden Master of Lodge, then Deputy Grand Master, until I finally closed it by the proud station which I have the honor to hold. Having studied it—having reflected upon it—I know the value of the institution,

and I may venture to say, that in all my transactions through life, the rules and principles laid down and prescribed by our Order, have been, to the best of my faculties, strictly followed. And if I have been of any use to society at large, it must be attributed, in a great degree, to the impetus derived from Masonry." On a subsequent occasion he said:—"Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and the general good of mankind; creating, in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating as to inspire the brotherhood with emulation to deeds of glory—such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise, and instructive doctrines upon which alone true happiness is founded, and, at the same time, affords those easy paths by which we attain the rewards of virtue. It teaches us the duty we owe to our neighbor, never to injure him in any one situation, but to conduct ourselves with justice and impartiality. It bids us not to divulge the mystery to the public, and it orders us to be true to our trust, and to be above all meanness and dissimulation, and in all our vocations, to perform religiously that which we ought to do."

FIFTH WITNESS—LORD RAMSAY.

In 1837, Lord Ramsay was Grand Master of Scotland, and used the following language in favor of Masonry:—

"When I call to mind the circumstances of the degrees through which I have had the honor to pass, I am filled with admiration of the pure morality of the principles

inculcated, the beauty of the ceremonies, and the chaste and striking language in which instruction is conveyed. I reverence Free Masonry, because it employs, symbolically, the implements of the Art which we profess—to teach us to contemplate the mighty hand of the Creator, and is ever reminding us, by them, of that Almighty Architect of the universe, who layeth the beams of his chambers in the waters—who hath laid the foundations of the earth so that it cannot be moved—while, by another symbol, it calls to our recollection, that not only our deeds, but the thoughts of our inmost hearts, are beneath the inspection of that All-Seeing Eye, which never slumbereth or sleepeth.”

SIXTH WITNESS—LORD DURHAM.

In his address before the Provincial Grand Lodge of Durham on the 21st of January, 1834, this eminent Mason used the following comprehensive language:—

“I have ever felt it my duty to support and encourage the principles of Free Masonry, because it powerfully developes all social and benevolent affections; because it mitigates without and annihilates within, the virulence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality and associate without degradation or mortification, whether for the purpose of moral instruction or social intercourse.”

SEVENTH WITNESS—DE WITT CLINTON.

In an address delivered by this great and brilliant man, the pride of the Empire State and of our country, in 1825,

at the installation of Stephen Van Rensselaer as Grand Master of the Grand Lodge of New York, he said :—

“Masonry superadds to our other obligations the strongest ties of connexion between it and the cultivation of virtue, and furnishes the most powerful incentives to goodness. A Free Mason is responsible to his lodge for a course of good conduct, and if he deviates from it, he will be disgraced and expelled. Wherever he goes, he will find a friend in every brother if he conducts himself well, and will be shielded against oppression, and he will feel, in his own bosom, the ecstatic joys of that heaven-born charity which,

‘ ——— decent, modest, easy, kind,
Softens the high and rears the abject mind,
Lays the rough paths of peevish nature even,
And opens in each heart a little heaven.’

“That Free Masonry is sometimes perverted and applied to the acquisition of political ascendancy, of unmerited charity and convivial excess, cannot be disputed. This is not the fault of the institution, for it inculcates an entire exemption from political and religious controversy. It enforces the virtues of industry and temperance, and proscribes all attempts to gratify ambition and cupidity, or to exceed the bounds of temperance in convivial enjoyments, under its shade or through its instrumentality. In lifting the mind above the dungeon of the body, it venerates the grateful ardor of plain and modest virtue, and patronizes those endowments which elevate the human character and adapt it to the high enjoyments of another and better world.”

EIGHTH WITNESS—EDWARD LIVINGSTON.

Edward Livingston was installed General Grand High Priest of the General Grand Royal Arch Chapter of the United States in 1830. In his address on that occasion he alluded to the base and baseless slanders against Masonry, that were then promulgated by the arch-fiends ignorance and bigotry, and asked :—

“What shall we say to these imputations? Shall we recriminate? Shall we challenge a comparison between the characters, virtues, and services of those who have been and now are the ornaments of the craft and of society, with the characters, services, and virtues of the proudest of our accusers? Shall we point to those relieved from misery by our charity—the deadly enmities reconciled by our interposition—the disconsolate stranger comforted by Masonic kindness in a foreign land—the tears of widows and orphans dried by Masonic affection, and the broken spirit healed by Masonic consolation? Shall we condescend to justify ourselves against imputations too atrocious to be preferred but by malevolence, too absurd to be credited but by the grossest ignorance? or ask whether any American can doubt about the purity of principle in a society where Washington and Warren and Clinton have presided—to which Franklin and Montgomery and so many of our revolutionary heroes and statesmen belonged, whose lives were passed in the service of their country—who honored it by their virtues while living, and who died in its defence, and of which Jackson and La Fayette and others, whom the people have delighted to honor, are members?”

NINTH WITNESS—JOEL R. POINSETT.

At the same time above alluded to, Mr. Poinsett was installed as the deputy of Mr. Livingston, and in his address, eloquently remarked:—

“Those persons who have organized themselves into an opposition to Masonry, cannot know what the virtues and duties taught by our venerable institution really are, or they would be convinced, that to be anti-Masonic, is to be anti-moral, anti-charitable, and, in this country, anti-Christian, and anti-republican. If they would only read the prayers and charges of the volume I hold in my hand (the Ahiman Rezon), they would not say, ‘We are opposed to all conventions of men, where such doctrines are taught; we will withdraw our trust from all those who are guided by such principles.’ If they knew the benefits derived from our honorable and wide-spread institution, by the poor and distressed, in distant and foreign lands, by the shipwrecked mariner, the wounded soldier, and the heart-sick traveller, they would not say to their fellow-citizens, ‘We will deprive you of these advantages; you shall renounce them, or we will put you to the ban.’ No American would so act. The anti-Masons must labor under false impressions, and the cloud which now hangs over us, will soon be dispelled by the light of truth. Let us, in the mean time, answer the aspersions cast upon us, by rigidly practising the virtues that are taught us in every Lodge and Chapter we enter—and, above all, let us abstain from every act of retaliation.”

TENTH WITNESS—SIR WILLIAM FOLLETT.

This profound lawyer, late Attorney-General of Eng-

land, was an exemplary member of Cambridge Lodge. In conversation with a friend, he remarked :—

“The true Mason thinks no evil of his brother, and cherishes no designs against him. The system annihilates parties. And as to censoriousness and calumny, most salutary and stringent is the curb which Masonic principles, duly carried out, applies to an unbridled tongue. The Bible is never closed in a Mason’s Lodge. Masons habitually use prayer in their lodges—and, in point of fact, never assemble for any purpose, without performing acts of religion. Is it not worth while to belong to a fraternity, whose principles, if universal, would put down, at once and for ever, the selfish and rancorous feelings which now divide and distract society?”

ELEVENTH WITNESS—REV. MR. NORVAL.

This eminent divine was Chaplain of St. Peter’s Lodge, at Montrose, Scotland, and, in an address delivered in 1837, he correctly remarked :—

“A Mason’s Lodge is a school of piety. The principal emblems are the teachers. The All-seeing Eye teaches the omnipresence of the Deity. Its lessons are delightful and awful—delightful, while we remember that we are under its guardian care—awful, when we forget that to it, darkness is as the noon-day. It is a school of brotherly love. The Holy Volume expanded, invites us to peruse its sacred pages, because in them, and in them only, are the words of eternal life.”

TWELFTH WITNESS—REV. DR. RUSSEL.

This venerable prelate was Provincial Grand Chaplain

for Devonshire, England, and gives his testimony in these words:—

“The precepts of the gospel were universally the obligations of Masonry. So far from containing aught that is inconsistent with the gospel, the love of the brotherhood, the fear of God, and the honor of the Queen, are three of the brightest jewels of Masonry—three of its richest ornaments—three of its first and leading principles.”

THIRTEENTH WITNESS—REV. DR. SLADE.

This eloquent minister of Christ, was Grand Chaplain for Staffordshire, England, and in a sermon preached in 1841, at Wolverhampton, paid the following high tribute to our institution:—

“Charity, or brotherly kindness, is as much a Masonic as it is a Christian virtue. It is professedly the ruling principle of the Masonic, as it is of the Christian faith. The advent of the Messiah’s kingdom was announced by angels, with this celestial chorus—Glory to God on high, peace on earth, good-will towards man. And the standard of Free Masonry bears upon its banner, in golden characters, the same token of its divine mission. The Gospel of Christ, the Epistles of His Apostles, teach one faith on this article of a Christian’s creed. The records and lectures of Masonry take no other basis for instruction and initiation into its mysteries.”

FOURTEENTH WITNESS—REV. ERASTUS BURR.

When this zealous Mason was Grand Orator of the Grand Lodge of Ohio, in 1845, he spoke of our time-

honored institution in the following strain of impassioned eloquence :—

“ From its origin to the present hour, in all its vicissitudes, Masonry has been the steady, unvarying friend of man. It has gone forth from age to age, the constant messenger of peace and love ; never weary ; never forgetful of its holy mission, patiently ministering to the relief of want and sorrow, and scattering, with an unsparing hand, blessings and benefits to all around. It comforts the mourner, speaks peace and consolation to the troubled spirit, carries relief and gladness to the habitations of want and destitution, and dries the tears of widowhood and orphanage. It opens the sources of knowledge, and widens the sphere of human happiness. It even seeks to light up the darkness and gloom of the grave, by pointing to the hopes and promises of a better life to come. All this Masonry has done and is still doing. These are some of its benefits—the happy fruits of its benevolent principles. We speak of them in no spirit of vain boasting, but to wipe off injurious and unjust imputations. And we ask with confidence, Can a system, which inculcates such duties, and is productive of such results—duties and results so entirely accordant with the spirit of the Gospel—be found, by any possibility, in a position of hostility to the Gospel? From every honest and unprejudiced mind, we anticipate a decided negative to this question.”

FIFTEENTH WITNESS—REV. THADDEUS HARRIS.

Of this very eminent clergyman it was truly said—
“ He brought the energy of his gifted mind, the patronage of his immaculate reputation, and the weight of his per-

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sonal character, as a willing offering to the altar of Free Masonry."

At the consecration of Olive Branch Lodge, at Oxford, Massachusetts, in 1798, he delivered an address, and used the following language:—

"Free Masonry inspires its members with the most exalted ideas of God, and leads to the exercise of the most pure and sublime piety. A reverence for the Supreme Being—the Grand Architect of Nature—is the elemental life, the primordial source of all its principles, the very spring and fountain of all its virtues. It interests us also in the duties and engagements of humanity; produces an affectionate concern for the welfare of all around us, and, raising us superior to every selfish view, or party prejudice, fills the heart with an unlimited good-will to man.

"All its plans are pacific. It co-operates with our blessed religion in regulating the tempers, restraining the passions, sweetening the dispositions, and harmonizing the discordant interests of man. It breathes a spirit of universal love and benevolence; adds one thread more to the silken cord of evangelical charity, which binds man to man, and seeks to entwine the cardinal virtues and the Christian graces in the well of the affections and the drapery of the conduct. In his bosom flows cheerily the milk of human kindness, and his heart expands with love and good-will. It wears the ornament of a meek and quiet spirit. In one hand it holds out the olive branch of peace; in the other, the liberal donation of charity."

With the testimony of this cloud of witnesses before him, every unprejudiced, honest, candid, and intelligent reader, must admit that I have made out a clear case in

favor of my noble client. Hundreds more of the same sort might be brought on the stand; but, if the objector is not satisfied with these, he would not be, were one to rise from the dead.

SECTION XII.

MASONIC INSTITUTIONS OF RELIEF.

We trace the eleemosynary institutions of Masonry as far back as 1440, when hospitals and asylums were erected and sustained by the brethren of Flanders, for the relief of the sick and poor.

In London there is an asylum for aged and decayed Masons, founded in 1835, one for the widows of indigent Masons, and a general standing committee on charity, which is abundantly supplied with funds to meet all meritorious applications for relief.

The Masons of Ireland have erected and sustain an orphan asylum.

In France there is a Central House of Relief, which was established by the Grand Orient, on the 21st of March, 1840. In two years, 11,600 francs were paid by the lodges for its support.

At Lyons there is a Masonic Society for the protection and care of poor children, which has proved very beneficial.

At Marseilles, the Lodge of Sincerity distributes bread to all the poor of the town on each convocation day.

In Switzerland there are several asylums for widows and orphans, sustained entirely by Masons.

In Prussia there is ample provision made for poor worthy Masons, their widows and orphans.

In Holland, the charities of the brethren have been commensurate with the wants of those entitled to relief. For the last fifty years the average contributions have been \$3600 annually—amounting to \$180,000

At Schleswig, Germany, there is a lying-in hospital for the wives of indigent Masons, and an orphan asylum at Prague.

At Stockholm, Sweden, an orphan asylum was founded by the Masonic Lodges in 1753. Its endowments are liberal and permanent.

In every country where the order is wealthy, these institutions are to be found. In addition to them, the still deep stream of CHARITY is ever flowing from each lodge, and from numerous brothers—relieving thousands from want, unseen and unobserved by the world.

In our own country the wealth of the fraternity is not yet concentrated in the erection of hospitals or asylums for the poor, for the reason that corporations have furnished them in abundance—but the amount drawn from the charity funds of our lodges annually is very large. In some lodges this fund is very considerable; I know one that has \$15,000 secured on bond and mortgage, subject to be drawn on short notice, if needed. The Girard Masonic Fund in Philadelphia, of \$20,000, has been the source of comfort to thousands of distressed Masons. There are many lodges in the United States that are supporting and educating the orphan children of poor deceased brothers. I have known many poor widows of Masons supported by the craft, and have never known one who applied for relief sent empty away.

SECTION XIII.

MASONIC INSTITUTIONS OF LEARNING.

The Royal Free Mason School for female children was erected at London, England, in 1763, and has ever since continued to feed, clothe, and educate sixty-five girls annually, from eight to fifteen years of age.

On the 25th of March, 1788, the Royal Cumberland Free Mason's School for feeding, clothing, and educating the children of indigent Masons, was established in London, England, and continues to be liberally supported.

In Germany, Denmark, and Sweden, the Masons established charity schools at a much earlier period. At the one organized at Brunswick, the classics, and various branches of the mathematics, are taught.

A Masonic school was established at Casel, in 1771, that fully supports the pupils until able to provide for themselves.

At Eisenach there are several charity schools erected by the lodges, which are liberally supported, and prosperous.

In 1773, the united lodges of Dresden, Leipsic, and Gorlitz erected a seminary at Frederickstadt, on a liberal scale, for the education of children from all religious denominations. In the space of five years eleven hundred pupils were educated at this school. The same year these lodges erected an extensive work-house at Prague, where, in addition to the usual education, the pupils are instructed in those branches of the useful and fine arts that prepare

them for commercial and agricultural pursuits, and the every-day concerns of life.

The Masons of Amsterdam, Holland, have established an institute for the blind, which is creditably sustained.

Many of the lodges on the Continent, and in Europe, have extensive libraries, and, to their credit be it said, the members read them.

Other similar institutions, reared by the liberality of foreign brethren might be named, but enough have been enumerated to prove that education is highly appreciated and liberally patronized by the craft in the Old World.

For the last twenty years this subject has received the anxious attention of the fraternity in this country.

The Grand Lodge of Missouri has the honor of being the first Masonic body in the world that has established and endowed a regular college. It is in full and successful operation at the town of Lexington, Missouri, and embraces the whole range of collegiate studies. It is liberally sustained.

The Grand Lodge of Kentucky soon followed the example of the Missouri brethren, and established a college at La Grange, in that state, which embraces the whole course of study pursued in the old colleges at the East.

In both these colleges the orphans of Masons are supported and educated at the expense of the lodges, each one being entitled to scholarship in proportion to the amount paid into the college fund.

The lodge and chapter at Richland, Mississippi, have established a prosperous institution of learning, called Eureka Masonic College.

The Grand Lodge of North Carolina obtained a charter for a college several years since, and when I was last there, nine years ago, the fund for building was nearly

sufficient to warrant a commencement of the college edifice.

The Grand Lodges of Ohio, Tennessee, Indiana, Illinois, Florida, Iowa, and several others, are accumulating funds for educational purposes. A bright future is before us in this department of Masonic labor. To dispense light, in all its varied hues and enrapturing rays, is the enduring object of our heaven-born, soul-cheering institutions.

SECTION XIV.

UNIVERSALITY OF THE MASONIC LANGUAGE.

The only universal language ever devised by man is an invaluable branch of our institution. It is the Archimedean lever—the mainspring of Universal Masonry. But for this, its universal benefits could not be diffused—its refulgent light could not be radiated—its fraternal object could not be accomplished—its talismanic power could not be exercised—its vast benefits could not be realized.

Through its unvarying medium, Masons of different nations, entirely ignorant of the vernacular language of each other, can converse as intelligibly, and with greater effect, than two of us in our mother tongue, for it is emphatically the language of the heart, and runs through every avenue of the soul with a searching power that rouses, and brings into lively action, all that is kind, noble, and generous in man. This I will fully illustrate in the sixteenth section.

This language is a perfect and invariable system of

tokens and signs, clothed with a magic power that is irresistible in its operation and instantaneous in its effect. It admits of no conventional ceremonies—no hesitation—no delay. It prompts to immediate, noble, and god-like action. It has been the happy means of relieving thousands of brothers from penury and want—it has been instrumental in warming, feeding, and clothing many a shipwrecked mariner—it has saved vast numbers from a cruel and untimely death. To all worthy aspirants, our esoteric Masonic schools are open, and our teachers ready to impart a knowledge of this all-important language. We withhold no good thing from the meritorious applicant.

SECTION XV.

THE UNIVERSALITY OF MASONRY.

It may be justly and truly said of Masonry,—

“It runs through all time—extends through all extent,
Spreads, undivided—operates, unspent.”

Its universality, carried to earth's remotest bounds on the wings of its UNIVERSAL LANGUAGE, has left all other institutions in the distance. The orb of day in each revolving hour reflects its refreshing light on the home of a Mason. As it leaves the ancient shores of Asia, India, Persia, and Turkey, it sheds its genial rays on millions of the sons of light in Europe, Africa, and America. From east to west—from north to south—over the broad expanse of the inhabited globe, the light of Masonry has been diffused. The lessons of Brotherly Love, Relief,

and Truth have reached the western wilderness, and the red man of the forest has shared in the mysteries of this universal, imperishable science, which alone could tame his ferocity and divest him of his native rudeness. It has been well said,—The Mason, indigent and destitute, may find in every clime a brother, and in every land a home. To prove this position I here insert a table prepared by our eminent brother, the indefatigable Mackey, showing in what countries it is openly practised, without any let or hindrance from the public authorities.

EUROPE.

Anhalt-Bernburg,	Malta,
Anhalt-Dessau,	Mecklenburg-Schwerin,
Bavaria,	Norway,
Belgium,	Portugal,
Bremen,	Posen, Duchy of,
Brunswick,	Prussia,
Denmark,	Prussian-Poland,
England,	Saxe,
France,	Saxe-Coburg,
Frankfort-on-Maine,	Saxe-Gotha,
Guernsey, Isle of,	Saxe-Hildberghausen,
Hamburg,	Saxe-Meiningen,
Hanover,	Saxe-Weimar,
Hesse-Darmstadt,	Saxony,
Holland,	Schwartzberg-Rudolstadt,
Holstein Oldenburg,	Scotland,
Ionian Islands,	Spain,
Ireland,	Sweden,
Jersey, Isle of,	Switzerland,
Lubeck,	Wurtemberg.
Luxembourg,	

ASIA.

Ceylon,	Persia,
China (Canton),	Pondicherry,
India,	Prince of Wales' Island.

CECE

OCEANICA.

New South Wales,	Sumatra,
Java,	Sandwich Islands.

AFRICA.

Algeria,	Guinea,
Bourbon, Isle of,	Mauritius,
Canary Islands,	Mozambique,
Cape of Good Hope,	Sene Gambia,
Goa,	St. Helena.

AMERICA.

Antigua,	New Brunswick,
Barbadoes,	Nova Scotia,
Bermuda,	Panama,
Brazil,	Peru,
Canada,	Rio de la Plata,
Colombia,	St. Bartholomew's,
Curaoça,	St. Christopher's,
Dominica,	St. Croix,
Dutch Guiana,	St. Eustatia,
French Guiana,	St. Martin,
Grenada,	St. Thomas,
Guadaloupe,	St. Vincent,
Hayti,	Trinidad,
Jamaica,	United States,
Labrador,	Venezuela.
Martinico,	

In our own country, there is scarcely an inhabited spot of earth that is not the home of a lodge. Bigotry, ignorance, and prejudice, the prime movers of past opposition, are receding before the light of truth; and if we are true to ourselves and our time-honored institution, it will continue to rise, like the orb of day, and, at no distant period, its meridian splendor will illuminate and enrapture the intellect of man throughout the world.

The universality of Masonry increases its power to do good in a geometrical ratio that throws human calculation into the shade. The Mason who remains at home, and mingles but little, if any, with brothers from distant climes, has but a faint conception of the vastness of the benefits resulting from the universality of Masonry, over the four quarters of the globe. Travelled and thoroughly read Masons alone can realize, that, go where they may, amidst the ice-bound hills of Siberia; the burning sands of Africa; among strangers or foes; in poverty or distress; in sorrow and in sickness, they have an invisible shield that protects them from danger—an unseen pillar of strength to support them in their journey to the tomb. They know that the golden chain of BROTHERLY LOVE, that reaches from earth to heaven, embraces them in its ample folds. The true Mason can repose upon the bosom of his God, take him as his conductor, and fear no dangers.

The venerable Salem Town exclaimed, in one of his Masonic addresses:—"What an angel of mercy is found in the universality of this ancient and venerable institution! Were I to travel in a foreign country, I should consider my Masonic relations the surest safe-guard, aside from Divine protection, that could be thrown around me."

Yes, it encircles the whole family of our fraternity, and,

like a majestic stream, penetrates hills and mountains, glides through fields and valleys, bearing upon its bosom the precious fruits of CHARITY, distributing them, with a liberal hand, to the distressed brother, the widow and orphan of every land. It has dried up fountains of tears, assuaged rivers of grief, healed thousands of wounded hearts, driven despair from its throne, melancholy from its dungeon, sorrow from its stronghold, and cheered hundreds of desponding pilgrims, and imparted to them new strength and vigor to press on over the rough road of life towards that haven of endless bliss, where the wicked cease from troubling and the weary are at rest.

SECTION XVI.

THE POWER OF MASONRY OVER THE MIND.

The language of letters can never present, in its magic force, this part of my subject. It is the only human power that is omnipotent in its effects. Through the medium of the language of Masonic signs, it is instantaneous in its operation. It can command the tornado of burning revenge; rule the storm of boiling passion; still the clash of arms on the battle-field; stop the effusion of human blood, and tame the ferocity of the savage warrior. All who have received the MYSTIC TIE, no matter how abandoned they may become subsequently, ever bow to the power of Masonry, when appealed to by a brother in peril or distress. As quick as the lightning flash, it can paralyze the arm of an assaulting foe, and bring into lively

action the humanity of even the hardened pirate and highway robber. Let the records of history prove my position.

At the battle of Genappe, the 17th regiment of French chasseurs entered the town, and declared the inhabitants prisoners of war. The French were subsequently fired upon from a house, and some of them wounded. This so enraged their commander, that he led his men into the house, determined to put its inmates to death. At the moment when they were about to perpetrate this act of revenge, a wounded Brunswick officer made the Masonic appeal of distress: the arm of war was instantly paralyzed; vengeance was calmed: the Masonic appeal saved them from immediate death.

W. Bro. Blake, Master of University Lodge, England, relates the following incident:—

A particular friend of his was captain of a vessel, and was shipwrecked in the Persian Gulf. An Arab chief soon approached with his band for the purpose of plunder and of making prisoners. The captain met him with the Masonic appeal of distress—was recognised as a brother—he and his crew were protected, and escorted by this Arab chief and his band to Muscat, where all their wants were liberally supplied. They were then safely conducted by the same wild Arabs to Borneo, where they shipped for home. This is one of the numerous instances on record, proving the perfection of the Masonic language of signs, as well as the power of Masonry over the human mind.

Eugene Maria Lagratia, a Spanish creole, and general merchant of Port au Prince, fell under suspicion of being opposed to the government—was arrested and ordered to be immediately executed. The fatal guard was drawn

up—he knelt on his coffin in prayer previous to being blindfolded—all hope of reprieve had fled, when he was suddenly grasped by some one and fainted. On recovering, he found himself in the custody of the Haytian officer who commanded the fatal guard. At the very moment the officer was about to give the order to *fire*, he recognised Lagratia as a brother he had once met in a Masonic lodge. His duty was nobly performed at the risk of his own life. His intercession was successful; the life of the merchant was saved, and he was placed on board a vessel bound for New York, where he arrived in safety, and communicated this thrilling circumstance to W. Bro. James Herring, then G. S. of the Grand Lodge of New York.

In the London Free Mason's Review for December, 1841, the following adventure is recorded. Capt. E., late of University Lodge, was travelling in Egypt, with an intelligent young man as a companion, who was a Mason, the captain not then belonging to the craft. In passing over the desert, they were attacked by a band of Arab robbers. They made a deperate resistance, the captain killing two of their number. Being overpowered, they were conveyed to the quarters of the robbers and separated. The captain had notice that his life would be taken in the morning. He spent the night in preparing for the fatal moment, when his earthly career should be closed for ever. Judge of his joyful surprise at the dawn of morning, when this young man approached him with the cheering intelligence that his sentence was remitted, his liberty restored, and every article that had been taken from him was returned. The leader of that band of Arab robbers was a Mason—the young man being one

saved the captain and himself—another bright illustration of the perfection of the universal language of Masonry and its power over the human mind.

In the Free Mason's Quarterly Review for March, 1845, the following soul-stirring circumstance is recorded, as related by Brother Glen, a member of Phoenix Lodge, Sunderland, England.

He was mate of a merchant vessel, with a valuable cargo bound for Cuba. When within about three days' sail of the destined port, a suspicious-looking schooner was seen in their wake, under a full press of canvas, and soon brought them to. They were boarded by twenty-five ferocious looking Spaniards, fully armed. A defenceless crew of only nine men was powerless. The pirate captain could speak no English; his second officer but little. Being disappointed in the amount of specie on board, the pirates plundered the vessel of such articles as they fancied, when the one who spoke broken English, informed Brother Glen, with the most awful imprecations, that himself, the captain, crew, and vessel should be committed to the flames. The captain and Brother Glen were tied to two pillars in the cabin, and the hands bound and secured in the forward part of the vessel. Tar barrels, gunpowder, and other combustible materials were brought from the schooner and placed upon the fated vessel. The slow train was laid. The cries of the crew for mercy were unheeded. A horrid death seemed inevitable. The last prayer and the last silent farewell to loved ones at home was already upon their quivering lips. At this awful moment of heart-rending agony, when the purple current was rushing back upon the aching heart, the lieutenant of the schooner again entered the cabin, apparently

in further search of specie. On looking at the captain of the doomed vessel, the Masonic sign of distress met his astonished gaze. He stood as if paralyzed. He had been made a Mason during his halcyon days, and, pirate as he was, bowed submissively to the magic power of Masonry over the human mind—the latent spark of humanity was instantly kindled to a flame; he interceded with his captain for mercy; the officers and crew were released, the combustibles removed, and they permitted to resume their voyage in peace. Before leaving, the pirate left a note, in Spanish, on the cabin table, which, being translated, read as follows. “Brother:—Having recognised you as a Mason, I have induced the captain to spare the lives of yourself and crew—but for this you would have all perished.”

This single illustration of the talismanic power of Masonry over the heart of man, even when that heart is lost to all other human influences, should melt the most hardened opposer to our life-saving, soul-cheering institution, and cause him to exchange his long-nursed anathemas for the most ardent love and profound respect.

In 1795, Captain Chapin Sampson sailed from Boston, in command of the ship *Betsey*, which was captured by a Tripolitan xebec, and taken to Tripoli. The captain and crew were stripped nearly naked, and, being the first Americans ever there, were driven through the streets chained, and pelted with offensive missiles. The captain was confined in a dungeon a number of days, and when taken out, was compelled to assist in unloading the cargo of his vessel. While thus employed, Hassan Bey, a high officer in Tripoli, recognised him as a Masonic brother. At the risk of his own life, he planned and effected his

liberation, clothed him, and made him several valuable presents on his departure for home. This is another proof of the universality of Masonry, of its language, and of its undying love.

On the 14th of June, 1823, the Dutch merchant ship *Minerva* was on her way from Batavia, in the East Indies, to Europe, having on board several wealthy passengers—among them Brother Englehardt, Past Dep. G. M. of the French Lodges of India. When in the latitude of the Brazils, she was attacked by a Spanish privateer, and made a desperate resistance—but was compelled to surrender. Enraged at the obstinacy of those on board the *Minerva*, the Spanish captain ordered a general pillage and massacre. The work of plunder and death had commenced; cries for mercy were unavailing; destruction seemed inevitable. At this awful moment, Brother Englehardt arrested the attention of the captain of the privateer with the Masonic sign of distress. Its potential power was recognised—the work of plunder and death instantly ceased—the vessel and property were restored, and the *Minerva* permitted to go on her way in peace, with a passport for future protection. Here we see the power of Masonry triumphing over two iron-bound passions—revenge and avarice.

Among the closing scenes of the battle of Waterloo, on the 18th of June, 1815, Clavel relates the following:—

About fifty Frenchmen, the heroic wreck of a square of two regiments, and nearly all wounded, offered to lay down their arms; but so desperately had they fought, and so destructive had been their fire, that the Allies refused them quarter. The French saw that nothing but a miracle could save them. The highest officer left was a

lieutenant, who was inspired with the thought that this miracle might be achieved by Masonry. Advancing from the ranks, amidst a galling fire, he made the mystic appeal. Two Hanoverian officers perceived him, and instantly ordered the firing to cease, without the customary etiquette of consulting their superior officers. Although prisoners of war, the Frenchmen were treated as brothers, and escorted to a place of safety, when the two officers reported themselves to their general for this breach of military discipline. He was also a Mason, and commended them for this noble act of brotherly love, and ordered the prisoners made as comfortable as possible.

In the month of December, 1812, during the war between England and France, the sloop *Three Friends*, Captain James Campbell, trading from Limerick, Ireland, was captured by the French privateer *Juliet*, commanded by Captain Louis Marencourt. Masonic greetings were exchanged between the two commanders, when Captain Marencourt immediately restored the ship and cargo, and released his prisoners.

At the battle of Dettingen, one of the French guards had his horse killed under him, and became so entangled as to be unable to extricate himself at the moment. While in this helpless situation, an English dragoon rushed upon him, with his sabre drawn, to take his life. The French soldier managed to make the Masonic appeal—was recognised as a brother, and released from his perilous situation, and treated with all the kindness consistent with the rules of war.

Thousands of similar instances have occurred. On the battle-fields of the American Revolution, during the war of 1812, and that with Mexico, the talismanic powers of

Masonry saved many from instant death. On his return from the Mexican campaign, General Quitman remarked, in a responsive speech, at Charleston, that he had but a faint conception of the power of Masonry over the mind and passions of man, before he saw it demonstrated on the battle-fields of Mexico.

Near the close of the English and French war, General Putnam commanded a company, and was taken prisoner by the Indian allies of the French. His desperate bravery rendered him an important prize, and as an expression of their high regard for his valor, his savage captors were determined to tax their ingenuity to the utmost, to invent the tortures to be inflicted on their illustrious prisoner. He was bound to a tree, the faggots placed around him with great skill and profusion, the torch was lighted, the tragedy was about to commence, and a horrid, lingering death seemed inevitable. At this moment of awful agony, a French officer approached. He was a Mason, and the moment he received the mystic sign of a brother from Putnam, he rushed through the band of savages, severed the thongs that bound the prisoner, and rescued him from the jaws of death. Turning to the red men, he informed them that their intended victim was his brother, and warmly embraced him. This scene paralyzed them, and they permitted the officer to conduct the general to a place of safety.

During the revolutionary war, Col. McKinstey, then a captain in the continental service, was taken prisoner thirty miles above Montréal, by the Indians, under the command of the celebrated Brandt. The bravery of the captain insured for him a horrid death, which the savages knew so well how to inflict. He was lashed to the fatal

tree, and the combustibles ingeniously arranged around him. The ceremonies for the sacrifice were rapidly progressing. The war dance was soon to commence. The agony of despair was driving back the rushing blood upon his aching heart, when Captain McK. recollected having heard Brandt was a Mason. The potent appeal of a brother in distress was made, and instantly recognised by the Indian chief, who at once released him, and had him safely conducted to the English garrison at Quebec, from which place he was permitted to return home on parole. No other human power but Masonry, could have saved Putnam and McKinstey from the most cruel death.

During the war of 1812, an American officer was so severely wounded, that he was unable to proceed with his retreating companions. Two Indians soon approached him, rapidly, apparently chiefs, with uplifted tomahawks, prepared to give the fatal blow. He had heard that some of the red men were Masons, and made the magic appeal. The next instant the weapons of death fell to the ground, and he was clasped to the bosom of TECUMSEH, who exclaimed, "My brother, you are safe," and had him conveyed to the British camp, and all his wants faithfully attended to.

During the same war, a large detachment of the north-western army, under the command of General Winchester, was attacked at the river Raisin, and were ultimately obliged to surrender for want of ammunition. The battle had been desperately fought; the Kentucky rifle had made awful havoc among the warriors of Tecumseh. Among the conditions of the surrender, it was particularly stipulated that the prisoners should be treated with humanity, and saved from the tomahawk and scalping

knife. As soon as they laid down their arms, the Indians commenced stripping them, and soon an indiscriminate slaughter began. In vain did the American officers call the attention of the British general to the terms of the surrender. He said he could not control the savages. Many of their number had fallen in the conflict, and their thirst for blood knew no bounds. Death was in every blow; widows and orphans were being made rapidly; blood was flowing in torrents; the tornado of revenge was sweeping over them; boiling passion was roused to a terrific fury, and extermination seemed inevitable. Madened at the loss of so many of his braves, Tecumseh sat upon a cannon and looked on this dreadful carnage with apparent satisfaction. Suddenly, a sound fell upon his ears like a crashing thunderbolt. It was the cry of a Mason in distress. He bounded from his seat and rushed among his warriors, with the swiftness of the deer of his native forest, and, wielding his tomahawk high in the air, and with a clarion voice that rose above the war-whoop, cried aloud—“*Stop, warriors; shed no more of the white men's blood, I have brothers among them.*” With the quickness of lightning, the arm of every savage was paralyzed; the slaughter ceased, and the terms of the surrender were strictly adhered to from that moment.

This noble chief was made a Mason in 1810, at Philadelphia, and ever held the institution in the greatest veneration. But for this talismanic power of Masonry, probably every prisoner would have been massacred. No other human power could have rested the storm of boiling revenge then raging in the bosom of TECUMSEH; no other human being could have calmed the tornado of passion that roused the savages, and nerved them for the slaughter.

In view of these few historic facts, out of thousands that are recorded, let the opposers of our time-honored institution pause, and consider *what* and *who* they are opposing. Has any other system ever been devised by man, that has the power over the human mind in the whole range of its passions, that Masonry has so often, so beneficially, so magically, so instantaneously exerted? No other can be named. Were this the *only* good resulting from the system, it should command the love, respect, and support of every philanthropist. But when its whole framework is fully understood—when its artistic and intellectual beauties are comprehended—when its principles, objects, and designs for the good and happiness of the whole human family are clearly seen and faithfully exemplified in the full blaze of Masonic light, it will receive the approbation of all good men—the nations of the earth will rise up and call it blessed.

The reader has seen that a Mason may be deeply steeped in corruption and crime—may disregard all the moral principles he has been taught in the lodge, except *humanity*, and become an outlaw in the world, and yet this latent spark of humanity is reached by the magic power of Masonry over the human mind. When all things else fail to do it, this kindles it into a bright flame instantaneously. There is no record of the Masonic appeal of distress ever having been made in vain to any one who understood the mystic tie.

In view of what has been presented in this faint but faithful outline of the Masonic institution, I trust the impartial reader is fully satisfied, that its object is philan-

thropic, its principles pure, and its benefits designed for the whole human family. Under its broad banner of BROTHERLY LOVE, all good men may become auxiliaries in the noble and soul-cheering work of fraternizing the world. In the introduction of the Bible in heathen lands, it has preceded the missionaries of the Christian churches, and will ever continue to be a pioneer in the glorious cause of civilization. Its mission is one of peace and good-will to all men. M. Des Etangs, a distinguished French Mason, in speaking of the then distracted state of Greece, asked, "What can be done to save Greece? It can only be accomplished by the efficacy of Free Masonry. This alone will be capable of calming the spirits of the belligerent powers—of touching their hearts and assuaging their passions. Apply this remedy, and it will operate upon the Turks themselves, and all other nations who have taken part in the dispute. One honest Mason, possessed of zeal, knowledge, and discretion, would gain their hearts, and effect more than a hundred thousand bayonets. Twenty Masonic lodges established in Greece, would be capable of producing a general pacification—would restore union, peace, and happiness." If every man now on earth was a pure and efficient Mason, one who was *first prepared in his heart* to become such, wars and rumors of wars would be at an end—murder and rapine would cease—criminal courts and prisons would sink in oblivion—vice and immorality would be banished, and millennial glory would burst upon a gazing world, and shed its heavenly light upon the wilderness of mind, and cause it to bud and blossom as the rose.

In view of the glorious work in which we are engaged, let every brother of our universal fraternity duly appre-

ciate the important relation he bears to his fellow craftsmen, and to the whole family of man. Let him realize the vastness of the work in which he is enlisted—that of advancing the best interests and greatest happiness of mankind. Let him exemplify, in all their transcendent beauty and purity, the exalted principles of Masonry in his daily walk and conversation. When this is done by all who have assumed the obligations of the MYSTIC TIE, streams of living light will radiate from our glorious institution that will dispel the dark clouds of ignorance and bigotry that paralyze the intellect of man, and illuminate the remotest habitations beneath the canopy of heaven. We shall then elicit the approving smiles of the angelic throng, the sanction of the great Architect of the universe, the approbation of our own consciences, and the profound respect of the great and good through all future time.

APPENDIX.



Fraternally yours

Albert H. Mantley.

On the 12th

France, in an a

A.: Dep.: Am.
deposit. The date u.

and

G. M. Kelley.

AN ABRIDGMENT
OF
MACKEY'S LEXICON OF FREE MASONRY.

ABBREVIATIONS. Abbreviations are much more in use among French, than among English or American Masons. An alphabetical list, however, of those principally employed, is appended for the benefit of such as may be engaged in the examination of Masonic writings. It must be observed, that a Masonic abbreviation is generally distinguished by three points in a triangular form (thus, ∴) following the letter. Various attempts have been made to explain the origin of these dots, but if they have any allusion at all, we presume it to be to the three lesser lights placed in a triangular form around the altar, or, as they were first introduced by our French brethren, they may refer to the situation of the three principal officers of the lodge in the French rite, where the Master sits in the east and the two Wardens in the west. Ragon says that the three points were first used on the 12th of August, 1774, by the Grand Orient of France, in an address to his subordinates.

A.: Dep.: Anno Depositionis. In the year of the deposit. The date used by Royal and Select Masters.

A.: Inv.: Anno Inventionis. In the year of the discovery. The date used in Royal Arch Masonry.

A.: L.: Anno Lucis. In the year of light. The date used in Ancient Craft Masonry.

A.: L.: G.: D.: G.: A.: D.: L.: U.: A la Gloire du Grand Architecte de l'Univers. To the glory of the Grand Architect of the Universe. The caption of all French Masonic writings.

A.: L'O.: A l'Orient, or at the east. The seat of the lodge. (French.)

A.: M.: Anno Mundi, or in the year of the world. The date used in the Ancient and Accepted or Scotch rite.

A.: O.: Anno Ordinis, or in the year of the order. The date used by Knights Templars.

B.: A.: Buisson Ardente, or Burning Bush. (French.)

B.: B.: Burning Bush. These two abbreviations are found in the caption of documents of the Ancient and Accepted rite.

C.: C.: Celestial Canopy. Another abbreviation found in the same documents.

E.: A.: Entered Apprentice.

F.: Frère, or Brother. (French.)

F.: C.: Fellow Craft.

F.: F.: Frères, or Brethren. (French.)

G.: Grand.

G.: L.: Grand Lodge.

G.: M.: Grand Master.

I.: T.: N.: O.: T.: G.: A.: O.: T.: U.: In the name of the Grand Architect of the Universe. Sometimes found at the head of English diplomas.

J.: W.: Junior Warden.

M.: M.: Mois Maçonnique, or Masonic month.

(French.) March is the first Masonic month among French Masons.

M.: M.: Master Mason.

M.: W.: Most Worshipful.

R.: A.: Royal Arch.

R.: + .: Rose Croix. The mark attached to their signature, by those who are in possession of the degree of Prince of Rose Croix.

R.: M.: Royal Master.

S.: M.: Select Master.

R.: Respectable Loge, or Worshipful Lodge.

(French.)

R.: W.: Right Worshipful.

S.: P.: R.: S.: Sublime Prince of the Royal Secret.

S.: S.: S.: Trois fois salut, or thrice greeting. The caption of French Masonic writings.

S.: W.: Senior Warden.

T.: G.: A.: O.: T.: U.: The Grand Architect of the Universe.

V.: Vénérable, or Worshipful. (French.)

V.: L.: Vraie Lumière, or true light. (French.)

V.: W.: Very Worshipful.

W.: M.: Worshipful Master.

. An oblong square is the sign adopted for the word "lodge."

. Two squares indicate the plural, or "lodges."

ABIF. A Hebrew word signifying "his father." The word ab, or father, was a title of honor "often used," says Adam Clark, "in Hebrew, to signify a master, inventor, or chief operator." In this sense it is used in 2 Chronicles, ch. iv. v. 16.

ABRAXAS. In the MS. found by Mr. Locke, in the

Bodleian Library, the original of which is said to have been in the handwriting of King Henry VI., it is asserted that Masons conceal, among other secret arts in their profession, "the facultye of Abrac." This is an evident allusion to the word Abraxas, which was the name applied by the arch-heretic Basilides to the Supreme Deity, from whom all other deities were emanations, being seven in number, with 365 virtues. It, like the incommunicable name of God among the Jews, was supposed to be possessed of magical virtues. Abraxas was also the name of small statues, on which were inscribed figures of the Egyptian gods, combined with Hebrew and Zoroasteric symbols, and characters in a variety of languages. According to Beausobre and Lardner, these stones were mostly of Egyptian origin. The deity Abraxas is said to be identical with Mithras, or the Sun.

ACACIA.—The ancient name of a plant, most of whose species are evergreen, and six of which, at least, are natives of the east. The acacia of Free Masonry is the *Mimosa Nilotica* of Linnæus; a shrub which grew in great abundance in the neighborhood of Jerusalem. It is intended to remind us of the immortality of the soul.

ADONIRAM. The principal receiver of King Solomon's tribute, and the chief overseer of the 30,000 brethren who were sent to cut the timber for the temple in the forests of Lebanon.

AHIMAN REZON. This is the name of the Book of Constitutions, which was used by the Ancient Division of Free Masons, which separated in 1789 from the Grand Lodge of England. The "True Ahiman Rezon" was compiled in 1772 for the government of the Ancient Masons, by Lawrence Dermott, at that time Deputy

*Grand Master of that body. The title is derived from three Hebrew words, *ahim*, brothers, *manah*, to choose or appoint, and *ratzon*, the will or law, so that it literally signifies "the law of chosen brothers."

ALPHA AND OMEGA. The first and last letters of the Greek alphabet, equivalent, therefore, to the beginning and ending of anything, or to the whole of it in its completeness. The Jews used the first and last letters of their alphabet, *Aleph* and *Tau*, to express proverbially the whole compass of things; as when they said that "Adam transgressed the whole law, from Aleph to Tau." St. John substituted the Greek for the Hebrew letters, as being more familiar to his readers.

ANCIENT CRAFT MASONRY. The degrees of Entered Apprentice, Fellow Craft, and Master Mason, are thus called, because they were the only degrees which were anciently practised by the craft.

BABEL. This word, which in Hebrew means *confusion*, was the name of that celebrated tower attempted to be built on the plains of Shinar, A. M. 1775, about one hundred and forty years after the deluge, and which, Holy Writ informs us, was destroyed by a special interposition of the Almighty. The Noachite Masons date the commencement of their order from this destruction; and much traditionary information on this subject, is preserved in the ineffable degree of "Patriarch Noachite."

BEL. Bel, Baal, or Bul, is the name of God as worshipped among the Chaldeans and Phœnicians.

BLAZING STAR. The blazing star constitutes one of the ornaments of the lodge. Formerly, it was said to be "commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's

nativity." But, as this allusion, however beautiful, interferes with the universal character of Masonry, it is now generally omitted, and the blazing star is said to be an emblem of Divine Providence. In the English ritual it is emblematic of prudence. Dr. Hemming, quoted by Oliver, says that it refers to the sun, "which enlightens the earth with its refulgent rays, dispensing its blessings to mankind at large, and giving light and life to all things here below."

BOAZ. The name of the left hand pillar that stood at the porch of King Solomon's temple. It is derived from the Hebrew *b*, "in," and *oaz*, "strength," and signifies "in strength."

BONE. This word, which is now corruptly pronounced in one syllable, is the Hebrew word *boneh*, "builder," from the verb *banah*, "to build." It was peculiarly applied, as an epithet, to Hiram Abif, who superintended the construction of the temple as its chief builder.

CEPHAS. A Syriac word signifying a rock or stone. In the degree of Royal Master, it is used in reference to the cubical stone of Masonry.

CLANDESTINE. Not legal. A body of Masons uniting in a lodge without the consent of a Grand Lodge, or, although originally legally constituted, continuing to work after its charter has been revoked, is styled a "Clandestine Lodge," and its members are called "Clandestine Masons." With clandestine lodges or Masons, regular Masons are forbidden to associate, or converse on Masonic subjects.

CLAY GROUND. In the clay ground between Succoth and Zeredatha, Hiram Abif cast all the sacred vessels of the temple, as well as the pillars of the porch. This

spot was about 35 miles in a north-east direction from Jerusalem, and it is supposed that Hiram selected it for his foundry, because the clay which abounded there was, by its great tenacity, peculiarly fitted for making moulds. The Masonic tradition on this subject is sustained by the authority of Scripture. See 1 Kings vii. 42, and 2 Chron. iv. 19.

CLEFTS OF THE ROCKS. The whole of Palestine is very mountainous, and these mountains abound in deep clefts or caves, which were anciently places of refuge to the inhabitants in time of war, and were often used as lurking-places for robbers. It is therefore strictly in accordance with geographical truth, that the statement, in relation to the concealment of certain persons in the clefts of the rocks, is made in the third degree.

COPESTONE. The topmost stone in a building—the last laid, as the foundation stone is the first. “To celebrate the copestone,” is to celebrate the completion of the edifice, a custom still observed by operative Masons. In Masonic language this word is usually but incorrectly pronounced capestone. Its derivation is from the Saxon *cop*, the head.

COWAN. One of the profane. This purely Masonic term is derived from the Greek *kuon*, a dog. In the early ages of the church, when the mysteries of religion were communicated only to initiates under the veil of secrecy, the infidels and unbaptized profane were called “dogs,” a term probably suggested by such passages of Scripture as Matt. vii. 6: “Give not that which is holy to dogs;” and Philip. iii. 2: “Beware of dogs, beware of evil workers, beware of the concision.” Hence, as *kuon*, or dog, meant among the early fathers one who had not been initiated

into the Christian mysteries, the term was borrowed by the Free Masons, and in time corrupted into *covan*.

CRAFT. The ordinary acceptation is a trade or mechanical art, and collectively, the persons practising it. Hence, "The Craft," in speculative Masonry, signifies the whole body of Free Masons, wherever dispersed.

CREED OF A MASON. The creed of a Mason is brief, unentangled with scholastic subtleties, or with theological difficulties. It is a creed which demands and receives the universal consent of all men, which admits of no doubt, and defies schism. It is the belief in God, the Supreme Architect of heaven and earth; the dispenser of all good gifts, and the judge of the quick and the dead.

CRUSADES. A few Masonic writers have endeavored to trace the introduction of Masonry into Europe to these wars. Those who entertain this opinion suppose that the order was unknown in Christendom until it was brought there by the knights who had visited the Holy Land, and who, they contend, were instructed in its mysteries by the Jews of Palestine. But this theory is wholly untenable—for the first crusade commenced in 1065, and we have the best evidence that a convention of Masons assembled at York, on the summons of Prince Edwin, as early as 926, or 139 years before a single knight had entered Asia.

CUBE. The cube is defined to be a regular solid body, consisting of six square and equal faces or sides, and the angles all right angles. In the double cube four of the faces are oblong squares. The cube, from its perfect form, constitutes an important geometrical figure among Masons. The perfect Ashlar, it is supposed by some, should be of this figure, and the form of the lodge, taken in its height

and depth, as well as its length and breadth, is a double cube, though in its superficies it constitutes only an oblong square.

CUBICAL STONE. The cubical stone forms an important part of the ritual of the Royal Arch and Rose Croix, as well as some other of the high degrees. We have a Masonic legend respecting a cubical stone, on which the sacred name was inscribed in a mystical diagram. On this stone Adam made his offerings to God. This stone is called "the Masonic Stone of Foundation," and our traditions very minutely trace its history. When Jacob fled from Esau to his uncle Laban, in Mesopotamia, he carried this stone with him, and used it as his pillow on the occasion of his memorable dream, the foot of the ladder appearing to rest on the stone. It was subsequently taken by him into Egypt, and when the Israelites departed from that country Moses conveyed away, with his followers, the stone of foundation, as a talisman by which they were to be conducted into the promised land. In the battle with the Amalekites he seated himself on this stone. Afterwards this stone was deposited in a secret crypt of the temple, in a manner well known to Select Masters, and there remained hidden until, at the rebuilding of the temple by Zerubbabel, it was discovered by three zealous sojourners, and made the corner-stone of the second temple.

CUBIT. A measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well-proportioned man's stature. The Hebrew cubit, according to Bishop Cumberland, was twenty-one inches—but only eighteen according to other authorities. There were two kinds of cubits, the

sacred and profane—the former equal to thirty-six, and the latter to eighteen inches. It is by the common cubit that the dimensions of the various parts of the temple are to be computed.

CYRUS. Cyrus, King of Persia, was a great conqueror, and after having reduced nearly all Asia, he crossed the Euphrates, and laid siege to Babylon, which he took by diverting the course of the river which ran through it. The Jews, who had been carried away by Nebuchadnezzar on the destruction of the temple, were then remaining as captives in Babylon. These Cyrus released A. M. 3466, or B. C. 538, and sent them back to Jerusalem, to rebuild the house of God, under the care of Joshua, Zerubbabel, and Haggai.

DEACON. In every well-regulated symbolic lodge, the two lowest of the internal officers are the Senior and Junior Deacons. The former is appointed by the Master, and the latter by the Senior Warden. It is to the deacons that the introduction of visitors should be properly intrusted. Their duties comprehend also a general surveillance over the security of the lodge, and they are the proxies of the officers by whom they are appointed. Hence their jewel, in allusion to the necessity of circumspection and justice, is a square and compasses. In the centre the Senior Deacon wears a sun, and the Junior Deacon a moon, which serve to distinguish their respective ranks. In the rite of Mizraim the Deacons are called acolytes.

The office of Deacons in Masonry appears to have been derived from the usages of the primitive church. In the Greek church the deacons were always the *pyloroi*, or door-keepers, and in the Apostolical Constitutions the Deacon was ordered to stand at the men's door, and the sub-Deacon

at the women's, to see that none came in or went out during the oblation.

DELTA. A triangle. The name of a piece of furniture in an Encampment of Knights Templars, which, being of a triangular form, derives its name from the Greek letter Δ , delta. It is also the title given in the French and Scotch rites, to the luminous triangle which encloses the ineffable name.

DEDICATION OF THE TEMPLE. The temple having been completed, Solomon dedicated it to Jehovah in the month Tizri, 2999 years after the creation, and 1005 before the advent of Christ.

Masonic tradition tells us that he assembled the nine Deputy Grand Masters in the holy place, from which all natural light had been carefully excluded, and which only received the artificial light which emanated from the east, west, and south, and there made the necessary arrangements; after which he stood before the altar of the Lord, and offered up that beautiful invocation and prayer, which is to be found in the 8th chapter of the 1st Book of Kings.

DEMIT. A Mason is said to demit from the order, when he withdraws from all connection with it. It relieves the individual from all pecuniary contributions, and debars him from pecuniary relief, but it does not cancel his Masonic obligations, nor exempt him from that wholesome control which the order exercises over the moral conduct of its members. In this respect, the maxim is, *once a Mason, and always a Mason.*

EAR OF CORN. This was, among all the ancients, an emblem of plenty. Ceres, who was universally worshipped as the goddess of abundance, and even called by

the Greeks, *Demeter*, a manifest corruption of *Gemeter*, or *mother earth*, was symbolically represented with a garland on her head, composed of ears of corn, a lighted torch in one hand, and a cluster of poppies and ears of corn in the other. And in the Hebrew, the most significant of all languages, the two words which signify an ear of corn, are both derived from roots which give the idea of abundance. For *shibboleth*, which is applicable both to an ear of corn and a flood of water, has its root in *shabal*, to increase or to flow abundantly—and the other name of corn, *dagan*, is derived from the verb, *dagah*, signifying to multiply, or to be increased.

EAVESDROPPER. A listener. The name is derived from the punishment, which, according to Oliver, was directed, in the lectures, at the revival of Masonry, in 1717, to be inflicted on a detected cowan, and which was, "To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his heels."

ELEPHANTA. The cavern of Elephanta, in Hindostan, is the most ancient temple in the world. It was the principal place for the celebration of the mysteries of India.

EMBLEM. An occult representation of something unknown or concealed, by a sign that is known. In all the ancient mysteries, and in the philosophic school of Pythagoras, the mode of instruction adopted, was by emblems. The same system is pursued in Free Masonry.

ESSENES. A sect among the Jews, supposed, by Masonic writers, to have been the descendants of the Free Masons of the temple, and through whom the order was propagated to modern times. The real origin of the

Essenes has been a subject of much dispute among profane writers; but there is certainly a remarkable coincidence in many of their doctrines and ceremonies with those professed by the Free Masons. They were divided into two classes—*speculatives* and *operatives*; the former devoting themselves to a life of contemplation, and the latter daily engaging in the practice of some handicraft. The proceeds of their labor were, however, deposited in one general stock—for they religiously observed a community of goods. They secluded themselves from the rest of the world, and were completely esoteric in their doctrines, which were also of a symbolic character. They admitted no women into their order; abolished all distinctions of rank, “meeting on the level,” and giving the precedence only to virtue. Charity was bestowed on their indigent brethren, and, as a means of recognition, they adopted signs and other modes similar to those of the Free Masons. Their order was divided into three degrees. When a candidate applied for admission, his character was scrutinized with the greatest severity. He was then presented with a girdle, a hatchet, and a white garment. Being thus admitted to the first degree, he remained in a state of probation for one year; during which time, although he lived according to their customs, he was not admitted to their meetings. At the termination of this period, if found worthy, he was advanced to the second degree, and was made a partaker of the waters of purification. But he was not yet permitted to live among them; but after enduring another probation, of two years’ duration, he was at length admitted to the third degree, and united in full fellowship with them. On this occasion, he took a solemn oath, the principal heads of which,

according to Josephus, were as follows: To exercise piety towards God, and justice towards men; to hate the wicked, and assist the good; to show fidelity to all men; obedience to those in authority, and kindness to those below him; to be a lover of truth, and a reprover of falsehood; to keep his hands clear from theft, and his soul from unlawful gains; to conceal nothing from his own sect, nor to discover any of their doctrines to others; to communicate their doctrines in no otherwise than he had received them himself; and, lastly, to preserve the books belonging to the sect, and the names of the angels in which he shall be instructed.

EXTENT OF THE LODGE. Boundless is the extent of a Mason's lodge; in height to the topmost heaven; in depth to the central abyss; in length from east to west; in breadth from north to south. Thus extensive is the limit of Masonry, and thus extensive should be a Mason's charity.

FIDES. Fidelity; to which virtue, the ancients paid divine honors, under the name of the goddess of faith, oaths, and honesty. The oaths, taken in the name of this goddess, were held to be more inviolable than any others. Numa was the first who built temples, and erected altars to the goddess Fides or Fidelity. No animals were killed, and no blood shed in her sacrifices. The priests who celebrated them were clothed in white, and were conducted, with much pomp, to the place of sacrifice, in chariots, having their whole bodies and hands enveloped in their capacious mantles. Fidelity was generally represented among the ancients by two right hands joined, or by two human figures holding each other by the right hand. Horace calls incorruptible Fidelity the sister of Justice,

and Cicero makes them identical; those principles of Justice, says he, which, when exercised toward God, are termed Religion, and toward our parents, Piety, in matters of trust, are called Fidelity.

FIVE. One of the sacred numbers of Free Masonry. Its symbolic properties are many and curious. It is formed by a combination of the Duad with the Triad, of the first even number with (excluding unity) the first odd one, $2 + 3$. In the school of Pythagoras, it represented light; and among his disciples a triple triangle, forming the outline of a five-pointed star, was an emblem of health, because, being alternately conjoined within itself, it constitutes a figure of *five* lines. Among the Cabbalists, the same figure, with the name of God written on each of its points, and in the centre, was considered talismanic. The number five was, among the Hebrews, a sacred round number, and is repeatedly used as such in the Old Testament, as, for example, in Genesis xliii. 34, xlv. 22, xlvii. 2, Isaiah xvii. 6, xix. 18, xxx. 17. "This usage," says Gesenius, "perhaps passed over to the Hebrews from the religious rites of Egypt, India, and other Oriental nations; among whom *five* minor planets, and *five* elements and elementary powers, were accounted sacred." Among Free Masons, five is more particularly symbolical of the five orders of architecture, and the five human senses, but still more especially of the Five Points of Fellowship.

GIBALIM or GIBLIM. These were the inhabitants of the Phœnician city of Gebal, called by the Greeks Byblos. The Phœnician word "gebal" (of which "gibalim" or "giblim" is the plural) signifies a Mason, or stone-squarer. Gesenius says that the inhabitants of Gebal were seamen and builders; and Sir William Drummond asserts

that "the Gibalim were Master Masons, who put the finishing hand to Solomon's temple."

GOD. Free Masons have always been worshippers of the one true God. "This," says Hutchinson, "was the first and corner-stone on which our originals thought it expedient to place the foundation of Masonry." While the world around them was polluted with sun-worship, and brute-worship, and all the absurdities of polytheism, Masonry, even in its spurious forms, as the ancient mysteries have appropriately been styled, was alone occupied in raising altars to the one I AM, and declaring and teaching the unity of the Godhead. Josephus, in his defence of the Jews against Apion, sums up in a few words this doctrine of the mysteries, and its conformity with the Jewish belief, which was, of course, identical with that of the Free Masons: "God, perfect and blessed, contains all things, is self-existent, and the cause of existence to all, the beginning, the middle, and the end of all things."

GOTHIC CONSTITUTIONS. Those regulations of the craft, which were adopted in 926 at the General Assembly in the city of York, under Prince Edwin, and to which additions were made from time to time at other annual assemblies of the fraternity, are called the Gothic Constitutions, from the fact that they were written in the old Gothic character. Several copies of them were in existence at the revival of Masonry in 1717. In 1721, they were digested by Dr. Anderson, in a new and better method, and form the foundation of the Book of Constitutions, the first edition of which was published in 1722.

GROUND FLOOR OF THE LODGE. Mount Moriah, on which the temple of Solomon was built, is sym-

bolically called the *ground floor of the lodge*, and hence it is said that “the lodge rests on holy ground.” This ground floor of the lodge is remarkable for three great events recorded in Scripture, and which are called “the three grand offerings of Masonry.” It was here that Abraham prepared, as a token of his faith, to offer up his beloved son, Isaac—this was the *first grand offering*; it was here that David, when his people were afflicted with a pestilence, built an altar, and offered thereon peace offerings and burnt offerings, to appease the wrath of God—this was the *second grand offering*; and lastly, it was here, that when the temple was completed, King Solomon dedicated that magnificent structure to the service of Jehovah, with the offering of pious prayers, and many costly presents—and this was the *third grand offering*.

This sacred spot was once the threshing floor of Ornan, the Jebusite, and from him David purchased it for fifty shekels of silver. The Cabbalists delight to invest it with still more solemn associations, and declare that it was the spot on which Adam was born, and Abel slain. To the Masons it is sufficiently endeared by the recollection, that it was here, that, after a long night of darkness, *language was restored, and Masonry found*.

HIRAM. A name given to the gavel of the Worshipful Master, because, as Solomon controlled and directed the workmen in the temple, by the assistance of Hiram, the builder, so does the Master preserve order in the lodge by the aid of the gavel.

HIRAM, THE BUILDER. Among the workmen sent by Hiram, King of Tyre, to Solomon, was one whom he styles “a cunning man, endued with understanding;” and he is, in another place, described as “a widow’s son,

of the tribe of Naphthali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work in all works in brass." This is the workman to whom Solomon was indebted for the construction of all the ornaments of the temple. Hiram calls him *Huram abi*, that is, "Hiram my father;" which is an evidence of his high standing at the Tyrian court; for the title *ab*, or father, was, among the Hebrews, often bestowed as a title of honor and dignity, on the chief advisers and intimate friends of the king. Thus, Joseph, according to some commentators, is called, *Abrech*, or the "father of the king," and this very Hiram is spoken of, in 2 Chronicles iv. 16, in the following words: *gnasah Huram Abif l'melech Shlomo*, that is, "did Hiram, his father, make to King Solomon." The name given to this architect, in the lodges, is derived from this passage, *Huram abif*, meaning, in Hebrew, Hiram his father.

This Hiram, from his profession as an architect, and his birth as a Tyrian, was, in all probability, acquainted with the Dionysian fraternity, which society had extended itself to Tyre, and if so, the union in his person of the Tyrian and Israelitish races, must have afforded him a favorable opportunity, as we have already suggested, of communicating the mysteries of that fraternity to the Jewish builders of the temple.

IMMANUEL. A Hebrew word, signifying "God with us"—from *immanu*, "with us," and *el*, "God." A name applied to Christ.

IMMORTALITY OF THE SOUL. A belief in this doctrine is inculcated in Masonry by several expressive emblems, but more especially, by the second round of

Jacob's ladder, and by the sprig of acacia. Its inculcation is also the principal symbolic object of the third, or Master Mason's degree.

The teaching of this doctrine was one of the most important of the ancient mysteries. They symbolized the resurrection, and new birth of the spirit, by that final part of the ceremonies of their legend, which celebrated the restoration of their hero to life, as in the case of Bacchus among the Dionysians, or the finding of the mutilated body, as in that of Osiris, among the Egyptians. Such was the groping in darkness after truth, among the disciples of the spurious Free Masonry—and we now teach the same truth in the Master's degree, but aided by a better light.

On this subject, a learned brother thus describes the differences between the spurious and true Free Masonry:—

“Whereas, the heathens had taught this doctrine only by the application of a fable, to their purpose; the wisdom of the pious Grand Master of the Israelitish Masons took advantage of a real circumstance, which would more forcibly impress the sublime truths he intended to inculcate upon the minds of all brethren.”

IMMOVABLE JEWELS. According to the old system used in England, the immovable jewels of the lodge are the Rough Ashlar, Perfect Ashlar, and Trestle Board; but in this country, by the decision of the Baltimore Masonic Convention, in 1843, they are made to consist of the Square, Level, and Plumb.

I.N.R.I. The initials of the Latin sentence, which was placed upon the cross—*Jesus Nazarenus Rex Judæorum*. The Rosicrucians used them as the initials of one of their hermetic secrets—*Igné Natura Renovatur Integra*—“By

fire nature is perfectly renewed." They also adopted them to express the names of their three elementary principles, salt, sulphur, and mercury, by making them the initials of the sentence, *Igne Nitrum Roris Invenitur*. Ragon finds in the equivalent Hebrew letters the initials of the Hebrew names of the ancient elements—*Iaminim*, water; *Nour*, fire; *Ruach*, air; *Iebischah*, earth.

ISH CHOTZEB. The hewers who were engaged in felling timber on Mount Lebanon, for the building of Solomon's Temple. They amounted to 80,000. See 1 Kings v. 15, and 2 Chron. ii. 18. Webb calls them Fellow Crafts, but Webb's arrangement of the workmen at the temple is not a correct one.

ISH SABAL. The bearers of burdens at the building of the temple. They amounted to 70,000. See 1 Kings v. 15, and 2 Chron. ii. 18. They are the Entered Apprentices of Webb, but the old writers say that they were not Masons, but descendants of the ancient Canaanites.

ISH SOUDY. It is a corrupted form of the Hebrew *ish sodi*, "a man who is my confidant, or familiar friend," and hence it is Masonically interpreted to signify "a man of my choice," or "a select Mason." A similar expression is to be found in Job xix. 19, *mati sodi*, that is, "the men of my intimacy," or, as it has been translated in the common version, "my inward friends."

JACHIN. The name of the right hand pillar that stood at the porch of King Solomon's Temple. It is derived from two Hebrew words: *jah*, "God" and *iachin*, "will establish." It signifies, therefore, "God will establish."

JACOB'S LADDER. When Jacob, by the command of his father Isaac, was journeying towards Padan-aram, while sleeping one night with the bare earth for his couch

and a stone for his pillow, he beheld the vision of a ladder whose foot rested on the earth, and its top reached to heaven. Angels were continually ascending and descending upon it, and promised him the blessing of a numerous and happy posterity. When Jacob awoke, he was filled with pious gratitude, and consecrated the spot as the house of God: Genesis, ch. xxviii.

This ladder, so remarkable in the history of the Jewish people, has also occupied a conspicuous place among the symbols of Masonry. Its true origin was lost among the worshippers of the Pagan rites, but the symbol itself, in various modified forms, was retained. Among them it was always made to consist of seven rounds, which might, as Oliver suggests, have been in allusion either to the seven stories of the Tower of Babel or to the Sabbatical period. In the Persian mysteries of Mithras the ladder of seven rounds was symbolical of the soul's approach to perfection. These rounds were called *gates*, and in allusion to them the candidate was made to pass through seven dark and winding caverns, which process was called the ascent of the ladder of perfection. Each of these caverns was the representative of a world or state of existence through which the soul was supposed to pass in its progress from the first world to the last, or the world of truth. Each round of the ladder was said to be of metal of increasing purity, and was dignified also with the name of its protecting planet. Some idea of the construction of this symbolic ladder may be obtained from the following table:—

7 Gold,	Sun,	Truth.
6 Silver,	Moon,	Mansion of the Blessed.
5 Iron,	Mars,	World of Births.
4 Tin,	Jupiter,	Middle World.
3 Copper,	Venus,	Heaven.
2 Quicksilver,	Mercury,	World of Pre-existence.
1 Lead,	Saturn,	First World.

Thus, too, in all the mysteries of the ancients, we find some allusion to this sacred ladder, requiring, it is true, in some instances, considerable ingenuity to trace the identity. Even in the Edda of the Scandinavians, we find the great tree Ydrasil, which Dr. Oliver concludes, for the most sufficient reasons, to be analogous to the ladder of Jacob.

Among the Hebrews, the staves of the ladder were originally supposed to be infinite. The Essenians first reduced them to seven, which were called the Sepiroth, whose names were Strength, Mercy, Beauty, Eternity, Glory, the Foundation, and the Kingdom.

Among Free Masons, the principal rounds only are named, and they are Faith, Hope, and Charity, because Masonry is founded upon Faith in God, Hope of Immortality, and Charity to all mankind. But of these, Charity is the greatest; for Faith ends in sight, Hope terminates in fruition, but Charity extends beyond the grave. It is by the practice of these virtues, that the Mason expects to find access to Him who is the subject of Faith, the object of Hope, and the eternal fountain of Charity. Hence, it is symbolically said, that Masons hope to reach the clouded canopy of their lodge by the assistance of Jacob's Theological Ladder.

JAH. The Syriac name of God. It was also used by the Hebrews as an abbreviation of *Jehovah*, and seems to have been well known to the Gentile nations as the triliteral name of God; for, although biliteral among the Hebrews, it assumed, among the Greeks, the triliteral form, as JAO. Macrobius, in his *Saturnalia*, says that this was the sacred name of the Supreme Deity; and the Clarian Oracle being asked which of the Gods was Jao, replied: "The initiated are bound to conceal the mysterious secrets. Learn thou that JAO is the Great God Supreme who ruleth over all."

JEHOSAPHAT. The Valley of Jehosaphat is situated east of Jerusalem, between Mount Zion and the Mount of Olives. In the ancient rituals of our order, the Valley of Jehosaphat played an important part, but it is now very much neglected in the modern working of the lodges. It has been supposed, in consequence of the prophecy of Joel (iii. 13), that this valley is to be the scene of the final judgment. The word itself denotes, "The Lord judgeth," and hence Hutchinson says that the spiritual lodge is placed in the Valley of Jehosaphat to imply that the principles of Masonry are derived from the knowledge of God, and are established in the judgments of the Lord.

JEHOVAH. The ineffable name of God. In Hebrew, it consists of four letters, and is hence called the *nomen tetragrammaton* or quadriliteral name. It is derived from the substantive verb, *havah*, TO BE; and, as it combines in itself the present, past, and future forms of the verb, it is to be considered as designating God as immutable, eternal, the only being who can say for ever, "I AM THAT I AM."

The Grand, Elect, Perfect, and Sublime Masons tell us

that the pronunciation varied among the patriarchs in different ages. Methuselah, Lamech, and Noah pronounced it *Juha*; Shem, Arphaxad, Selah, Heber, and Peleg pronounced it *Jeva*; Reu, Serug, Nahor, Terah, Abraham, Isaac, and Judah called it *Jova*; by Hezrom and Ram it was pronounced *Jevo*; by Aminadab and Nahshon, *Jevah*; by Salmon, Boaz, and Obed, *Johe*; by Jesse and David, *Jehovah*. And they imply that none of these was the right pronunciation, which was only in the possession of Enoch, Jacob, and Moses, whose names are, therefore, not mentioned in this list.

Lanci says that the word should be read from left to right, and pronounced HO-HI, that is to say, "He-She;" *ho* being in Hebrew the masculine pronoun, and *hi* the feminine. HO-HI (*hi* pronounced he), therefore, denotes the male and female principle, the *vis genitrix*, the phallus and lingam, the point within the circle, the notion of which, in some one form or another of this double gender, pervades all the ancient systems as the representative of the creative power.

Plutarch, in his *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." All the Pagan gods and goddesses, however various their appellation, were but different expressions for the male and female principle.

The Jews believed that this holy name, which they held in the highest veneration, was possessed of unbounded powers. "He who pronounces it," say they, "shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name; it governs the world by its power. The other

names and surnames of the Deity are ranged about it like officers and soldiers about their sovereigns and generals; from this king-name, they receive their orders and obey." The Rabbins call it *shem hamphorash*, the unutterable name, and say that David found it engraved on a stone while he was digging the foundations of the earth.

Manasseh Ben Israel states it as the opinion of the Cabbalists, that Jehovah is not only the name of the divine essence, but that it also denotes the Aziluthic world, or world of emanations, which contains the ten Sephiroth, or emanations from the Deity which compose the universe, according to the Rabbinical philosophy.

Of the varieties of the sacred name in use among the different nations of the earth, three particularly merit the attention of Royal Arch Masons.

1. JAH. This name of God is found in the 68th Psalm, ver. 4: "Extol him that rideth upon the heavens by his name JAH." It is the Syriac name of God, and is still retained, in some of the Syriac forms of doxology, according to Gesenius.

2. BEL, or BAAL. This word signifies a *lord*, *master*, or *possessor*; and hence it was applied by many of the nations of the East, to denote the Lord of all things, and the Master of the world. Baal was worshipped by the Chaldeans, the Moabites, the Phoenicians, the Assyrians, and sometimes even by the Hebrews. It has been supposed that the first Baal was the Chaldean Nimrod. This word is repeatedly met with in the Scriptures, both in allusion to the idolatrous worship of this god, and in connection with other words, to denote the names of places.

3d. ON. This was the name by which Jehovah was worshipped among the Egyptians. It is this god of whom

Plato speaks in his *Timæus*, when he says, "Tell me of the god ON, which is and never knew beginning." The Egyptians gave to this god the same attributes that the Hebrews bestowed upon Jehovah. The Hindoos used the word AUM or AUN.

JEWELS. Every lodge is furnished with six jewels, three of which are movable and three immovable. The movable jewels, so called because they are not confined to any particular part of the lodge, are the rough ashlar, the perfect ashlar, and the trestle board. The immovable jewels are the square, the level, and the plumb. They are termed immovable, because they are appropriated to particular parts of the lodge, where alone they should be found, namely, the square to the east, the level to the west, and the plumb to the south.

Jewels are also the names applied to the emblems worn by the officers of Masonic bodies as distinctive badges of their offices. For the purpose of reference, the jewels worn in symbolic lodges are here appended.

W.: Master	wears	a square.
Senior Warden	"	a level.
Junior Warden	"	a plumb.
Treasurer	"	cross keys.
Secretary	"	cross pens.
Senior Deacon	"	square and compass. sun in the centre.
Junior Deacon	"	square and compass. moon in the centre.
Steward	"	a cornucopia.
Tyler	"	cross swords.

The jewels are of silver in a subordinate lodge, and of gold in a Grand Lodge.

JEWEL OF AN ANCIENT GRAND MASTER.

A Masonic tradition informs us that the jewel of an ancient Grand Master at the temple was the square and compass with the letter G. between. This was the jewel worn by Hiram Abif, on the day which deprived the craft of his invaluable services, and which was subsequently found upon him.

JOHANNITE MASONRY. That system of Masonry which contends for the dedication of all symbolic lodges to St. John the Baptist and St. John the Evangelist. This is the system now practised in the United States, and formerly in England. Since the union in 1813, a change has been effected in the latter country, in whose lodges the "lines parallel" are said to represent Moses and King Solomon. But this is admitted to be an innovation; and the most celebrated Masonic writer of England, Dr. Oliver, has written a series of "Letters on Johannite Masonry," in which he strongly argues for the restoration of the ancient parallelism.

JOHN'S BROTHERS. In a curious Masonic document, entitled the Charter of Cologne, it is said that, before the year 1440, the society of Free Masons were known by no other name than that of "John's Brothers;" that they then began to be called at Valenciennes Free and Accepted Masons; and that, at that time, in some parts of Flanders, by the assistance and riches of the brotherhood, the first hospitals were erected for the relief of such as were afflicted with St. Anthony's fire.

JOSHUA, OR JESHUA. The High Priest who, with Zerubbabel, the Prince of Judah, superintended the rebuilding of the Temple, after the Babylonian captivity.

He was the High Priest by lineal descent from the Pontifical family; for he was the son of Josadek, who was the son of Seraiah, who was the High Priest when the Temple was destroyed by the Chaldeans.

JUDAH. The whole of Palestine was sometimes called the Land of Judah, because Judah was a distinguished tribe in obtaining possession of the country. The tribe of Judah bore a lion in their standard, and hence the Masonic allusion to the Lion of the tribe of Judah. See also Genesis xlix. 9: "Judah is a lion's whelp."

JUDAH AND BENJAMIN. Of the twelve tribes of Israel who were, at various times, carried into captivity, only two, those of Judah and Benjamin, returned under Zerubbabel to rebuild the second temple.

KASSIDEANS. (Heb. *chasidim*, pious.) The Kassideans or Assidians (though the etymology of the word indicates that the former is the better spelling,) are described in the 1st Book of Maccabees, ii. 42, as "mighty men of Israel, such as were voluntarily devoted unto the law." They were a fraternity eminently pious and charitable, who devoted themselves particularly to repairing the Temple and keeping it in order. They were, therefore, not only content to pay the usual tribute, but charged themselves with greater expense on that account. Their usual oath was "by the Temple." This sect arose either during the captivity, or soon after the restoration. Scaliger contends that they were the source whence, in after times, sprung the Essenes, that body whose close connection with the Free Masons has been so much insisted on by certain writers. Hence, Lawrie infers their relationship to the architects who built the house of the Lord for Solomon, and calls them "Knights of the Temple of Jeru-

saalem." They were, in fact, the conservators of Masonry among the Jews, and deposited it with their successors, the Essenians, who brought it down beyond the times of Christ.

KEY. The key was anciently an emblem of power, and as such has been adopted as the jewel of the treasurer in a blue lodge, because he has the purse under his command. The key is also a symbol of silence and circumspection, and as such has been adopted as one of the emblems of the Royal Arch Tracing Board. "The key," says Dr. Oliver, "is one of the most important symbols of Free Masonry. It bears the appearance of a common metal instrument, confined to the performance of one simple act. But the well-instructed brother beholds in it the symbol which teaches him to keep a tongue of good report, and to abstain from the debasing vices of slander and defamation."

LANGUAGE. Free Masons boast, with truth, that they possess an universal language, which men of all languages can understand. "An universal language," says Mr. Locke, "has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them." We, who possess that language, can estimate its value, for we know that its eloquent tones have often won sympathy from the most unfeeling, and converted the indifferent stranger into the faithful brother.

LEGEND (from the Latin *legenda*, things to be read). A legend may properly be defined a traditional tale. All countries and all religions have their legends. In the ancient mysteries there was always a legend on which much symbolical instruction was based. These legends

of the mysteries, although they varied as to the subject of the history in each, yet all agree in this, that they were funereal in their character—that they commemorated the death by violence, and the subsequent resurrection of some favorite hero or hero-god—and that beginning with lamentation they ended in joy.

“In like manner, Free Masonry has its legends and allegorical references, many of them founded in fact, and capable of unquestionable proof, while others are based on Jewish traditions, and only invested with probability, while they equally inculcate and enforce the most solemn and important truths.” Of these legends, the one which may, by way of excellence, be called “*The Legend*,” and which more particularly is connected with the Master’s degree, it may be supposed was substituted by our ancient brethren, when they united themselves at the Temple with the Dionysians, for the pagan and apocryphal legend of Bacchus, celebrated by that society.

LODGE. This is from the Sanscrit *loga*—the world. The room in which a regularly constituted body of Free Masons assembles for the purposes connected with the institution, is called a lodge. The term is also used to designate the collection of Masons thus assembled; just as we use the word “church,” to signify the building in which a congregation of worshippers assembles, as well as the congregation itself.

Our English brethren, in their lectures, define a lodge to be “an assembly of Masons, just, perfect, and regular, who are met together to expatiate on the mysteries of the Order—*just*, because it contains the volume of the sacred law, unfolded—*perfect*, from its numbers, every order of Masonry being virtually present by its representatives, to

ratify and confirm its proceedings—and *regular*, from its Warrant of Constitution, which implies the sanction of the Grand Master for the country where the lodge is held.

LOWEN. An old word, signifying, most probably, a disreputable person. Webster defines *lown*, which seems to be the same word, without the old Saxon termination *en*, “a low fellow.” The word is found in the “Ancient Charges at the constituting of a Lodge,” belonging to the Lodge of Antiquity, London.

“Twelfthly, That a Master or Fellow make not a mould stone, square, nor rule to no *lowen*, nor let no *lowen* worke within their lodge, nor without, to mould stone.”

LUX. *Light*. Free Masonry anciently received, among other names, that of “Lux,” because it is to be regarded as the doctrine of Truth, and in this sense may be said to be coeval with creation, as an emanation from the Divine Intelligence. Among the Rosicrucians, light was the knowledge of the philosopher’s stone, and Mosheim says, that in chemical language, the cross + was an emblem of light, because it contains, within its figure, the forms of the three letters, of which LVX, or light, is composed.

LUX E TENEBRIS. *Light out of darkness*. A Masonic motto, expressive of the object of Masonry, and of what the true Mason supposes himself to have attained.

MYSTES. The Mystes was one who had been initiated only into the lesser mysteries, and who was therefore permitted to proceed no farther than the vestibule, or porch of the temple. When admitted into the greater mysteries, and allowed to enter the adytum, or sanctuary,

he was called an *epopt*. A female initiate was called a *mystis*.

MYSTIC TIE. That sacred and inviolable bond which unites men of the most discordant opinions, into one band of brothers, which gives but one language to men of all nations, and one altar to men of all religions, is properly, from the mysterious influence it exerts, denominated the **MYSTIC TIE**, and Free Masons, because they alone are under its influence, or enjoy its benefits, are called "Brethren of the **MYSTIC TIE**."

NABIIM, SCHOOLS OF THE. We repeatedly meet, in the Old Testament, with references to the *Beni Hana-biim*, or sons of the prophets. These were the disciples of the prophets, or wise men of Israel, who underwent a course of esoteric instruction in the secret institutions of the Nabiim, or prophets, just as the disciples of the Magi did, in Persia, or of Pythagoras, in Greece. Of these institutions, Oliver says, that "Though little is known of their internal economy, their rites and ceremonies being strictly concealed, there can be no doubt that they were, in many respects, similar to our Masonic Lodges, and, in some of their features, they bore a resemblance to the collegiate institutions of our own country."

NAHARDA, FRATERNITY OF. The Jewish Rabbins tell us, that the tribes which were carried into captivity, on the destruction of the first temple, founded a fraternity at Naharda, on the river Euphrates, for the preservation of traditional knowledge, and which they transmitted to a few initiates; and that on the restoration of the Jews by Cyrus, Zerubbabel, with Joshua and Esdras, carried all this secret instruction to Jerusalem, and established a similar fraternity in that city. Oliver

says, that during the captivity, the Jews practised Free Masonry in regular lodges, until the time of their deliverance, and they had, for this purpose, three Colleges, or Grand Lodges, which were situated at Sora, Pompeditha, and Naharda.

NAME OF GOD. In addition to what has been said upon this subject, in the article *Jehovah*, we may observe, that an allusion to the unutterable name of God, is to be found in the doctrines and ceremonies of other nations, as well as the Jews. It is said to have been used as the pass-word in the Egyptian mysteries. In the rites of Hindostan, it was bestowed upon the aspirant, under the trilateral form AUM, at the completion of his initiation, and then only by whispering it in his ear.

Sir William Jones, speaking of this Hindoo name of God, says: "It forms a mystical word; which never escapes the lips of the pious Hindoo. They meditate on it in silence." The Brahmins make a great secret of it, and the "Institutes of Menu" are continually referring to its peculiar efficacy as an *omnific* word. "All rites ordained in the Veda," says this book, "oblations to fire and solemn sacrifices pass away, but that which passes not away is the syllable AUM, thence called *aishara*, since it is a symbol of God, the Lord of created things."

The Cabalists reckoned seventy-two names of God, the knowledge of which imparted to the possessor magical powers. The Druids invoked the omnipotent and all-preserving power, under the symbol I. O. W. The Mohammedans have a science called *Isim Allah*, or the science of the name of God. "They pretend," says Niebuhr, "that God is the lock of the science, and Mohammed the key—that consequently, none but Mohammedans can attain it

—that it discovers what passes in different countries—that it familiarizes the possessors with the genii who are at the command of the initiated, and who instruct them—that it places the winds and the seasons at their disposal, and heals the bites of serpents, the lame, the maimed, and the blind.”

Besides the Tetragrammaton, or incommunicable name, there are other expressive but less holy names of Deity. Maimonides, for instance, mentions a twelve lettered and a forty-two lettered name. Urquhart mentions one name of God among the Hebrews, which I have met with nowhere else, viz., *El Gibal, the master builder*.

Rosenberg gives the following twelve Cabalistic names : Ehie, Jehovah, Elohim, El Gibbor, Eloah, Sabaoth, Tsebaoth, Shaddai, Adonai, Makom, Agla.

Lanci, whose researches on this subject have been surpassed by no other scholar, and equalled by few, extends his list of divine names to twenty-six, which, with their signification, are as follows :—

1. At. The Aleph and Tau, that is, Alpha and Omega. A name figurative of the Tetragrammaton.
2. Ihoh. } The eternal, absolute principal of creation
3. Hohi. } and destruction, the male and female principle, the author and regulator of time and motion.
4. Jah. The Lord and Remunerator.
5. Oh. The severe and punisher.
6. Jao. The author of life.
7. Azazel. The author of death.
8. Jao-Sabaoth. God of the co-ordinations of loves and hatreds. Lord of the solstices and the equinoxes.
9. Ehie. The Being—the Ens.

10. El. The first cause. The principle or beginning of all things.
11. Elohi. The good principle.
12. Eloho. The evil principle.
13. El-raccum. The succoring principle.
14. El-cannum. The abhorring principle.
15. Ell. The most luminous.
16. Il. The omnipotent.
17. Ellohim. The omnipotent and beneficent.
18. Elohim. The most beneficent.
19. Elo. The Sovereign, the Excelsus.
20. Adon. The Lord, the dominator.
21. Eloï. The illuminator, the most effulgent.
22. Adonai. The most firm, the strongest.
23. Elion. The most high.
24. Shaddai. The most victorious.
25. Yeshurun. The most generous.
26. Noil. The most sublime.

The ineffable degrees of Masonry record a great variety of the names of God; making the whole system like the Mohammedan *Is'm Allah*, a science of the name of God. In fact, the name of God must be taken in Free Masonry as symbolical of truth, and then the search for it will be nothing else but the search after truth, the true end and aim of the Masonic science. The subordinate names are the subordinate modifications of truth, but the ineffable tetragrammaton will be the sublimity and perfection of Divine Truth, to which all good Masons and all good men are seeking to approach, whether it be by the aid of the theological ladder, or passing through the pillars of Strength and Establishment, or wandering in the mazes of darkness, beset on all sides by dangers, or travelling

weary and worn over rough and rugged roads, whatever be the direction of our journey or how accomplished, light and truth, the Urim and Thummim, are the ultimate objects of our search as Free Masons.

NEOPHYTE. (From the Greek, a new plant.) In the primitive church, it signified one who had recently abandoned Judaism or Paganism, and embraced Christianity; whence it was afterwards applied to the young disciple of any art or science. Free Masons thus sometimes designate the uninstructed candidate.

NE VARIETUR. "*Lest it should be changed.*" These words refer to the Masonic usage of requiring a brother, when he receives a certificate from a lodge, to affix his name, in his own handwriting, in the margin, as a precautionary measure, in enabling distant brethren to recognise the true and original owner of the certificate, and to detect any impostor who may surreptitiously have obtained one.

NINE. If the number three is sacred among Masons, the number nine, or three times three, is scarcely less so. The Pythagoreans, remarking that this number has the power of always reproducing itself by multiplication, considered it as an emblem of matter, which, though continually changing its form, is never annihilated. It was also consecrated to the spheres, because the circumference of a sphere is 360 degrees, and 3 and 6 and 0 are equal to 9.

In Free Masonry, 9 derives its value from its being the product of 3 multiplied into itself, and consequently, in Masonic language, the number 9 is always denoted by the expression 3 times 3. For a similar reason, 27, which is

3 times 9, and 81, which is 9 times 9, are esteemed as sacred numbers in the higher degrees.

NOACHIDÆ, OR NOACHITES. The descendants of Noah. A term applied to Free Masons. Noah having alone preserved the true name and worship of God, amid a race of impious idolaters, Free Masons claim to be his descendants, because they still preserve that pure religion which distinguished this second father of the human race from the rest of the world. And even when his descendants began again, in the plains of Shinar, to forget the Almighty, and to wander from the path of purity, the principles of Noah were still perpetuated by that portion of his race, whom the Free Masons of the present day regard as their early predecessors. Hence, Free Masons call themselves Noachidæ, or the sons of Noah.

This respect for Noah, as the father and founder of the Masonic system of theology, was not confined to the pure Free Masons, but extended, even unconsciously, to the seceders from its spirit, those whom Oliver calls the spurious Free Masons of antiquity. In all their mysteries, they commemorated, even after they had lost the true history, the descent of Noah into the ark, and his subsequent exodus. The entrance into initiation was symbolic of his entrance into the vessel of his salvation; his detention in the ark was represented by the darkness and the pastos, coffin, or couch, in which the aspirant was placed, and the exit of Noah after the forty days of deluge, was seen in the manifestation of the candidate, when, being fully tried and proved, he was admitted to full light, amid the rejoicings of the surrounding initiates, who received him in the sacellum or holy place.

NUMBERS. The mystical meaning and divine virtue

of numbers, formed an important part of the philosophy of Pythagoras, and from him have been transmitted to the Masonic system of symbolism. Pythagoras doubtless brought his doctrines, on this subject, from Egypt, in which country he long resided, and with whose wisdom he was richly imbued. In numbers, Pythagoras saw the principle of all things; he believed that the creation of the world was produced by their harmonious combination, and that they existed before the world.

According to the doctrine of this sage, numbers are of two kinds—intellectual and scientific.

Intellectual number has always existed in the divine mind; it is the basis of universal order, and the link which binds all things.

Scientific number is the generative cause of multiplicity, which proceeds from, and is the result of unity. Scientific numbers are equal or odd.

Equal numbers are said to be female, and odd ones, male; because even numbers admit of division, or generation, which odd ones do not. Odd numbers, however, are the most perfect.

To each number Pythagoras ascribed a peculiar character and quality.

ONE—the Monad—represented the central fire, or God, without beginning, and without end, *the point within the circle*. It also denoted love, concord, piety, and friendship, because it is indivisible. It was the symbol of identity, equality, existence, and universal preservation and harmony.

Two was unlucky—and as *one* denoted light and the good principle, or God, *two* denoted darkness, and the evil principle. Hence it was that the Romans dedicated

the second month of the year to Pluto, the god of hell, and the second day of that month, to the manes of the dead.

THREE referred to harmony, friendship, peace, concord, and temperance, and was so highly esteemed among the Pythagoreans, that they called this number "perfect harmony."

FOUR was a divine number—it referred to Deity—and among the ancients, many nations gave to God a name of four letters.

FIVE denoted light, nature, marriage—the latter, because it was made up of the female *two* and the male *three*—whence it is sometimes called a hermaphrodite number. The triple triangle, which was a figure of five lines, uniting into five points, was, among the Pythagoreans, an emblem of health.

SIX was also an emblem of health, and it was also the symbol of justice, because it was the first perfect number, that is, one whose aliquot parts being added together make itself—for the aliquot parts of six, which are three, two and one, are equal to six.

SEVEN was highly esteemed, and called a venerable number, because it referred to the creation of the world.

EIGHT was esteemed as the first cube ($2 \times 2 \times 2$), and signified friendship, prudence, counsel, and justice. It designated the primitive law of nature, which supposes all men to be equal.

NINE was called *perfect, finished*, because nine months is the period required for the perfection of a human being in the womb before birth.

TEN was denominated heaven, because it was the perfection and consummation of all things, and was consti-

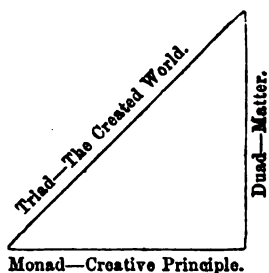
tuted by the union of ONE, the monad or active principle, Two, the duad or passive principle, THREE, the triad or world proceeding from their union, and FOUR, the sacred tetractys, thus: $1 + 2 + 3 + 4 = 10$. Hence, Ten contained all the relations, numerical and harmonic.

The Pythagoreans extended still further their speculations on the first three numbers—the monad, the duad, and the triad.

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, being ever changing by addition, subtraction, or multiplication. It represents matter capable of form.

The union of the monad and duad produces the triad, which signifies the world formed by the creative principle out of matter. This world Pythagoras represented by the right angled triangle, because the square of the longest side is equal to the squares of the two other sides, and the world, as it is formed, is equal to the formative cause and matter clothed with form. Thus:—



In symbolic Masonry, three, five, and seven are mystic numbers, as is nine in Royal Arch Masonry. In the

ineffable degrees, nine, with its products, such as twenty-seven and eighty-one, are sacred.

ON. An ancient Egyptian word signifying the Sun, which was, at one time, worshipped by the Egyptians as the Supreme Deity. The city of On, in Lower Egypt, which contained a temple dedicated to the worship of this divinity, is called, in the Septuagint, "Heliopolis," or the City of the Sun, and by Jeremiah xliii. 13, "Beth-she-mesh," which has the same signification. In Genesis xli. 45-50, we are informed that Pharaoh gave Joseph for his wife, Asenath, "the daughter of Potipherah, priest of On." *On* may therefore be considered as the equivalent for Jehovah among the Egyptians, as *Jah* was among the Syrians, and *Bel* among the Chaldees. The modern Masonic corruption of this word into "Lun," is sheer nonsense.

ORIENT. The East. The place where a lodge is situated is called its Orient. The seat of the Grand Lodge is called the Grand Orient, because, in Masonry, the East is the seat of light and of authority. But on the continent of Europe, some of the supreme Masonic bodies are called Grand Orients. In these instances, Grand Orient is equivalent to Grand Lodge.

ORIENTAL CHAIR OF SOLOMON. The seat of the W. M. in a symbolic lodge, and so called, because the Master is supposed, symbolically, to fill the place over the craft once occupied by King Solomon.

ORNAMENTS OF A LODGE. These are the Mosaic pavement, the indented tessel, and the blazing star.

PECTORAL. Belonging to the breast, from the Latin *pectus*, the breast. The heart has always been considered the seat of fortitude and courage, and hence, by this

word is suggested to the Mason certain symbolic instructions in relation to the virtue of fortitude.

PEDAL. Belonging to the feet, from the Latin *pes*, a foot. The just man is he who, firmly planting his feet on the principles of right, is as immovable as a rock, and can be thrust from his upright position neither by the allurements of flattery, nor the frowns of arbitrary power. And hence, by this word, is suggested to the Mason certain symbolic instructions in relation to the virtue of justice.

PERPENDICULAR. In a geometrical sense, that which is upright and erect, leaning neither one way nor another. In a figurative and symbolic sense, it conveys the signification of Justice, Fortitude, Prudence, and Temperance. Justice, that leans to no side but that of Truth; Fortitude, that yields to no adverse attack; Prudence, that ever pursues the straight path of integrity; and Temperance, that swerves not for appetite nor passion.

PHALLUS. The phallus was the wooden image of the *membrum virile*, which, being affixed to a pole, formed a part of most of the pagan mysteries, and was worshipped as the emblem of the male generative principle. The phallic worship was first established in Egypt. The origin of its institution was this: After the murder of Osiris, and the mutilation of the body by Typhon, Isis was enabled to recover all the parts of his body except the *membrum virile*. To this part, therefore, in commemoration of its loss, she paid particular honor. The phallus, its representation, was made of wood, and carried, during the sacred festivals in the mysteries of Osiris, as the emblem of fecundity. It was held by the people in the greatest veneration, and the sight or mention of it pro-

duced, in the minds of the ancients, no impure or lascivious thoughts. From Egypt it was introduced into Greece, and its exhibition formed a part of the Dionysian mysteries. In the Indian mysteries it was called the *lingam*, and was always found in the most holy place of the temple. It was adopted by the idolatrous Israelites, who took it from the Moabites when in the wilderness of Sin, under the name of Baal-peor. The veneration of the phallus, under different names, was common to all the nations of antiquity.

PILGRIM'S SHELL. The shell was an ancient symbol of the Syrian goddess Astarte, who was the same as the Venus Pelagia, or Venus rising from the sea, of the western mythology. The escalop, or scallop shell (the *Pecten* of Linnæus), is found in great abundance on the shores of the Mediterranean, and was worn in the time of the Crusades by pilgrims to the Holy Land, as a memorial of the pious pilgrimage they were then performing or had already accomplished.

PILLARS OF THE PORCH. The pillars, most remarkable in Scripture history, were the two erected by Solomon at the porch of the Temple, and which Josephus thus describes:—"Moreover, this Hiram made two hollow pillars, whose outsides were of brass, and the thickness of the brass was four fingers breadth, and the height of the pillars was eighteen cubits (27 feet), and the circumference twelve cubits (18 feet); but there was cast with each of their chapiters, lily-work, that stood upon the pillar, and it was elevated five cubits (7½ feet), round about which there was net-work interwoven with small palms made of brass, and covered the lily-work. To this also were hung two hundred pomegranates, in two rows.

The one of these pillars he set at the entrance of the porch on the right hand (or south), and called it Jachin, and the other at the left hand (or north), and called it Boaz."

It has been supposed that Solomon, in erecting these pillars, had reference to the pillar of cloud and the pillar of fire which went before the Israelites in the wilderness, and that the right hand, or south pillar, represented the pillar of cloud, and the left hand, or north pillar, represented that of fire. Solomon did not simply erect them as ornaments to the Temple, but as memorials of God's repeated promises of support to his people of Israel. For the pillar (*Jachin*) derived from the words (*Jah*) "Jehovah," and (*achin*) "to establish," signifies that "God will establish his house of Israel;" while the pillar (*Boaz*) compounded of (*b*) "in" and (*oaz*) "strength," signifies that "in strength shall it be established." And thus were the Jews, in passing through the porch to the Temple, daily reminded of the abundant promises of God, and inspired with confidence in his protection and gratitude for his many acts of kindness to his chosen people.

There is no part of the architecture of the ancient Temple which is so difficult to be understood in its details as the Scriptural account of these memorable pillars. Free Masons in general, intimately as their symbolical signification is connected with some of the most beautiful portions of their ritual, appear to have but a confused notion of their construction, and of the true disposition of the various parts of which they are composed.

The situation of these pillars, according to Lightfoot, was *within* the porch, at its very entrance, and on each side of the gate. They were therefore seen, one on the right and the other on the left, as soon as the visitor

stepped within the porch. And this, it will be remembered, in confirmation, is the very spot in which Ezekiel places the pillars that he saw in his vision of the Temple.

If this position be the correct one, and Lightfoot supports the hypothesis by strong arguments, then Oliver, as well as most of our lecturers, is wrong in the statement that the pillars were placed before the porch of the Temple, and must have been passed before entering it.

For a full, learned, and critical description of these pillars, I refer the reader to the remainder of this article in Mackey's Lexicon, written by himself. It is too lengthy for this abridgment.

PLENTY. The ear of corn is the Masonic symbol of plenty, and was derived, as nearly all the Masonic symbols have been, from the ancient system of symbolism. According to Montfaucon, ears of corn always accompanied the images of the goddess Plenty, in the ancient gems and medals, of which he gives several examples. The Hebrew word *Shibboleth* signifies an ear of corn.

POINT WITHIN A CIRCLE. This emblem is to be found in every well regulated lodge, and is explained as representing the *point*, the individual brother, and the *circle*, the boundary line of his duty. But that this was not always its symbolic signification, we may collect from the true history of its connection with the phallus of the ancient mysteries. The phallus was, among the Egyptians, the symbol of fecundity, expressed by the male generative principle. It was communicated from the rites of Osiris to the religious festivals of Greece. Among the Asiatics, the same emblem, under the name of lingam, was, in connection with the female principle, worshipped as the symbols of the Great Father and Mother, or pro-

ducing causes of the human race, after their destruction by the deluge. On this subject Captain Wilford remarks "that it was believed in India that, at the general deluge, everything was involved in the common destruction, except the male and female principles or organs of generation, which were destined to produce a new race, and to repeople the earth when the waters had subsided from its surface. The female principle, symbolized by the moon, assumed the form of a lunette or crescent, while the male principle, symbolized by the sun, assuming the form of the lingam, placed himself erect in the centre of the lunette, like the mast of a ship. The two principles, in this united form, floated on the surface of the waters during the period of their prevalence on the earth; and thus became the progenitors of a new race of men." Here, then, was the first outline of the point within a circle, representing the principle of fecundity, and doubtless the symbol connected with a different history, that, namely, of Osiris, was transmitted by the Indian philosophers to Egypt, and to the other nations who derived all their rites from the east.

As an evidence of this, we find the same symbol in the Druidical and Scandinavian rites. The temples of the Druids were circular, with a single stone erected in the centre. A Druidical monument in Pembrokeshire, called Y Cromlech, is described as consisting of several rude stones pitched on end in a circular order, and in the midst of the circle a vast stone placed on several pillars. Near Keswick, in Cumberland, says Oliver, is another specimen of this Druidical symbol. On a hill stands a circle of forty stones placed perpendicularly, of about five feet

and a half in height, and one stone in the centre of greater altitude.

Among the Scandinavians, the hall of Odin contained twelve seats disposed in the form of a circle for the principal gods, with an elevated seat in the centre for Odin. Scandinavian monuments of this form are still to be found in Scania, Zealand, and Jutland.

But it is useless to multiply examples of the prevalence of this symbol among the ancients. And now let us apply this knowledge to the Masonic symbol.

We have seen that the phallus, and the point within a circle, come from the same source, and must have been identical in signification. But the phallus was the symbol of fecundity, or the male generative principle, which, by the ancients, was supposed to be the sun (they looking to the creature and not to the Creator), because, by the sun's heat and light, the earth is made prolific, and its productions are brought to maturity. The point within the circle was then originally the symbol of the sun, and as the lingam of India stood in the centre of the lunette, so it stands within the centre of the universe, typified by the circle, impregnating and vivifying it with its heat. And thus the astronomers have been led to adopt the same figure ☉ as their symbol of that luminary.

Fellowes, giving an ancient astronomical signification to this symbol, says that the point was Deity, the circle the path of the sun, and the two parallels the solstices, beyond which the sun cannot pass.

The present signification of the point within the circle, among Masons, is doubtless comparatively modern, and has superseded the original meaning of this symbol.

POMEGRANATE. The Pomegranate, as an emblem,

was known to, and highly esteemed by the nations of antiquity. In the description of the pillars which stood at the porch of the Temple (see 1 Kings vii. 15), it is said that the artificer "made two 'chapiters' of molten brass to set upon the tops of the pillars." Now the Hebrew word *caphthorim*, which has been translated "chapiters," and for which, in Amos ix. 1, the word "lintel" has been incorrectly substituted (though the marginal reading corrects the error), signifies an *artificial large pomegranate*, or *globe*. It was customary to place such ornaments upon the tops or heads of columns, and in other situations. The skirt of Aaron's robe was ordered to be decorated with golden bells and pomegranates, and they were among the ornaments fixed upon the golden candelabra. There seems, therefore, to have been attached to this fruit some mystic signification, to which it is indebted for the veneration thus paid to it. If so, this mystic meaning should be traced into spurious Free Masonry—for there after all, if there be any antiquity in our order, we shall find the parallel of all its rites and ceremonies.

1. The Syrians at Damascus worshipped an idol which they called Rimmon. This was the same idol that was worshipped by Naaman before his conversion, as recorded in the second book of Kings. The learned have not been able to agree as to the nature of this idol, whether he was a representation of Helios or the sun, the god of the Phœnicians, or of Venus, or, according to Grotius, in his commentary on the passage in Kings, of Saturn, or what, according to Statius, seems more probable, of Jupiter Cassius. But it is sufficient for our present purpose to know that *Rimmon* is the Hebrew and Syriac for *pomegranate*.

2. Cumberland, the learned Bishop of Peterborough,

quotes Achilles Statius, a converted Pagan and Bishop of Alexandria, as saying, that on Mount Cassius (which Borchart places between Canaan and Egypt) there was a temple, wherein Jupiter's image held a pomegranate in his hand, which Statius goes on to say, "had a mystical meaning." Sanconiatho thinks this temple was built by the descendants of the Cabiri. Cumberland attempts to explain this mystery thus:—"Agreeably hereunto I guess that the pomegranate in the hand of Jupiter or Juno (because, when it is opened, it discloses a great number of seeds) signified only, that those deities were, being long-lived, the parents of a great many children, and families that soon grew into nations, which they planted in large possessions, when the world was newly begun to be peopled, by giving them laws and other useful inventions to make their lives comfortable."

3. Pausanias says he saw not far from the ruins of Mycenæ, an image of Juno, holding in one hand a sceptre, and in the other a pomegranate; but he likewise declines assigning any explanation of the emblem, merely declaring, that it was "a forbidden mystery." That is, one which was forbidden by the Cabiri to be divulged.

4. In the festival of the Thesmophoria, observed in honor of the goddess Ceres, it was held unlawful for the celebrants (who were women) to eat the pomegranate. Clemens Alexandrinus assigns as a reason, that it was supposed that this fruit sprang from the blood of Bacchus.

The coincidences in the pagan mysteries with respect to this emblem, might, doubtless, be extended still further, but I have neither time nor opportunity to pursue the research. I am, however, content, if, by these few illustrations, I have added another to the many already

existing proofs of the antiquity as well as the beauty of our beloved order.

POMEL. A round knob; a term applied to the globes or balls on the top of the pillars which stood at the porch of Solomon's Temple.

PRAYER. All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution, and because we thereby show our dependence on, and our faith and trust in, God.

PROFICIENCY. One of the requisite qualifications for advancement to a higher degree, is suitable proficiency in the preceding. Unfortunately, this qualification is not always sufficiently insisted on. Formerly, there was a regulation, requiring that the candidate who desired to be passed or raised, should be examined in open lodge on his proficiency in the preceding degree. This salutary regulation is even now adhered to by some lodges, who look rather to the *quality* than to the *quantity* of their members, and who think that a lodge had better consist of a *few* skilful than *many* ignorant members. Some Grand Lodges, viewing the necessity of due proficiency in its proper light, have strengthened the ancient regulation by express rules.

The proficiency of officers is also an important requisite. No brother should accept office in a lodge, unless fully qualified to perform its duties. An ignorant Master, and unskilful Wardens, reflect discredit, not only on their own lodge, but, by their incapacity to explain the peculiar tenets of the order, on the whole fraternity. In February, 1844, the Grand Lodge of Ireland adopted on this subject, resolutions declaring that no brother should be considered eligible for, or admissible to, the office of Junior

or Senior Deacon, until, by strict examination in open lodge, he shall have proved himself able to administer the mysteries of initiation to a candidate in the first degree; nor for the office of Junior or Senior Warden, until, by a like examination, he has proved that he is able to pass a candidate to the second degree; nor for the office of Master, until he has proven his ability to enter, pass, and raise a candidate through the three degrees. A regulation of this kind ought to be adopted by every Grand Lodge in the universe.

QUALIFICATIONS OF CANDIDATES. The prerequisite qualifications of candidates for admission into the mysteries of Free Masonry, are of three kinds—mental, moral, and physical.

The mental qualifications are, that the candidate shall be a man of sane mind—that is, neither a fool, an idiot, nor a madman; but one responsible for his actions, and competent to understand the obligations, to comprehend the instructions, and to perform the duties of a Mason. The mental qualifications refer to the *security* of the order.

The moral qualifications are, that he shall be no “irreligious libertine,” but an obeyer of the moral law. That is, he must be virtuous in his conduct and reputable in his character, lest the dignity and honor of the institution suffer by the admission of unworthy persons. Neither must he be an atheist, but an humble believer in the wisdom, power, and goodness of God, a belief which constitutes the religious creed of Free Masonry, and which is essentially necessary to a Mason as a check upon vice, and a stimulus to virtue. Another important moral qualification is, that the candidate must come of his “own free will and accord.” Masonry does not delight in pro-

selytism. Though our portals are open to all who are worthy, yet we are unwilling that any should unite with us, except they be persuaded to the act by their uninfluenced convictions of the beauty and utility of our institution. The moral qualifications refer to the *respectability* of the order.

The physical qualifications are, that the candidate shall be twenty-one years old or more, free born, and no bondman, of able body, and "of limbs whole as a man ought to be."

This is one of the oldest regulations of our ancient craft. It arises from the originally operative nature of our institution. Whatever objections some ultra liberal brethren may make to the uncharitable nature of a law, which excludes a virtuous man from our fellowship, because he has been unfortunate enough to lose a leg or an arm, we have no right to discuss the question. The regulation constitutes one of the many peculiarities that distinguish our society from all others; its existence continues to connect the present speculative with the former operative character of the institutions; it is an important part of our history; and is in short, by universal consent, one of the land-marks of the order. It can never, therefore, be changed. The physical qualifications refer to the *utility* of the order.

The most ancient charges, in which these regulations are to be found, are those which were collected from the old records, and ordered to be printed by the Grand Lodge of England, 1722, and the manuscript charges, in the possession of the Lodge of Antiquity, London. As they are brief, but important, I may be excused for inserting them here.

"A Mason is obliged, by his tenure, to obey the moral

law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine."

"No master should take an apprentice unless he has sufficient employment for him, unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art, of serving his master's lord, and of being made a brother, and then a Fellow Craft, in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive to the honor of being the Warden, and then the Master of the lodge, the Grand Warden, and at length, the Grand Master of all the lodges, according to his merit."

"Thirdly, that he that be made, be able in all degrees—that is, free born, of good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have."

In the Constitution, published under the sanction of the Grand Lodge of Maryland, by Brother Samuel Cole, the physical disabilities are set forth still more minutely, with an assignment of what is probably the true reason for their existence. They say, "No person is capable of becoming a member, unless he is free born, of mature and discreet age; of good report; of sufficient natural endowments, and the senses of a *man*; with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his craft, as becomes the members of this most ancient and honorable fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and supporting the true dignity of

the Royal Craft. Every person desiring admission, must also be *upright in body*, not *deformed* or *dismembered* at the time of making; but of *hale* and *entire limbs*, as a man ought to be."

In an able report made by Brother W. S. Rockwell, Deputy Grand Master to the Grand Lodge of Georgia, he traces the existence of the law, prohibiting the initiation of maimed candidates, to that early period of Egyptian history, in which a personal defect would exclude from the priesthood—a law which is again to be found in the Mosaic ritual, from which the Masonic institution is more immediately derived. Looking to the symbolic character of speculative Masonry, as referring to the material temple for its archetype, he explains the present existence of the law in the following language, with the sentiments of which I cordially concur:—

"It was eminently proper that a temple, erected for the worship of the GOD OF TRUTH, the unchangeable I AM, should be constructed of white stones, perfect stones, the universally recognised symbols of this, his great and constant attribute. The symbolic relation of each member of his order to its mystic temple forbids the idea that its constituent portions, its living stones, should be less perfect, or less a type of their great original, than the inanimate material which formed the earthly dwelling place of the God of their adoration."

QUESTIONS TO CANDIDATES. Every candidate, before being admitted to participate in our mysteries, is bound to answer certain questions, respecting the motives that have influenced his application. These questions are generally proposed in the following form:—

"Do you seriously declare upon your honor, that, un-

biased by friends against your own inclination and uninfluenced by mercenary motives, you freely and voluntarily offer yourself as a candidate for the mysteries of Free Masonry?

“Do you seriously declare upon your honor, that you are solely prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow creatures?”

“Do you sincerely declare upon your honor, that you will cheerfully conform to all the ancient established usages and customs of the fraternity?”

These questions should be propounded to the candidate by the Senior Deacon, in the preparation room, before initiation, and in the presence of the stewards or preparers, and answered affirmatively.

REFRESHMENT. When a lodge is temporarily adjourned, the adjournment is performed in a manner peculiar to Masons, and the lodge is then said to be “called from labor to refreshment.” During refreshment, the column of the W.: should also be down, and that of the S.: be up, to indicate that the Junior Warden, not the Senior, now superintends the craft. *Calling from labor to refreshment* differs from closing, in this, that in the former mode the lodge is still open, nor when the labor is resumed is there any ceremony of opening. Neither does the re-assembling of the brethren require any other summons or notification than the simple command of the J.: W.:

High twelve or noon, was the hour at the temple, when our ancient brethren were regularly called from labor to refreshment. The tradition is that they worked twelve hours a day, and six days in the week.

REJECTION. One black ball, with a good reason assigned of the sufficiency of which the Master shall be a competent judge, or two black balls, without any reason at all being assigned, will reject a candidate for initiation. If a candidate be rejected, he can apply in no other lodge for admission. If admitted at all, it must be in the lodge where he first applied. But the time for a new application has never been specified, so that it is held that a rejected candidate may apply for a reconsideration of his case at any time. The unfavorable report of the committee to whom the letter was referred, or the withdrawal of the letter by the candidate or his friends, is considered equivalent to a rejection.

RESIGNATION. No Brother should be allowed to resign unless he be at the time in good standing. Some lodges, however, from a mistaken feeling of kindness, have permitted a member to resign, rather than resort to the penalty of suspension or expulsion. This is manifestly wrong. If a Mason be too bad to belong to a particular lodge, he is too bad to belong to the order in general. Besides, the acceptance of a letter of resignation is a kind of tacit acknowledgment that the character of the resigning member is free from reproach. Hence, other lodges are thus deceived into the admission of one who should originally have been cured or cut off by the lodge from which he had resigned.

The resignation of a member dissolves all connection between himself and his former lodge, but it does not at all affect his general relations with the order, or his obligatory duties as a Mason. See, on this subject, the article *Demit.*

RIGHT ANGLE. A right angle is the meeting of two lines in an angle of ninety degrees or the fourth part of a circle. Each of its lines is perpendicular to the other, and as the perpendicular line is a symbol of uprightness of conduct, the right angle has been adopted by Masons as an emblem of virtue. Such was also its signification among the Pythagoreans. The right angle is represented in the lodges by the square, as the horizontal is by the level, and the perpendicular by the plumb.

RIGHT HAND. The right hand has, in all ages, been deemed an important symbol to represent the virtue of fidelity. Among the ancients, the right hand and fidelity to an obligation were almost deemed synonymous terms. Thus, among the Romans, the expression "*fallere dextram*," to *betray the right hand*, also signified to *violate faith*, and "*jungere dextras*," to *join right hands*, meant to *give a mutual pledge*. Among the Hebrews, *iamin*, the right hand, was derived from *aman* to be faithful.

RIGHT SIDE AND LEFT SIDE. Among the Hebrews, as well as the Greeks and Romans, the right side was considered superior to the left; and as the right was the side of good, so was the left of bad omen. *Dexter*, or right; signified also propitious, and *sinister*, or left, unlucky. In the Scriptures we find frequent allusions to this superiority of the right. Jacob, for instance, called his youngest and favorite child *Ben-jamin*, the son of his right hand, and Bathsheba, as the king's mother, was placed at the right hand of Solomon.

RITUAL. The ritual of Free Masonry comprises the forms of opening and closing a lodge, of initiating candidates, and of conducting the other peculiar ceremonies of

the order. The ritual differs in various places, and is not always the same in the same rite. Thus the lodges of England and America practise the same rite, the York, so far as the three symbolic degrees, and yet the rituals of the two countries vary considerably. An intimate acquaintance with the ritual constitutes what is technically called a "bright Mason."

ROYAL ART. Masonry is called a Royal Art, not only because it received its present form from the royal hands of Solomon, King of Israel, and Hiram, King of Tyre, and has since enrolled among its members the proudest and most powerful potentates of the earth, but more especially because of the dignity and majesty of the principles which it inculcates, and which elevate it above all other arts, as a king is elevated above his subjects.

SAINT JOHN OF JERUSALEM. The primitive or mother lodge was held at Jerusalem, and dedicated to St. John, and hence was called "The Lodge of the Holy St. John of Jerusalem." Of this first lodge all other lodges are but branches, and they therefore receive the same general name, accompanied by another local and distinctive one. In all Masonic documents the words ran formerly as follows:—"From the Lodge of the Holy St. John of Jerusalem, under the distinctive appellation of Solomon's Lodge, No. 1," or whatever might be the local name. In this style foreign documents still run; and it is but a few years since it has been at all disused in this country. Hence we say that every Mason hails from such a lodge; that is to say, from a just and legally constituted lodge.

ST. JOHN'S MASONRY. A term used like "Ancient Craft Masonry," to designate the three primitive degrees. They are so styled by the Grand Lodge of Scotland.

“The Grand Lodge of Scotland practises no degrees of Masonry but those of Apprentice, Fellow Craft, and Master Mason, denominated St. John’s Masonry.”

SAINTS JOHN. St. John the Baptist, whose festival falls on the 24th of June, and St. John the Evangelist, whose festival occurs on the 27th of December, have been selected by Christian Masons as the patrons of their Order—and to them, under the appellation of the “Holy Saints John,” all Christian lodges should be dedicated.

SEVEN. The number seven, among all nations, has been considered as a sacred number, and in every system of antiquity we find a frequent reference to it. The Pythagoreans called it a *venerable* number because it referred to the creation, and because it was made up of the two perfect figures, the triangle and the square. Among the Hebrews, the etymology of the word shows its sacred import—for, from the word (shebang) *seven*, is derived the verb (shabang) *to swear*, because oaths were confirmed either by seven witnesses, or by some victims offered in sacrifice, as we read in the covenant of Abraham and Abimelech: (Gen. 21–28.) Hence there is a frequent recurrence to this number in the Scriptural history. The Sabbath was the *seventh* day—Noah received *seven* days’ notice of the commencement of the deluge, and was commanded to select clean beasts and fowls by *sevens*—*seven* persons accompanied him into the ark—the ark rested on Mount Ararat in the *seventh* month—the intervals between despatching the dove were, each time, *seven* days—the walls of Jericho were encompassed *seven* days, by *seven* priests bearing *seven* rams’ horns—Solomon was *seven* years building the temple, which was dedicated in the *seventh* month, and the festival lasted *seven* days—the

candlestick in the tabernacle consisted of *seven* branches, and finally, the Tower of Babel was said to have been elevated *seven* stories before the dispersion.

Among the heathens this number was equally sacred. A few instances of their reference to it may be interesting. There were *seven* ancient planets—*seven* Pleiades, and *seven* Hyades—*seven* altars burnt continually before the god Mithras—the Arabians had *seven* holy temples—the Hindoos supposed the world to be enclosed within the compass of *seven* peninsulas—the Goths had *seven* deities, viz. : the Sun, the Moon, Tuisco, Woden, Thor, Friga, and Seatur, from whose names are derived our days of the week—in the Persian mysteries were *seven* spacious caverns, through which the aspirant had to pass—in the Gothic mysteries the candidate met with *seven* obstructions, which were called the road of the *seven* stages—and finally, sacrifices were always considered as most efficacious when the victims were *seven* in number.

SHIBBOLETH. In Hebrew this word has two significations : 1, An ear of corn, and, 2, A stream of water. This is the word which the Gileadites, by the order of Jephthah, required the Ephraimites to pronounce. As the latter were desirous of crossing the river Jordan, and as the word signifies a stream of water, it is probable that this meaning suggested it as an appropriate test-word on that occasion. The proper sound of the first letter of this word is *sh*, a harsh breathing, which is exceedingly difficult to be pronounced by persons whose vocal organs have not been accustomed to it. Such was the case with the Ephraimites, who substituted for the aspiration the hissing sound of *s*. Their organs of voice were incapable of

the aspiration, and therefore, as the record has it, they "could not frame to pronounce it right."

SHOE. Among the ancient Israelites, the shoe was made use of in several significant ways. *To put off the shoes*, imported reverence, and was done in the presence of God, or on entering the dwelling of a superior. *To unloose one's shoe and give it to another*, was the way of confirming a contract. Thus we read in the book of Ruth, that Boaz, having proposed to the nearest kinsmen of Ruth to exercise his legal right, by redeeming the land of Naomi, which was offered for sale, and marrying her daughter-in-law, the kinsman being unable to do so, resigned his right of purchase to Boaz; and the narrative goes on to say, "Now this was the manner in former time in Israel, concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel. Therefore, the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe." Ruth iv. 7, 8.

SIGNATURE. A Mason, receiving from a lodge a certificate, is required to affix, in the margin, his signature, in his usual handwriting, as a means of identifying the true owner from a false pretender, in case the certificate should be lost, and thus come into the possession of any one not legally entitled to it.

SIGNET. A private seal set in a ring. The ancient Orientalists engraved names and sentences on their seals, a custom which the modern Mohammedans continue to follow. Many of these signet rings have, within a few years past, been dug up in Egypt, having the letters of a name cut in cameo, on one side, and a figure of the sacred beetle, on the other. A signet was often given by the

owner to another person, and served in such a case as a pass, investing the receiver with all the authority possessed by the giver.

Signets were originally engraved altogether upon stone, and, according to Pliny, metal ones did not come into use until the time of Claudius Cæsar. The signet of Zerubabel was, therefore, most probably of stone. The signet of Solomon is said to have been a pentalpha, or endless triangle, within a circle, and having the name of God engraved thereon.

SQUARE. The square is an angle of ninety degrees, or the fourth part of a circle. It is one of the working tools of a Fellow Craft, and the distinctive jewel of the Master of a lodge. The square is an important implement to operative masons, for by it they are enabled to correct the errors of the eye, and to adjust with precision the edges, sides, and angles of their work. The nicest joints are thus constructed, and stones are fitted with accuracy, to fill their destined positions. Not less useful is this instrument to speculative Masons, as a significant emblem of morality. As, by the application of the square, the stone is tried and proved, so by the application of the principles of morality, each action of human life is judged, and approved, or condemned, as it coincides with, or deviates from, those eternal and immutable principles. And as the stone, that on inspection with the square, does not prove "true and trusty," is rejected, or its defects amended, so each action that is not consistent with the dictates and rules of morality, is carefully avoided by him who wishes to erect a mental structure of virtue, that shall afford him honor in life, and repose in death.

And hence, as it is the duty of the Master of the lodge, to preserve among its members a strict attention to moral deportment, and to mark, and instantly correct the slightest deviation from the rules of propriety and good conduct, the square is appropriately conferred upon him as the distinctive jewel of his office.

Masons are said to part on the square, because, having met together, their conduct should be such, that when they part, no unkind expression or unfriendly action shall have deranged that nice adjustment of the feelings, which alone unites them in a band of brothers—an adjustment which can only be preserved by a constant application of the square of morality.

STAR. The star with five points, which is found among the emblems of the Master's degree, is an allusion to the Five Points of Fellowship, or summary of a Mason's duty to his brother.

The *blazing star* in the centre of the Mosaic pavement, is an emblem of that Divine Being, whose beneficence has chequered the dark field of human life with brighter spots of happiness. Those brethren who delight to trace our astronomical symbols to the cradle of that science, Egypt, and to the Egyptian priests, its earliest cultivators, find in the seven stars depicted on the Master's carpet, a representation of the Pleiades, and in the blazing star, an allusion to the dog-star, which the Egyptians called Anubis or the *barker*, because its rising warned them of the inundation of the Nile, which always quickly followed its appearance, and thus admonished them to retire from the lower grounds, just as the barking of a dog admonishes his master of approaching danger.

In the English ritual, and formerly in our own, the

star is said to be commemorative of that star which appeared to guide the wise men of the East to the place of our Saviour's birth.

In the Spurious Free Masonry of the Egyptians, the blazing-star was the symbol of Horus, the son of Isis—the sun—the primordial principle of existence.

STRENGTH. One of the three principal supports of Masonry. It is represented by the Doric column and the S.: W.:, because the Doric is the strongest and most massy of the orders, and because it is the duty of the S.: W.:, by an attentive superintendence of the craft, to aid the W.: M.: in the performance of his duties, and to strengthen and support his authority. Hiram, King of Tyre, is also considered as the representative of the column of strength, which supported the Temple.

SUBLIME. In York Masonry, this is the epithet applied to the Master's degree. It alludes to the sublime nature of the doctrines taught in that degree, which are the resurrection of the body, and the immortality of the soul.

SUBSTITUTE WORD. The true English translation of this most important word, has been most miserably distorted and corrupted by illiterate lecturers. A moderate acquaintance with the Hebrew language would have shown its correct meaning, and that when first used, it was but a natural expression of horror and astonishment, uttered by King Solomon. Its signification may be discovered by a reference to the separate syllables of which it is composed, and which are to be found in their alphabetical order in the present work. The intelligent Mason, by putting them together in their proper order, will obtain the whole sentence. On such a subject I cannot,

of course, be more explicit. It may, however, be observed, in conclusion, that there can be no doubt that the word originally consisted of four syllables, by which an equal alternate division was made, and that in its present form it has been subjected to much corruption, the fourth, or last syllable, being now altogether omitted in pronunciation.

SUPPORTS OF THE LODGE. The institution of Masonry, venerable for its antiquity and its virtuous character, is said to be supported by Wisdom, Strength, and Beauty; for the wisdom of its eminent founders was engaged in its first design; the strength of its organization has enabled it to survive the fall of empires, and the changes of languages, religions, and manners, which have taken place since its formation; and the beauty of holiness is exhibited in the purity and virtue that it inculcates, and in the morality of life which it demands of all its children.

Our lodges, thus supported, will find in these columns another analogy to their great prototype, the Temple of Jerusalem. For that mighty fabric was designed by the *wisdom* of Solomon, King of Israel, who found *strength* to carry on the great undertaking in the assistance and friendship of Hiram, King of Tyre; and *beauty* to adorn the structure in the architectural skill and taste of Hiram, the widow's son.

SUSPENSION. A Masonic punishment by which a party is temporarily deprived of his rights and privileges as a Mason. Suspension may be definite or indefinite in the period of its duration. A Mason who has been indefinitely suspended can be restored only by a vote of the body which suspended him. One who has been suspended

for a definite period is restored by the termination of that period, without any special action of the lodge.

SYMBOL. A sensible image used to express an occult but analogical signification. Almost all the instruction given in Masonry is by symbols. Such was also the case in the ancient mysteries. "The first learning in the world," says Stukely, "consisted chiefly in symbols. The wisdom of the Chaldeans, Phoenicians, Egyptians, Jews, of Zoroaster, Sañchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolical. It was the mode, says Serranus, on Plato's Symposium, of the ancient philosophers to represent truth by certain symbols and hidden images."

Symbols were first adopted by the Egyptian priests for the purpose of secrecy; they concealing, by their use, those profound speculations which constituted the *apporeta* of their mysteries, and which they were unwilling to divulge to the unprepared and uninitiated vulgar. From the Egyptians, Pythagoras received a knowledge of this symbolical mode of instruction, and communicated it to the sect of philosophy which he afterwards instituted.

According to Porphyry, there was this distinction between the *hieroglyphic* and *symbolic* method of writing among the Egyptians: that the former expressed the meaning by an imitation of the thing represented, as, when the picture of smoke ascending upwards denoted fire; and the latter allegorizing the subject by an enigma, as when a hawk was used to signify the sun, or a fly to express the quality of impudence. The former of these methods was open to all who chose to learn it; the latter was reserved by the priests for the purpose of mystic

instruction, and was, as I have already said, communicated only to the initiated.

The symbols, says Warburton, were of two kinds, *tropical* and *enigmatical*. The tropical, which were the more natural, were made by employing the more unusual properties of things to express subjects. Thus, a cat signified the moon, because the pupil of her eye was observed to be dilated at the full, and contracted at the decrease of that satellite. The tropical were constituted by the mystical assemblage of two or more things, whose combined properties expressed a particular quality. Thus, a beetle, with a round ball in its claws, denoted the sun, because this insect makes a ball of dung, which he rolls in a circular direction, and with his face looking towards the sun.

But the priests, in adopting the symbol, as a depository of their secret doctrines, were not contented with the use of it to designate only substances; their mystic instruction was of too elaborate a nature, to be satisfied with so circumscribed an alphabet; they next, therefore, had recourse to sensible objects, as a means of expressing mental and moral qualities; thus, destruction was expressed by the mouse, impurity by the goat, aversion by the wolf, knowledge by the ant; and the reason of the signification, as well as the thing signified, formed a part of their *apporeta*, or secrets.

This is the highest and most intellectual method of applying symbols, and it is the method adopted in Free Masonry, which, in its use of symbolic instruction, is an exact counterpart of the ancient mysteries.

TABERNACLE. The tabernacle was the place of worship, representing a temple, which God commanded

Moses to construct in the wilderness for the religious service of the Jews, and in which the ark of the covenant and sacred vessels were kept until Solomon removed them into the Temple. The tabernacle was so contrived as to be taken to pieces and put together again at pleasure. The tabernacle was in shape a parallelogram fronting the East, thirty cubits or forty-five feet in length, and ten cubits or fifteen feet in height or breadth. The inside was divided by a richly embroidered vail of fine linen into two parts, the holy place and the holy of holies, in the latter of which was placed the ark of the covenant. Besides this vail of fine linen which separated the most holy place, the tabernacle was furnished with other vails of divers colors: namely, of blue and purple, and scarlet and fine twined linen, from which are derived the emblematic colors of the several degrees of Masonry.

According to Josephus, the tabernacle was a symbol of the universe. The 12 loaves placed on the table were emblematic of the months of the year; the 70 branches of the candlesticks represented the 70 *decani* or divisions of the plants; and the 7 lamps, the seven planets. The vails of the tabernacle, composed of four different colors, were emblematic of the four elements; the fine linen made of flax, the produce of the earth, represented the earth; the purple represented the sea, because it was stained by the blood of a marine shell-fish, the murex; the blue represented the air, it being the color of the sky; and the scarlet represented fire.

The room in which a Chapter of Royal Arch Masons meets is called the tabernacle, and is a representation of that temporary tabernacle which was erected by Zerub-

babel near the ruins of the old temple, while the Jews, under his direction, were constructing the new one.

TALMUD. As many of the traditions of Masonry are to be found in the Talmud, some acquaintance with the character of that work is essential to the Masonic student.

The Talmud, which is a Hebrew word signifying *doctrine*, is a collection of treatises written by the rabbins and wise men, and embodying the civil and canonical law of the Jews. Moses is believed to have received two kinds of law on Mount Sinai, the one *written* and the other *oral*. The written law is to be found in the Pentateuch. The oral law was first communicated by Moses to Aaron, then by them to the seventy elders, and finally by these to the people, and thus transmitted by memory from generation to generation. This oral law was never committed to writing until about the beginning of the 3d century, when Rabbi Jehuda, the Holy, finding that there was a possibility of its being lost from the decrease of students of the law, collected all the traditionary laws into one book, which is called the "*Mishna*," a word signifying *repetition*, because it is, as it were, a repetition of the written law.

The Mishna was at once received with great veneration, and many wise men among the Jews devoted themselves to its study. Towards the end of the 4th century, Rabbi Jochanan, the president of a school at Tiberias, in Palestine, collected their several opinions on the Mishna into one book of commentaries, which he called the "*Gemara*," a word signifying *completion*, because the Gemara completes the work. The Mishna and the Gemara united constitute the Talmud.

The Jews in Chaldea, not being satisfied with the inter-

pretations in the work of Rabbi Jochanan, composed others, which were collected together by Rabbi Asche into another Gemara. The work of Rabbi Jochanan has since been known as the "Jerusalem Talmud," and that of Rabbi Asche, as the "Babylonian Talmud," from the places in which they were respectively compiled. In both works the Mishna or Law is the same; it is only the Gemara or commentary that is different.

The Jewish scholars place so high a value on the Talmud as to compare the Bible to water, the Mishna to wine, and the Gemara to spiced wine; or the first to salt, the second to pepper, and the third to spices. This work, although it contains many puerilities, is however extremely serviceable as an elaborate compendium of Jewish customs, and has therefore been much used in the criticism of the Old and New Testaments. It furnishes also many curious illustrations of the Masonic system; and several of the traditions and legends, especially of the higher degrees, are either found in, or corroborated by the Talmud. The treatise entitled "Middoth," for instance, gives us the best description extant of the Temple of Solomon.

TETRACTYS. (Greek, four.) The tetractys was a
 , sacred symbol of the Pythagoreans, which
 , was expressed by ten jods, disposed in the
 , form of a triangle, each side containing
 , four, as in the annexed figure. This they
 explained as follows:—

The one point represented the Monad, or active principle.

The two points, the Duad or passive principle.

The three, the Triad, or world arising from their union.

The four, the Quarternary, or the liberal sciences.

On this figure the oath was propounded to the aspirant in the esoteric school of Pythagoras. Jamblichus gives the oath in his life of Pythagoras :

By that pure quadrilat'ral name on high,
Nature's eternal fountain and supply,
The parent of all souls that living be,—
By it, with faithful oath, I swear to thee.

The tetractys was undoubtedly borrowed by Pythagoras from the tetragrammaton of the Jews, when he visited Babylon, and was instructed by Ezekiel in the Jewish mysteries.

THREE. One of the sacred numbers of Free Masonry. Three was considered among all the pagan nations as the chief of the mystical numbers, because, as Aristotle remarks, it contains within itself a beginning, a middle, and an end. Hence, we find it designating some of the attributes of almost all the gods. The thunderbolt of Jove was three-forked ; the sceptre of Neptune was a trident ; Cerberus, the dog of Pluto, was three-headed ; there were three Fates and three Furies ; the sun had three names—Apollo, Sol, and Liber ; and the moon three also—Diana, Luna, and Hecate. In all incantation, three was a favorite number ; and hence, the poet says, *numero Deus impari gaudet*. A triple cord was used, each cord of three different colors, white, red, and black, and a small image of the subject of the charm, was carried thrice around the altar.

The Druids paid no less respect to this sacred number. Throughout their whole system, a reference is constantly made to its influence ; and so far did their veneration for it

extend, that even their sacred poetry was composed in triads.

In all the mysteries, from Egypt to Scandinavia, we find a sacred regard for the number three. In the rites of Mithras, the Empyrean was said to be supported by three intelligences, Ormuzd, Mithra, and Mithras. In the rites of Hindostan, there was the trinity of Brahma, Vishnu, and Siva. It was, in short, a general character of the mysteries, to have three principal officers, and three grades of initiation.

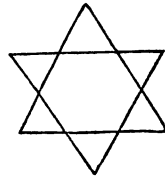
In Free Masonry, the number three is the most important and universal in its application, of all the mystic numbers. Thus we find it pervading the whole ritual. There are three degrees of Ancient Craft Masonry—three principal officers of a lodge—three supports—three ornaments—three greater and three lesser lights—three movable and three immovable jewels—three principal tenets—three rounds of Jacob's ladder—three working tools of a Fellow Craft—three principal orders of architecture—three important human senses—three ancient Grand Masters—three recreant F. C.—and indeed, so many instances of the consecration of the number, that it would exceed the limits of this volume to record them.

TOKEN. This word, in Hebrew, *oth*, is frequently used in Scripture to signify a sign or memorial of something past, some covenant made or promise given. Thus God says to Noah, of the rainbow, "It shall be for a token of a covenant between me and the earth;" and to Abraham, he says of circumcision, "It shall be a token of the covenant betwixt me and you." In Masonry, the grip of recognition is called a token, because it is an outward sign of the covenant of friendship and fellowship entered into

between the members of the fraternity, and is to be considered as a memorial of that covenant which was made, when it was first received by the candidate, between him and the order into which he was then initiated.

TRESTLE-BOARD. A trestle-board, from the French *tresteau*, is a board placed on a wooden frame of three legs. Masonically, it means the board on which the Master workman lays his designs to direct the craft in their labors. In Speculative Free Masonry it is symbolical of the books of nature and revelation, in which the Supreme Architect of the universe has developed his will, for the guidance and direction of his creatures in the great labor of their lives, the erection of a temple of holiness in the heart.

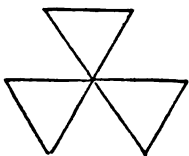
TRIANGLE, DOUBLE. The double triangle is described by some writers as identical with the pentalpha of Pythagoras or pentangle of Solomon. This, however, is not the case. The pentalpha has five lines and five angles, and the double triangle has six lines and six angles. The former was among the Pythagoreans an emblem of health, and among Masons it is the outline or origin of the five-pointed star, the emblem of fellowship; the latter is a symbol of Deity. In Christian churches the double triangle is used as a symbol of the two-fold nature of Christ.



TRIANGLE, EQUILATERAL. This, as the most perfect of figures, was adapted by all the ancient nations as a symbol of the Deity. It still retains that allusion as an emblem of Free Masonry. Among the Hebrews, a

jod in the centre of an equilateral triangle, was one of the emblems of Jehovah. In the system of Pythagoras, the obligation was administered to the candidate on the Tetractys, which was expressed by ten jods arrayed in the form of a triangle, which, with them, was the symbol of Deity, as embracing in himself the three stages of time, past, present, and future—he *was*, he *is*, and he *shall be*. Among the Hebrews, a jod in the centre of a triangle was one of the modes of expressing the incommunicable name of Jehovah, and was supposed by some authors to refer to the triune God. This allusion to Deity it still preserves in the Masonic ritual.

TRIANGLE, TRIPLE. This is another of the numerous forms in which the triangle is arrayed, and, like all the others, it is used as a symbol of Deity, though perhaps it is here made to assume a still more sacred character from its triple form. As such, it has



been adapted as the most appropriate jewel of the illustrious Prelate in an Encampment of Knights Templars.

TRUTH. Truth is one of the three principal tenets of our order, Brotherly Love and Relief being the other two. To be “true and trusty” is one of the first lessons in which the aspirant is instructed. All other things are mortal and transitory, but truth alone is immutable and eternal—it is the attribute of Him in whom there is no variableness nor shadow of changing.

Truth may be said to be the column of wisdom, whose rays penetrate and enlighten the inmost recesses of our lodge—Brotherly Love, the column of strength, which

binds us as one family in the indissoluble bond of fraternal affection; and Relief, the column of beauty, whose ornaments, more precious than the lilies and pomegranates that adorned the pillars of the porch, are the widow's tear of joy, and the orphan's prayer of gratitude.

TUBAL CAIN. The son of Lamech; the first who wrought in iron and brass. He was the inventor of edge-tools, and introduced many arts into society which tended towards its improvement and civilization. Tubal Cain is the Vulcan of the pagans, and is thought to have been closely connected with Ancient Free Masonry. Faber says that "all the most remarkable ancient buildings of Greece, Egypt, and Asia Minor, were ascribed to Cabirean or Cyclopean Masons," the descendants of Vulcan, Dhu Balcan, the god Balcan, or Tubal Cain. Oliver says "in after times Tubal Cain, under the name of Vulcan and his Cyclops, figured as workers in metals and inventors of the mysteries, and hence it is probable that he was the hierophant of a similar institution in his day, copied from the previous system of Seth, and applied to the improvement of schemes more adapted to the physical pursuits of the race to which he belonged." For those reasons Tubal Cain has been consecrated among Masons of the present day as an ancient brother. His introduction of the arts of civilization having given the first value to property. Tubal Cain has been considered among Masons as a symbol of *worldly* possessions.

TWELVE GRAND POINTS OF MASONRY. The old English lectures contain the following passage: "There are in Free Masonry twelve original points, which form the basis of the system, and comprehend the whole ceremony of initiation. Without the existence of these

points, no man ever was or can be legally and essentially received into the order. Every person who is made a Mason must go through all these twelve forms and ceremonies, not only in the first degree, but in every subsequent one."

Important as our ancient brethren deemed the explanation of these points, the Grand Lodge of England thought proper, in 1813, to strike them from its ritual, and, as they never were introduced into this country, a synopsis of them may not be uninteresting or unacceptable.

Those twelve points refer the twelve parts of the ceremony of initiation to the twelve tribes of Israel, in the following manner :—

1. To Reuben was referred the *opening of the lodge*, because he was the first-born of his father.

2. To Simeon was referred the *preparation* of the candidate, because he prepared the instruments of destruction for the slaughter of the Shechemites.

3. To Levi was referred the *report*, because he gave a signal or report to his brothers when they assailed the men of Shechem.

4. To Judah was referred the *entrance* of the candidate, because this tribe first entered the promised land.

5. To Zebulun was referred the *prayer*, because the prayer and blessing of his father was conferred on him in preference to his brother Issachar.

6. To Issachar was referred the *circumambulation*, because, as an indolent and thriftless tribe, they required a leader to advance them to an equal elevation with the other tribes.

7. To Dan was referred the ceremony of *advancing* to

the altar, as a contrast with the rapid advance of that tribe to idolatry.

8. To Gad was referred the *obligation*, because of the vow of Jephthah, a member of that tribe.

9. To Asher was referred the time when the candidate was *intrusted*, because Asher, by the fertile soil of its district, was represented by fatness and royal dainties, which were compared to the riches of Masonic wisdom which the candidate then received.

10. To Naphthali was referred the *investment*, when the candidate, having received his apron, was declared free, because the tribe of Naphthali had a peculiar freedom attached to them, in conformity with the blessing pronounced by Moses.

11. To Joseph was referred the *north-east corner*, because, as this reminds us of the most superficial part of Masonry, so the two half tribes of Ephraim and Manasseh, of which the tribe of Joseph was composed, were accounted more superficial than the rest, inasmuch as they were only the grandsons of the patriarch Jacob.

12. To Benjamin was referred the *closing of the lodge*, because he was the last son of Jacob.

These points, as I have already observed, are now obsolete, but they afford instruction, and will be found worthy of attention.

UPRIGHT POSTURE. To man alone, of all the inhabitants of the earth, has his Creator given an upright and erect posture, to elevate his mind by the continual sight of the heavenly host, and by the noble thoughts that his natural attitude inspires to draw him from the grovelling cares of earth, to a contemplation of the divine sources from whence he sprang. In the human race this

erect stature is the foundation of their dominion and superiority over all the rest of the animal world.

“Thus while the mute creation downward bend
Their sight, and to their earthly mother tend,
Man looks aloft, and with eternal eyes
Beholds his own hereditary skies.”

The man who has planted his feet upon the immutable square of morality, and whose body is erect in the proud consciousness of virtue, is indeed worthy of the dominion which has been given him over the beasts of the field and the fowls of the air. And the Mason, remembering that “God hath made man upright,” should constantly endeavor to preserve that upright posture of his body and his mind.

URIM AND THUMMIM. Two Hebrew words, *Aurim* and *Thummim*, signifying, as they have been translated in the Septuagint, “Light and Truth.” They were sacred lots worn in the breast-plate of the High Priest, and to be consulted by him alone for the purpose of obtaining a revelation of the will of God in matters of great moment. What they were, authors on Jewish antiquities have not been able to agree. Some suppose that the augury consisted in a more splendid appearance of certain letters of the names of the tribes inscribed upon the stones of the breast-plate; others, that it was received by voice from two small images, which were placed beyond the folds of the breast-plate. A variety of other conjectures have been hazarded, but as Godwyn observes, “He spoke best who ingeniously confessed that he knew not what *Urim* and *Thummim* was.”

But the researches of Egyptian Archæologists have thrown much light upon this intricate subject, and relieved.

it of many of its difficulties. It is now known that the Egyptian judges wore breast-plates, having inscribed on them two figures—the one of the Sun *Ra*, in a double sense, that of physical and intellectual light, and the other that of the goddess *Thme*, in her twofold capacity of truth and justice.

Now, in Hebrew, the double capacity of anything is expressed by the plural form of the noun. But the Egyptian *Ra*, the sun or light, is in Hebrew *Aur* and *Thme*, truth is *Thme*. *Aur*, in the plural, is *Aurim*. *Thme*, in the plural, is *Thmim*. Now, it seems to me, and I have the high authority of the Egyptian archæologists with me, that the Aurim and Thummim of the Hebrew breast-plate were borrowed from the breast-plates of the Egyptian judges. Moses, we know, was versed in all the learning of the Egyptians, and these very breast-plates had already been consecrated in the eyes of the Jews, by their seeing them worn as tokens of official dignity by the ministers of justice, who were also High Priests in that Egypt which had formerly been the land of their task-masters.

URN. The urn has been adopted as a memorial of death; because formerly it was the custom, instead of burying corpses, to burn them upon a funeral pyre, and deposit the ashes in an urn. This custom was sometimes adopted by the Jews, as in the case of Saul, whose body was burnt by the men of Jabesh, though their usual method was that of inhumation.

VEILS. The veils of the tabernacle were of four colors—blue, purple, scarlet, and white, or fine linen. These colors have been adopted as the symbolic colors of Masonry. White is the emblem of innocence, and is found in the gloves and apron—blue is the emblem of

universal friendship, and is appropriated to the symbolic degrees—scarlet is the emblem of zeal and fervency, and is appropriated to the Royal Arch—purple, which is the union of blue and scarlet, is thence the emblem of unity and concord, and has been adopted as the color of the intermediate degrees between the symbolic and the Royal Arch. The Jews, according to Josephus, gave to these veils an astronomical signification, and supposed them to represent the four elements. Fine white linen was a symbol of the earth, because it was made out of flax, a production of the earth—the blue, as the color of the sky, was a symbol of the air—the purple of the sea, because it derived its color from the murex, a shell-fish that inhabits the sea—and the scarlet was the natural symbol of fire.

VISITATION. The official visit of the Grand Master and his officers, to a subordinate lodge, for the purpose of inspecting its books and mode of work, is called a visitation. On this occasion, the lodge should be opened in the Master's degree; the Grand Officers should be received with all the honors of Masonry, and the seats of the officers of the lodge should be surrendered to the corresponding Grand Officers. This last is done as an acknowledgment of the authority from which the lodge derives its warrant of constitution.

The Grand Master and the Deputy Grand Master are entitled, in all their visits to subordinate lodges, to certain privileges, which are thus laid down in the English Constitutions:—

“The Grand Master has full authority to preside in any lodge, and to order any of his Grand Officers to attend him; his Deputy is to be placed on his right hand,

and the Master of the lodge on his left hand. His Wardens are also to act as Wardens of that particular lodge, during his presence."

"The Deputy Grand Master has full authority, unless the Grand Master or pro-Grand Master be present, to preside in every lodge which he may visit, with the Master of the lodge on his right hand. The Grand Wardens, if present, are to act as Wardens."

But this power of presiding in an informal visit, does not seem to have been extended to the Grand Wardens—though of course, if the visit be official, and the Grand and Deputy Grand Masters be absent, the Senior Grand Warden will preside as Deputy Grand Master, and the Master of the Lodge will, in that case, sit on the right.

VOUCHING. To vouch is to bear witness; vouching for a brother is, therefore, bearing witness that he is a true and trusty Mason. And no one can, of course, give this testimony of a stranger's character, unless he has personally satisfied himself of his qualifications.

A candidate's letter must be signed by two brethren, one of whom vouches for his possessing the necessary qualifications, moral, mental, and physical, and is, hence, called the voucher; and the other, upon his vouching, recommends him to the lodge; and no candidate, unless thus properly vouched for, can be suffered to enter upon the ceremonies of initiation.

WARDENS. Two officers in a symbolic lodge, whose duty it is to assist the Worshipful Master in the government of the craft. The first of these officers is called the Senior, and the second the Junior Warden.

SENIOR WARDEN. The duties of a Senior Warden are highly important. He is, under the Master, to superin-

tend the craft during labor, and, in his absence, to preside over the lodge. With the Worshipful Master and the Junior Warden, he represents the lodge in the Grand Lodge. The Senior Warden has the privilege of appointing the Junior Deacon; and to him, when the Master is otherwise engaged, are all reports to be made by that officer. His jewel is a level—an emblem of the equality and harmony which should exist among Masons in the lodge while at work. Before the Senior Warden is placed, and he carries in all processions, a column, which is a representation of the right-hand pillar that stood at the porch of King Solomon's Temple.

In case of the death, removal from the state, or expulsion of the Master, the Senior Warden presides over the lodge for the remainder of his term of office. During the temporary absence of the Master, the Senior Warden will, sometimes, through courtesy, resign the chair to a former Past Master; yet, in this case, the latter officer derives his authority from the Warden, and cannot act until this officer has congregated the lodge. The same thing is applicable to the Junior Warden, in case of the absence both of the Master and the Senior Warden. This rule arises from the fact, that the Warrant of Constitution is granted to the Master Wardens, and their successors in office, and not to the members of the lodge. A lodge, therefore, cannot be legally congregated without the presence of at least one of these officers, or a Past Master.

JUNIOR WARDEN. The Junior Warden presides over the craft during refreshment, and in the absence of the Worshipful Master and Senior Warden, he performs the duties of presiding officer. The jewel of the Junior Warden is a plumb—emblematic of the rectitude of con-

duct which should distinguish the brethren, when, during the hours of refreshment, they are beyond the precincts of the lodge. His seat is in the S.:., and he represents the Pillar of Beauty. He has placed before him, and carries in procession, a column, which is the representative of the left-hand pillar which stood at the porch of Solomon's Temple.

One other regulation, in relation to these officers, requires to be mentioned. When the lodge, by death or otherwise, is deprived of the services of any of the other officers, an election may be immediately held, under the dispensation of the Grand Master, to supply the vacancy. But no election can be had to supply the place *ad interim*, of either the Master or Wardens, while one of the three remains. If two of them, as for example, the Master and Senior Warden, have died or been deposed, the Junior Warden must occupy the chair during the remainder of the term, and appoints his Wardens *pro tempore* at each communication, until the regular constitutional night of election. It is only in the case where the whole three have died, or otherwise left the lodge, that a dispensation can be granted for an election to supply their place. Because, by the regulation granting to them only the Warrant of Constitution, without, at least, one of them to preside, and to assume the authority delegated by the Warrant of Constitution, the lodge is virtually extinct.

The situation of the three superior officers in the lodge differs somewhat in the different rites. In the French rite they are placed in the East, in a triangular form; in the Scotch rite, the Wardens are in the West; in the York rite their respective situations are well known.

The Senior and Junior Wardens are also officers in an Encampment of Knights Templars, whose duties are, in some respects, similar to those of the Senior Deacon in a symbolic lodge.

WARRANT OF CONSTITUTION. No assemblage of Masons can be legally congregated for work, as a lodge, except under the authority of a Warrant of Constitution granted by some Grand Lodge. This regulation has been in existence ever since the present organization of Grand Lodges; though formerly, a sufficient number of brethren meeting together within a certain district, with the consent of the civil authorities of the place, were empowered to make Masons, and to practise the rites of Free Masonry; and this privilege was inherent in them as individuals. It was, however, on the organization of the order in its present form, resigned into the hands of the Grand Lodges.

The Warrant of Constitution is granted to the Master and Wardens, and to their successors in office; it continues in force only during the pleasure of the Grand Lodge, and may therefore, at any time, be revoked, and the lodge dissolved by a vote of that body. This will, however, never be done, unless the lodge has violated the ancient landmarks, or failed to pay due respect and obedience to the Grand Lodge.

When a Warrant of Constitution is revoked or recalled, the jewels, furniture, and funds of the lodge revert to the Grand Lodge.

Lastly, as a lodge holds its communications only under the authority of this Warrant of Constitution, no lodge can be opened or proceed to business unless it be present. If it be mislaid or destroyed, it must be recovered or ano-

ther obtained ; and until that is done, the communications of the lodge must be suspended ; and if the Warrant of Constitution be taken out of the room during the session of the lodge, the authority of the Master instantly ceases.

It is called a "Warrant of Constitution," because it is the instrument which authorizes or *warrants* the persons therein named to open and *constitute* a lodge.

WEST. In the early ages of the world, the wisdom of men was concentrated in the easternmost parts of the earth ; and the nations which had disseminated themselves along the shores of the Mediterranean, to the west of the plains of Shinar, were obliged to return towards the East in search of the knowledge of their forefathers. The West was then a place of darkness, and he who sought light was obliged to leave it and travel to the East. In astronomy, there is the same peculiarity in relation to the course of light. The earth revolves on its axis from west to east. But the sun rises in the latter point, and, while the eastern hemisphere is enjoying the light of day, the western parts of the globe are enveloped in darkness, until, by the diurnal revolution of the earth, they are brought towards the East, and placed within the influence of the enlightening rays of the solar orb. Masons do not forget these facts in history and science ; and they know that he who, being in the darkness of the West, would seek true light, must travel to the East.

WINDING STAIRS. These constitute an important part of the esoteric instruction of Masonry. We are told in 1 Kings, vi. 8, that "they went up with winding stairs into the middle chamber." Masonic tradition tells, that there were fifteen steps, divided into unequal courses.

The English Masons formerly said that there were twenty-seven, divided into one, three, five, seven, and eleven; but they have now abandoned the eleven of the last course, and leave but sixteen. The one they refer to the unity of God.

WISDOM. One of the three principal supports of Masonry. It is represented by the Ionic column and the W. : M. :, because the Ionic column wisely combines the strength without the massiveness of the Doric, with the grace without the exuberance of ornament of the Corinthian; and because it is the duty of the W. : M. : to superintend, instruct, and enlighten the craft by his superior wisdom. Solomon, King of Israel, is also considered as the column of wisdom that supported the Temple.

YORK RITE. The Ancient York rite is that practised by all English and American lodges, though it has deviated somewhat from its original purity. It derives its name from the city of York, where the first Grand Lodge of England was held.

The Ancient York rite originally consisted of but the three primitive degrees of Ancient Craft Masonry, but in this country, four others have been added to it; and its degrees, as it is at present practised, are as follows: 1, Entered Apprentice; 2, Fellow Craft; 3, Master Mason; 4, Mark Master; 5, Past Master; 6, Most Excellent Master; 7, Holy Royal Arch. In some of the United States, two other degrees are also given in this rite, those of Royal and Select Master. The order of High Priesthood is also given as an honorary degree appertaining to the presiding officer of a Royal Arch Chapter.

The York rite is the mother of all the other rites;

from it they have separated as so many schisms; it is the most ancient, the most simple, and most scientific; and, so far as my knowledge of the other rites extends, with the principal of which I am sufficiently acquainted, I may be permitted to say, that it is the only one in which the true system of symbolic instruction has been preserved.

AN ABRIDGMENT
OF
OLIVER'S DICTIONARY OF SYMBOLICAL MASONRY.

AARON'S ROD. This symbol was introduced into R. A. Masonry because it constituted one of the three holy things which were preserved in the Most Holy Place of the Tabernacle. It refers to the rebellion of Korah and his accomplices in the Wilderness of Sin. Moses directed that twelve rods should be brought in, one for each tribe. It is probable that they were not now fresh cut off a tree, for then the miracle had not been so great; but that they were the staves which the princes ordinarily used as ensigns of their authority—old dry staves, that had no sap in them, and it is probable that they were all made of the almond tree. The princes brought them in, some of them perhaps fondly expecting that the choice would fall upon them, and all of them thinking it honor enough to be competitors with Aaron, and to stand candidates even for the priesthood; and Moses laid them up before the Lord. On the morrow the rods, or staves, were brought out of the Most Holy Place, where they were laid up, and publicly produced before the people; and while all the rest of the rods remained as they were, Aaron's rod only,

of a dry stick, became a living branch—budded, and blossomed, and yielded almonds. In some places there were buds, in others blossoms, in others fruit, at the same time; this was miraculous, and took away all suspicion of a fraud, as if in the night Moses had taken away Aaron's rod, and put a living branch of an almond tree in the room of it; for no ordinary branch would have had buds, blossoms, and fruits upon it all at once.—*Matthew Henry.*

ABRAXAS. I have introduced this word because it occurs in a Masonic manuscript of the fifteenth century, said to have been deposited in the Bodleian Library at Oxford, although it is not at present there. Abraxas is a Basilidean Intelligence, derived probably from the name of Abraham, and given to Mithras, or the Sun, as the representative of the Supreme Deity, or, in other words, the *Sun of Righteousness*. Basilides was a Pythagorean of Alexandria, and when he embraced Christianity he introduced the dogmata of that philosopher into his system. To carry out the Pythagorean principles, he enjoined on his disciples a nominal silence of five years' continuance, in imitation of the quinquennial silence of the Pythagoreans. The above word being composed of seven letters, referred equally to the seven heavens, and the same number of subordinate intelligences, as their governors; for the Basilideans considered the seven planets to constitute the entire universe, and consequently to be God.

ACACIA. There is some difficulty attending the explanation of the sprig of cassia, and in assigning the true reason why it was introduced into the system of Free Masonry. Some say it originated in the Jewish custom of planting a branch of acacia vera (gum arabic plant) on

the grave of a departed relative; others in the custom of mourners bearing a branch of it in their hands at funerals. But no writer of any authority mentions either of these customs, and it is doubtful whether they ever existed amongst the Jews. The cassia is not indigenous to the soil of Palestine, and is only mentioned in Scripture as a fragrant herb or spice, the bark being used in unguents, and sometimes employed for embalming; and, therefore, if the legend refer to the branch of a real tree, it could be neither the cassia or acacia; and this has given rise to an opinion that the branch or sprig is analogous to that alluded to by Virgil, in his description of the mysteries; and consequently was the olive. Others again doubt whether our acacia (*axaxia*) has any reference to a tree or shrub at all, but means the texture and color of the Masonic apron which those brethren wore which were deputed by Solomon to search for —, and simply refers to their innocence. If this conjecture be correct, they add, it corroborates the accuracy of the legend which says—"they took a sprig of cassia in their hands (with them;") rather than the version which marks the place of interment by it. I am rather inclined to think that the choice of the cassia, which is a kind of laurel, was founded on some mysterious reference which it was supposed to possess, either mythological or symbolical. There are, however, great difficulties to be surmounted before the truth can be ascertained.

ACCEPTED. According to Masonic tradition the Masons are said to have acquired the name of Accepted at the building of the second temple; for the Fraternity were declared Free by King Solomon; and the brethren, when the first temple was completed, were furnished with

an honorary jewel or gold medal, with the word **FREE** inscribed upon it. The posterity of some of the Masons who assisted at the erection of Solomon's Temple having settled on the confines of Judea, were carried into captivity with the Jews, and preserving a knowledge of the sciences of geometry and architecture, even in their fallen fortunes, were liberated by Cyrus, and subsequently declared Free and Accepted, exonerated from all imposts, duties, and taxes, and invested with the privilege of bearing arms by Darius and Artaxerxes, who commanded the governors of the surrounding provinces that they should require no tax or other imposition from any of the priests, Levites, porters, or any that were concerned about the Temple; and that no man should have authority to impose anything upon them.

ACHILLES. Perhaps some worthy people may stare when we point out Achilles as a Free Mason. What! we hear them exclaim, is it possible that that fierce and ferocious man-slayer, nay, man-eater at heart, for he exhibited a strong propensity to cannibalism in longing to have devoured the dead body of Hector,—is it possible that he could have been one of our philanthropic society? Yes, we reply, such is the actual fact; and Bonaparte was one, too, in the highest degree. But if you will not believe Homer or us, believe your own eyes, if indeed you are a Mason. *Ecce signum!* Behold Achilles giving Priam **THE HAND** when the latter is supplicating for the body of his slain son.

“Thus having spoken, the old man's right hand at the wrist
He grasped, that he might not in any respect be alarmed in mind.”

Such is the Masonic and literal translation of the text by

that illustrious Grecian and brother, Christopher North; and who will say now that Achilles was not a Mason?—
Free Mason's Quarterly Review.

ACROSTIC.

M. Magnitude, moderation, and magnanimity.

A. Affability, affection, and attention.

S. Silence, secrecy, and sincerity.

O. Obedience, order, œconomy.

N. Noble, natural, and neighborly.

R. Rational, reciprocal, and receptive.

Y. Yielding, yearning, and Yare.

The elucidation of this acrostic having been published in many Masonic works, and consequently being well known, it is unnecessary to introduce it here.

ACTIVE. A lodge is called active when it assembles regularly; and a brother when he is a working member of such a lodge. Many brethren visit a lodge who never or very seldom take part in lodge work, either because they live too far distant from the lodge, or that the labor is not sufficiently interesting. Every lodge and every officer ought to strive diligently to avoid the last imputation, but if they find their endeavors in vain, and that there is any brother who will not pay due attention to the work, they ought to endeavor to reclaim him, first by fraternal remonstrances; if those do not avail, by punishment. By the death or removal of the members, a lodge may become inactive for a time, and it is better that it should be so than that the continuing of the work should be intrusted to inexperienced officers.—*Gadicke.*

ADAM. That the first parents of mankind were instructed by the Almighty as to his existence and attributes, and after their fall, were further informed of the

Redemption which was to be perfected by Christ, and as a sign of their belief, were commanded to offer sacrifices to God, I fully assent to the creed of Masonry in believing. It is also highly probable that symbolical actions should have been instituted by them in memory of their *penitence, reverence, sympathy, fatigue, and faith*, and that these might be transmitted to posterity.—*Archdeacon Mant.*

ADDRESS. Those who accept offices and exercise authority in the lodge, ought to be men of prudence and address, enjoying the advantages of a well-cultivated mind and retentive memory. All men are not blessed with the same powers and talents; all men, therefore, are not equally qualified to govern. He who wishes to teach must submit to learn; and no one can be qualified to support the higher offices of the lodge who has not previously discharged the duties of those which are subordinate. Experience is the best preceptor. Every man may rise by gradation, but merit and industry are the first steps to preferment.—*Preston.*

ADDRESSING. No brother shall speak twice to the same question, unless in explanation, or the mover in reply. Every one who speaks shall rise, and remain standing; addressing himself to the Master, nor shall any brother presume to interrupt him, unless he shall be wandering from the point, or the Master shall think fit to call him to order; but after he has been set right, he may proceed, if he observe due order and decorum.—*Constitutions.*

ADMISSION. Not more than five new brothers shall be made in any one lodge on the same day, nor any man under the age of twenty-one years, unless by dispensation from the Grand Master or Provincial Grand Master.

Every candidate for admission must be a freeman, and his own master, and, at the time of initiation, be known to be in reputable circumstances. He should be a lover of the liberal arts and sciences, and have made some progress in one or other of them.—*Constitutions*.

ADMONITION. If a brother grossly misconduct himself, let him be admonished privately by the W. M.; try every gentle means to convince him of his errors; probe the wound with a delicate hand; and use every mild expedient to work his reform. Perhaps he may save his brother, and give to society a renewed and valuable member.

ADONAI. The Jews are said to have substituted the word Adonai for the incommunicable name; but this admits of some qualification. St. Jerome, and after him Bellarmine, doubted the fact, because Jehovah and Adonai were two several names of God, and equally legitimate; and in some instances were appointed to be used in conjunction, as Jehovah Adonai; and the Septuagint used the word Kurios.

ADONIRAM. This prince was appointed by King Solomon to superintend the contributions towards building the Temple, as well as the levy of 30,000 Israelites to work by monthly courses in the forest of Lebanon. For this purpose, and to insure the utmost regularity, an old Masonic tradition informs us that he divided them into lodges, placing three hundred in each, under a Master and Wardens, himself being G. M. over all. He was also constituted by the king one of the seven Grand Superintendents, and Chief of the Provosts and Judges.

ADVENT. We are well assured of the existence of Masonry at the time of the advent of our Lord upon

earth, when it received the assistance of those two great lights, who are to this day commemorated in our lodges in gratitude for the kindness received from them. We have reason to believe that the secrecy of our Order was often useful to conceal, and its universal benevolence to preserve, Christian professors, in the early ages of the church, from the malice of their bitter enemies; and it is certain that there are to be found in the writings of the fathers many allusions of an undoubtedly Masonic character.—*Archdeacon Mant.*

AFFABILITY. The ancient lodges were so many schools or academies for teaching and improving the arts of designing, especially architecture; and the present lodges are often employed that way, in lodge hours, or else in agreeable conversation, though without politics or party feeling; and none of them are ill employed; have no transaction unworthy of an honest man or a gentleman; no personal piques, no quarrels, no cursing and swearing, no cruel mockings, no obscene talk, or ill manners, for the noble and eminent brethren are affable to the meanest; and these are duly respectful to their betters in harmony and proportion; and though on the level, yet always within compass, and according to the square and plumb.—*Euclid.*

AGE. It is men of mature age and sound judgment alone who can preserve the Order in its native purity; and those lodges, whose officers are careful to act in strict accordance to the laws and to the spirit of Free Masonry, will always have a supply of men of mature age as candidates. In the lectures the question of age occurs, but that refers merely to the degree wrought upon. In the ancient mysteries the mystical age of 1, 3, 5, and 7, refer

to so many years of probation.—*Gadicke*. The symbolic age of an Entered Apprentice is 3 years, of a Fellow Craft 5, and a Master Mason 7; a Petit Architect 21, and a Grand Architect 27; that of a Knight of the East is 70; a Prince of Jerusalem $5 \times 15 = 75$; a Secret Master, a Maitre Ecossais, and a Prince of Mercy 81; and a Scotch Knight 500 years. It was by this figurative way of reasoning that the celebrated impostor, the Count St. Germain, boasted that he was 500 years old.

AGLA. One of the twelve Cabalistic names of God. The other eleven were Ehje, Jehovah, Elohim, El, Gibbor, Eloah, Sabaoth, Isebaoth, Schaddai, Adonai, and Makom. It is introduced here because some of our brethren of the last century used the word as an inscription in Hebrew characters for “the lodge” represented on the floor-cloth.

AIR. Every human being at his birth becomes subject to the action of three elements. He comes out of *water*, passes through the *air*, and when he arrives at maturity, he is under the influence of *fire*. It is only at his death that he can participate of the fourth element (*the earth*.) When he is initiated into the mysteries of Masonry, he is proved by the three elements of *water*, *air*, and *fire*.—*Rosenberg*.

AHOLIAB. Of the tribe of Dan. It is observed by R. Bechai, that God chose one out of the lowest tribe (for so they accounted that of Dan), as well as one out of the chief, which was Judah; that Bezaleel might not be lifted up with vain conceit: for great and small are equal before God. And he truly observes, that one of the same tribe of Dan, by the mother’s side, was the most skilful person that could be found for the building of the Temple by Solomon. There were several, no

doubt, who had a natural genius to such arts as were necessary in this work, but they could not, by their own industry, have attained such skill as God bestowed on Aholiab and Bezaleel; at least not so soon, as to go immediately about the building of the tabernacle, and all things belonging to it.—*Bishop Patrick.*

ALEXANDRIA. The inundations of the Nile caused the inhabitants great rejoicings. But it usually happened that when the waters had subsided, and they returned to their agricultural pursuits, the sediment which had been deposited by the retreating river had obliterated their temporary landmarks, which originated violent disputes respecting their several localities. Being at length tired of these annual contentions, and hearing that a lodge of Masons was in existence at Alexandria, over which Euclid presided, the Egyptians resolved to refer all litigated matters to this Grand Lodge. Euclid undertook the task, and with the assistance of his Grand Warden, Straton the philosopher, collected the scattered elements of geometry, and formed them into a regular system, by which means the people were instructed how to measure and apportion their lands, and renew their boundary marks, without any infringement of each other's rights or property.

ALLEGORY. The two sons of Abraham, Ishmael, born of Agar his handmaid, and Isaac, born of Sarah the free woman, contain an allegory in which the name is put for the thing signified or represented by it; for these two women and their children are, by representation, the two covenants; the one covenant being that from Mount Sinai, gendering to bondage, which is, by representation, Agar the bond-woman, and so bearing a

child which also was in bondage, for that which is signified by Agar, from whom Ishmael descended, is Mount Sinai in Arabia, whence the law was given; and this Agar answers to Jerusalem that now is, and is in bondage with her children to the law, as the bond-woman and her child were to Abraham; but the Jerusalem which is above, is by representation Sarah the free-woman, whose son was born, not according to the flesh, but "according to the promise." "Lo then, brethren, we are not the children of the bond-woman, but the free."—*Whitby*.

ALL-SEEING EYE. Whom the *Sun*, *Moon*, and *Stars* obey, and under whose watchful care even comets perform their stupendous revolutions, beholds the inmost recesses of the human heart, and will reward us according to our works.—*Lectures*.

ALLUREMENTS. Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good of mankind; creating, in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating as to inspire the brotherhood with emulation to deeds of glory, such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise, and instructive doctrines, upon which alone true happiness is founded; and at the same time affords those easy paths by which we attain the rewards of virtue; it teaches us the duties which we owe to our neighbor, never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, and above all meanness and

dissimulation, and in all our vocations to perform religiously that which we ought to do.—*Duke of Sussex.*

AMMI. Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. Although the Israelites, in the days of Hosea, were in general corrupt, and addicted to idolatry, yet there were among them in the worst times some who had not bowed down the knee to Baal. These were always Ammi and Ruhamah; God's own people and a darling daughter. It is probable that God here commissions these faithful few to admonish the inhabitants of the land in general of the dreadful judgments that would be brought upon them by the gross idolatry of the Jewish church and nation. Speak to your brethren, O Ammi (O my people), and to your sisters, O Ruhamah (O darling daughter).—*Bishop Horsley.*

ANCHOR. The hope of glory, or of the fulfilment of all God's promises to our souls, is the golden or precious anchor, by which we must be kept steadfast in the faith, and encouraged to abide in our proper station, amidst the storms of temptation, affliction, and persecution.—*Scott.*

ANCHOR AND ARK. The ark and anchor are emblems of a well-grounded hope and a well-spent life. They are emblematical of that divine ark which triumphantly bears us over this tempestuous sea of troubles; and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary are at rest.

ANDERSON. Dr. Anderson lived in the beginning of the 18th century, and it is from him that we have the so deservedly celebrated Book of Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons. The first part contains the history of the Order,

and the second contains the charges, rules, laws, duties, &c., together with an historical account of the origin of the Order. Anderson, in the dedication to the then Prince of Wales, calls himself Secretary to the Grand Lodge in London, and states that the work was composed by the command of the Grand Lodge, from its archives, traditions, and lodge-books. The first edition appeared in 1723, a second in 1738; since then various editions have been published, viz. one by Entick, in 1758, one in 1776, one in 1784, by Noorthouck, and in 1806 the latest. To the second edition a superior privilege was attached by the Grand Lodge in London, no other constitution book being allowed in the lodges but that of Anderson, and no alteration being allowed to be made in it. Although in this work the history of Free Masonry is carried back to the creation, yet the information it has been the means of preserving with regard to the duties of a Free Mason, the constitutions of the Order, and the history of the English lodges, make it a valuable work, and cause it to be highly prized by every lodge and every brother. In the first edition no mention is made of the formation of the Grand Lodge in London in 1717, but is added to the second edition. There is a German translation published at Frankfort-on-the-Maine, and various French editions. — *Gadicke.*

ANGERONA. The goddess of silence. Both the Romans and Egyptians worshipped the gods and goddesses of Silence. The Latins particularly worshipped Angerona and Tacita, whose image stood upon the altar of the goddess Volupia, with its mouth tied up and sealed; because they who endure their cares with silence and patience, do, by that means, procure to themselves the greatest

pleasure. There is a beautiful female statue, executed in the finest style of Grecian art, in the Townley Gallery, room iii., No. 22, which some think to be a figure of this goddess.

ANGLES. Geometrical figures, as lines, angles, squares, and perpendiculars, were ranked amongst the symbols of Druidism, as well as Free Masonry. As the Druids had no enclosed temples, thinking them inconsistent with the majesty of the gods, so neither had they any carved images to represent them, and for the same reason; but instead thereof rude stones were erected in their places of worship at some mystic significant distance, and in some emblematical number, situation, and plan; sometimes in *right lines*, sometimes in *squares*, sometimes in *triangles*, sometimes in both; now single, and fifty paces distant or more from the circles; or eminently taller than the rest in the circular line, and making a part of it like portals, not only to shape the entrance, but to hallow those that entered; it appearing by many monuments, that the Druids attributed great virtue to these angular passages between rocks.

ANGULAR TRIAD. At the establishment of the Royal Arch degree, the angular triad bore a reference to the three great lights, which at that period were interpreted to symbolize the light of the Gospel, and the sublime Mystery of the Trinity.

ANOMALY. Free Masonry is mysterious because it is an admitted anomaly in the history of the earth. Without territorial possessions—without any other coercing power than that of morality and virtue, it has survived the wreck of mighty empires, and resisted the destroying hand of time. Contrast the history of Free Masonry

with the history of the nations of the world, and what is the result? The Jews, God's favored people, into whose custody Masonry was first intrusted by its divine Author, where are they now? A race of wanderers, scattered over the face of the globe. And the stupendous and magnificent structure—the Temple—at once their glory and the wonder of the world, where is it now? Not one stone left upon another. Babylon, in her day the queen of nations, has fallen, never to rise again. Egypt, with her kings and philosophers; classic Greece, and Imperial Rome, we now find but occupying their page in the history of the world. But Masonry at this moment shines throughout the world with as bright and undiminished a lustre as when first revealed by God to man.—*Alexander Grant.*

ANTEDILUVIANS. Having been forewarned by Adam of an universal deluge and conflagration, the antediluvians erected two pillars, one of brick and the other of stone, which they were of opinion would, one or the other of them, be proof against every attack either of fire or water. They engraved upon these pillars their discoveries and inventions, lest, in a series of ages, the knowledge of science itself should become extinct. Their precaution was not in vain; for, to this day, the stone pillar is to be seen in Syria.—*Josephus.*

APOSTACY. In the Masonic system we are not only taught something of the history of the material world, but numerous facts pertaining to the moral, which are infinitely more important. Such is the apostacy of our first parents. This melancholy event is explicitly brought to view in so many words, and so strikingly represented, as seldom to fail of making deep and lasting impressions

on the heart. The wretched, and destitute, and deplorable situation of Adam, which was the fruit of his disobedience, are affectingly exhibited by the most lively Masonic representations.—*Town.*

ARCANA. In the secret arcana of our mysteries, a series of valuable truths are preserved, which correspond with the teaching of Christianity, and point to the appearance of a Saviour in the world, to atone for human transgression, and carry us from earth to heaven. And being the conservator of such valuable mysteries, it is not surprising that in these days of superior piety and intelligence, it should so rapidly increase in public estimation, and be practised by the wise and good, not merely as a source of rational amusement, but as a means of promoting the blessings of morality and virtue amongst mankind, and augmenting a respect for the institution of religion.

ARCH OF HEAVEN. Job compares heaven to an arch supported by pillars. "The pillars of heaven tremble and are astonished at His reproof." Dr. Cutbush on this passage remarks: "The arch in this instance is allegorical, not only of heaven, but of the higher degree of Masonry, commonly called the Holy Royal Arch. The pillars which support the arch are emblematical of Wisdom and Strength; the former denoting the wisdom of the Supreme Architect, and the latter the stability of the universe."—*Brewster.*

ARCHITECTURE. Architecture is one of the first occupations in which man employed himself, and reflection is the first step towards improving the mind. How astonishingly has the science of architecture improved, and how honored and how respected is an experienced

architect! The science commenced with miserable huts; the next step was to erect altars on which to offer sacrifices to the gods; of their own imaginations regular dwellings followed next in rotation, after which, in rapid succession, came palaces for their princes, bridges over the most rapid streams to facilitate their commune with each other; pyramids and towers, proudly pointing to the heavens; catacombs of nearly immeasurable dimensions for the interment of their dead, and the most gorgeous temples in honor of the Great Architect of heaven and earth. Thus we have adopted the title of Masons from one of the most ancient and most honorable occupations of mankind, in allusion to the antiquity of our Order. The working tools of an operative Mason have become our symbols, because we can find no better or more expressive ones. No occupation is so widely extended; and in close connection with others, as that of a Mason; and the various paths by which mankind strive to gain an entrance into the imperishable temple are innumerable.—*Gadicke.*

ARCHIVES. Our traditions state that the hollow of the cylinder of these pillars (J. & B.), was used as archives of Masonry, and contained the sacred rolls which comprised the history of the Hebrew nation, their civil and religious polity, the works of the prophetic and inspired writers, and the complete system of universal science.—*Hemming.*

ARITHMETIC. The science of arithmetic is indispensable to the architect, and highly prized by him. It is a very ancient science, and was perfected in ancient Greece. Far be it from every Mason to give himself up to the superstitious practice of foretelling future events

by the science of arithmetic; but he knows that it is by the assistance of arithmetic that we have discovered the courses of the heavenly bodies; that without its assistance we could not know when the moon would shine, when it would be ebb or flood, when summer or winter would commence.—*Gadicke*.

ARK. The ark of the covenant was a kind of chest or coffer, placed in the sanctum sanctorum, with the two tables of stone containing the decalogue, written with the finger of God, and containing the most sacred monument of the Jewish or any other religion. Along with the ark were deposited the rod of Aaron and the pot of manna. The ark was a symbol of the divine presence and protection of the Israelites, and a pledge of the stability of the theocracy, so long as the people adhered to the articles of the covenant which the ark contained. This sacred chest was made of shittim wood, or the timber of a thorny shrub which grew in great profusion in many parts of the wilderness where the Israelites were directed to encamp, and gave its name to a particular place, which was hence called Abel Shittim. It is supposed to have been the wood of the burning bush, which was once held in such veneration in our Royal Arch Chapters. This timber had a close grain, and consequently was capable of receiving a beautiful polish, and, like the cedar, from its fragrance exempt from the attacks of worms and rottenness. Hence the ark endured, without losing any of its specific virtues, from the time of its construction in the wilderness to the demolition of the Temple by Nebuchadnezzar, a period of nine hundred years. It was made by Aholiab and Bezaleel, under the direction of Moses, and according to the pattern which Jehovah had shown him

on the Holy Mountain; and appropriated to such a sublime office that all persons were forbidden to look upon or touch it under pain of death.

ASTREA. The Goddess of Justice dwelt with mortals, but their vices and crimes, which she could not restrain, disgusted her so much that she was compelled to return to heaven, from whence this charming goddess has never again revisited the earth to preside over the tribunals of mortals, for which reason she is generally represented as hoodwinked. Mythology informs us, that while she was a dweller on this earth, she was so satisfied with the justice of the spirit of Free Masonry, that she took it with her into her sanctuary, where she awaits the brethren of the Order, to bless them with all the pleasures she is able to communicate.

ASTRONOMICAL. Some of our brethren are inclined to think that our rites are astronomical, and explain the pillars of the lodge thus: Wisdom is the first Person of the Egyptian Trinity; Osiris, the sun, is the second person, being the Demiurgus, or supposed maker of the world, personating Strength; and Isis, the moon, the Beauty of Masonry, is the third. But as the first person is not revealed to the initiates of the minor degrees, the trinity for these grades is made up wholly of visible physical powers, adapted to the gross conceptions of the unenlightened, viz., Osiris, Isis, and Orus; that is, the Sun, Moon, and Orion. The cabalistic Jews had some such fancies respecting their patriarchs. Abraham was likened to the sun, as rising in the east; Isaac to the moon, as receiving his light from him; and Jacob to the zodiac, from his sons constituting so many stars. Therefore, in "Barmidmar Raba," these appellations are given to them. De-

scending from the heavens to the firmament, the seven planets come after the orbs; these correspond to the seven pre-eminent men until Jacob; *i. e.*, Adam, Seth, Noah, Shem, Abraham, Isaac, and Jacob; or, according to others, commencing with Jacob, Levy, Kohath, Amram, Aaron, David, and Solomon; or Abraham, Isaac, Jacob, Moses, Aaron, David, and Solomon. In either way this number is mystical; for as the sun has three planets above his orb—Mars, Jupiter, and Saturn, and three below it—the Moon, Venus, and Mercury, so Moses is compared to the sun, from being in the centre of these last enumerations of patriarchs. Therefore, the sages say—"The face of Moses shone like the sun."

ATTRIBUTES. The principal design of the laws of Masonry is to promote the harmony of its members, and by that means create a marked line of distinction between Free Masonry and every other existing society. The attributes of the several degrees were therefore distinctly characterized, that no mistake might occur in their application to the business of the Craft. The brethren of the first degree were expected to distinguish themselves by honor and probity; the Fellow Craft by diligence, assiduity, and a sincere love of scientific pursuits; while the few who by their superior virtues attained to the third degree, recommended themselves to notice by their truth, fidelity, and experience in the details and landmarks of the Order.

AUGUSTAN STYLE. It was during the reign of Augustus that the learned Vitruvius became the father of true architecture by his admirable writings. This imperial patron first employed his Fellow Crafts in repairing or rebuilding all the public edifices, much neglected, if not injured, during the civil wars. In those golden days of

Augustus, the patricians, following his example, built above a hundred marble palaces at Rome, fit for princes; and every substantial citizen rebuilt their houses in marble; all uniting in the same disposition of adorning Rome; whereby many lodges arose and flourished of the Free and Accepted Masons, so that Augustus, when dying, justly said, "I found Rome built of brick, but I leave it built of marble!" Hence it is, that in the remains of ancient Rome, those of his time, and of some following emperors, are the best patterns of true Masonry extant, the epitome of old Grecian architecture, now commonly expressed by the Augustan style, in which are united wisdom, strength, and beauty.—*Anderson*.

BADGE. Johnson defines a badge as "a mark of recognisance worn to show the relation of the wearer to any person or thing." The badge of a Mason is his apron—an emblem of innocence and purity. It was originally a skin of plain white leather. In 1730 it was regulated in Grand Lodge that the Grand Officers should "wear white leather aprons with blue silk; and that the Masters and Wardens of particular lodges may line their white leather aprons with white silk, and may hang their jewels at white ribbons about their necks." At present a Master Mason wears a lamb-skin apron with sky-blue lining and edging, one inch and a half deep, with a rosette on the fall or flap. No other color or ornament is allowed, except to officers or past officers of lodges, who may have the emblems of their office in silver or white in the centre of their apron. The Masters and Past Masters of lodges wear, in lieu of, and in the place of, the three rosettes on the Master Mason's apron, perpendicular lines upon horizontal lines, thereby forming three several sets of two

right angles, to be made of ribbon of the same color as the edging of the apron. The Grand Stewards' aprons are distinguished by crimson and silver, and other grand and provincial grand officers by purple and gold.

BANNERS. When the Israelites marched through the wilderness, we find that the twelve tribes had between them four principal banners, or standards, every one of which had its particular motto; and each standard had also a distinct sign described upon it. They encamped round about the tabernacle, and on the east side were three tribes under the standard of Judah; on the west were three tribes under the standard of Ephraim; on the south were three tribes under the standard of Reuben; and on the north were three tribes under the standard of Dan. The standard of Judah was a lion; that of Ephraim an ox; that of Reuben a man, and that of Dan an eagle; whence were formed the hieroglyphics of cherubim and seraphim, to represent the children of Israel.—*Ashe.*

BELIEF. The most prominent facts which Free Masonry inculcates directly or by implication in its lectures are these: that there is a God; that he created man, and placed him in a state of perfect happiness in Paradise; that he forfeited this supreme felicity by disobedience to the divine commands at the suggestion of a serpent tempter; that, to alleviate his repentant contrition, a divine revelation was communicated to him, that in process of time a Saviour should appear in the world to atone for their sin, and place their posterity in a condition of restoration to his favor; that for the increasing wickedness of man, God sent a deluge to purge the earth of its corruptions; and when it was again repopled, he renewed his gracious covenant with several of the patriarchs; de-

livered his people from Egypt; led them in the wilderness; and in the Mosaic dispensation gave more clear indications of the Messiah by a succession of prophets, extending throughout the entire theocracy and monarchy; that he instituted a tabernacle and temple worship, which contained the most indisputable types of the religion which the Messiah should reveal and promulgate; and that when the appointed time arrived, God sent his only begotten Son to instruct them, who was born at Bethlehem, as the prophets had foretold, in the reign of Herod (who was not of the Jewish royal line, nor even a Jew), of a pure virgin of the family of David.

BENAI. The Benai were setters, layers, or builders at the erection of King Solomon's Temple, being able and ingenious Fellow Crafts, who were distributed by Solomon into separate lodges with a Master and Warden in each, that they might receive commands in a regular manner, take care of their tools and jewels, be paid every week, and be duly fed and clothed, that the work might proceed with harmony and order.

BETRAYING. By a full and fair exposition of our great leading principles, we betray no Masonic secrets; these are safely locked up in the heart of every Mason, and are never to be imparted except in a constitutional manner. But our leading tenets are no secrets. It is no secret that Masonry is of divine origin; it is no secret that the system embraces and inculcates evangelical truth; it is no secret that there is no duty enjoined nor a virtue required in the volume of inspiration, but what is found in, and taught by, Speculative Free Masonry; it is no secret that the appropriate name of God has been preserved in this institution in every country where Masonry

existed, while the rest of the world was literally sunk in heathenism; and above all, it is not, neither can it be, a secret that a good Mason is, of necessity, truly and emphatically a Christian.—*Town.*

BEZALEEL. Bezaleel and Aholiab were not only the most skilful at the building of the Tabernacle, but the most zealous for the work. We are therefore not prepared to see a miracle in this particular; but we are prepared to see something greater, which is, that God claims his own—as his gift, as the wisdom which he had put into them—what we might call the “natural” genius or talent whereby they had been enabled to acquire that master skill in arts which they were now required to exercise in his service. We believe that these endowments were given to them originally by God, and that the circumstances of life which gave them the opportunity of making these acquirements in Egypt, were determined by Him with a view to this ultimate employment in his service. We see that the services of other persons similarly qualified were required in the same manner, and on the same ground, although Bezaleel and Aholiab were the chief.—*Kitto.*

BIBLE. Amongst the great lights of Free Masonry the Holy Bible is the greatest. By it we are taught to rule and govern our faith. Without this sacred light we find no Masonic altar. Without it no lodge is perfect; neither can any one be legally initiated into the Order unless he believes in the grand truths which are therein contained; unless he supports and is supported by that blessed book. The square and the compasses stimulate us to investigate into the truths which are therein contained; for truth, justice, and mercy are best supported

by true religion. By it we are taught "In the beginning was the WORD." The sacred writings are a symbolical chain, by which we are all united in the bonds of brotherly love and universal philanthropy, as John, the meek and lowly disciple of Jesus, says in his Gospel. In this blessed book is to be found the true rule by which every real Christian will endeavor to regulate his conduct.—*Gadické*.

BLACK. Among the Athenians, black was the color of affliction, and white of innocence, joy, and purity. The Arabs and blazonry give to black a signification evidently derived from traditions of initiation. It designates among the Moors grief, despair, obscurity, and constancy. Black, in blazon named sable, signifies prudence, wisdom, and constancy in adversity and woe. Hence the mosaic work of a Masons' lodge.—*Symbolic Colors*.

BLUE. This durable and beautiful color was adopted and worn by our ancient brethren of the three symbolic degrees as the peculiar characteristic of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials or principles, as by the beauty of its superstructure. It is an emblem of universal friendship and benevolence; and instructs us, that in the mind of a Mason those virtues should be as expansive as the blue arch of heaven itself.

BLUE MASONRY. The three first degrees are clothed in or ornamented with blue, from whence this name is derived. The following degrees have not the same uniformity in their outward appearance. Blue is the color of truth or fidelity; and it is a remarkable fact that the brethren have ever remained true to the blue degrees, while the authenticity of the other degrees has often been

disputed, and in many places altogether denied. Under the reign of William III. of England, blue was adopted as the favorite color of the Craft.—*Gadicke*.

BOOK OF THE LAW. The Book of the Law is always spread open upon the pedestal during lodge hours at some important passage of Scripture, during the continuance of the solemn ministrations of the lodge. In the first degree it is usually unfolded at Ruth iv. 7; in the second degree at Judges xxii. 6; and in the third at 1 Kings vii. 13, 14. These usages, however, it may be necessary to add, are arbitrary; for we find at different periods during the last century that Genesis xxii. and xxviii. were indifferently used for the first degree; 1 Kings vi. 7, and 2 Chron. iii. 17, for the second; and Amos x. 25, 26, and 2 Chron. vi. for the third. In the United States, according to the instructions contained in Crosse's Chart, the Bible is open in the first degree at Psalm cxxxiii.; in the second at Amos vii., and in the third at Ecclesiastes xii.

BRIGHT MASON. If any brothers doubt whether it be really necessary that their Masonic teaching should be reduced to practice; if they doubt whether they ought to be peculiarly cautious in their words and actions; or whether, as Masons, they ought to possess a listening ear, a silent tongue, and a faithful heart; they cannot be bright Masons, for the complicated system of Free Masonry is not to be received or rejected as may suit their pleasure or convenience.

BROTHERLY LOVE. This can be manifested in innumerable opportunities not only in the lodge but also out of it. It is acknowledged by the nearly imperceptible pressure of the hand as much as by the vindication

of an innocently accused absent Brother from the throne. It is an essential element to bind the Brethren unto each other; we have pledged ourselves to exercise it, and it is one of the greatest duties of a Free and Accepted Mason to deny it unto no man, more especially to a Brother Mason. To exercise brotherly love, or to feel deeply interested in the welfare of others, is a source of the greatest happiness in every situation in life. The king upon his throne would find his situation insupportable if his subjects showed their regard unto him through fear alone, and not through love, and so would those also who have a superabundance of worldly possessions. He who does not find his heart warmed with love towards all mankind should never strive to be made a Free Mason, for he cannot exercise brotherly love.—*Gadicke*.

BUL. The compounds of this divine name Bel, are of great variety.—Bel-us was used by the Chaldeans; and the deity was known amongst the ancient Celtæ by the name of Bel or Belenus, which title, by modern authors, is identified with Apollo. The primitive name of Britain was Velynys, the island of Bel; and the fires lighted up on May-day were in honor of this deity, and called Bel's fire. The inhabitants made use of a word, known only to themselves, to express the unutterable name of the Deity, of which the letters O. I. W. were a sacred symbol. In this they resembled the Jews, who always said Adonai, when the name of Jehovah occurred. Baal was the most ancient god of the Canaanites, and was referred to the sun. Manasseh raised altars to this deity, and worshipped him in all the pomp of heathen superstition; and when these altars were destroyed by Josiah, the worship of Baal was identified with that of the Sun.

CARDINAL POINTS. The cardinal points of the compass have a peculiar signification amongst us, and particularly the east, west, and south. The east is a place of light, and there stands the W. M., a pillar of Wisdom, as a representation of the rising sun; and as that luminary opens the glorious day to light mankind to their labors, so the W. M. occupies this station to open lodge, and to employ and instruct the brethren in Masonry. The south is a station of another important officer, the pillar of Beauty, who is placed in that quarter that he may be prepared to mark the sun at its meridian, to call the workmen from labor, and to recruit their strength by necessary refreshment and rest, that their toils may be resumed with renewed vigor and alacrity, without which neither pleasure nor profit can mutually result. In the west stands the pillar of Strength, to mark the setting sun, and close the labors of the day by command of the presiding officer; because the declining luminary warns mankind of the necessity of repose, else our nature would sink under the effects of incessant toil, unrelieved by rest and recreation.

CAUTIOUS SECRECY. The cautious secrecy of the Craft in early ages was used to prevent the great principles of science, by which their reputation was secured and maintained, from being publicly known. Even the inferior workmen were unacquainted with the secret and refined mechanism which cemented and imparted the treasure of wisdom. They were profoundly ignorant of the wisdom which planned, the beauty which designed, and knew only the strength and labor which executed the work. The doctrine of the pressure and counter-pressure of complicated arches, was a mystery which

they never attempted to penetrate. They were blind instruments in the hands of intelligent Master Masons, and completed the most sublime undertakings by the effect of mere mechanical skill and physical power, without being able to comprehend the secret which produced them; without understanding the nice adjustment of the members of a building to each other, so necessary to accomplish a striking and permanent effect; or without being able to enter into the science exhibited in the complicated details which were necessary to form a harmonious and proportionate whole.

CENTRAL POINT. Masonry is truly the sister of religion; for she boasts her efficacy in all its native influence, and is continually the assistant promoter of like principles and of like actions. The central point of all her innumerable lines, squares, and circles, is the love of God. And upon this central point she builds her faith; from it she derives her hope of glory here and hereafter, and by it she squares her conduct in strict justice and universal charity. The central point of all true Christianity and of all true Masonry is the love of God. "Masonry is dedicated only to the Gospel."

CHALK. Chalk, charcoal, and clay, have ever been esteemed the emblems of freedom, fervency, and zeal, because nothing is more free for the use of man, than chalk, which seldom touches but leaves its traces behind; nothing more fervent than charcoal, for when well lighted no metal is able to resist its force; nothing is more zealous than clay, our mother earth, who will open her arms to receive us when forsaken by all our friends.

CHILDREN OF LIGHT. Remembering the wonders in the beginning, we, claiming the auspicious countenance

of heaven on our virtuous deeds, assume the figures of the sun and moon, as emblematical of the great light of truth discovered to the first men, and thereby implying that as true Masons we stand redeemed from darkness, and are become the sons of light, acknowledging in our profession our adoration of Him who gave light unto his works. Let us then, by our practice and conduct in life, show that we carry our emblems worthily; and as the children of light, that we have turned our backs on works of darkness, obscurity, and drunkenness, hatred and malice, Satan and his dominions; preferring charity, benevolence, justice, temperance, chastity, and brotherly love, as the acceptable service on which the Grand Master of all, from his beatitude, looks down with approbation.—*Hutchinson.*

CRUSADES. There is not an instance of the European states uniting in any one enterprise, save the holy war; and from thence we most rationally must conceive the present number of Masons, dispersed over the face of Europe, was principally derived. By the crusades, the number of our society would be greatly augmented; the occasion itself would revive the rules of Masonry, they being so well adapted to that purpose, and also professional of the Christian faith, from whence sprang the spirit of the enterprise. After these pursuits subsided, bodies of men would be found in every country from whence the levies were called; and what would preserve the society in every state, even during the persecutions of zealots, the Master Mason's Order, under its present principles, is adapted to every sect of Christians. It originated from the earliest era of Christianity, in honor to, or in confession of, the religion and faith of Christians,

before the poison of sectaries was diffused over the church.—*Hutchinson*.

CYPHER WRITING. The system of cypher writing has been found so convenient as a depository of ineffable secrets, that it has descended down to our own times, and various methods have been prescribed for its use, any of which will answer the intended purpose; for the interpretation is absolutely impracticable without a key. The simplest kind of cypher consists of a simple transposition of the letters of the alphabet, and appears to have been one of the earliest specimens of this kind of secret communication which was used in modern times. Its mystery, however, is perfect; and the places of the several letters may be so varied as to preclude the possibility of detection.

a b c d e f g h i j k l m
n o p q r s t u v w x y z.

With this key the cypher n serr naq npprcgrq znfba, will be found to contain the words—"A Free and Accepted Mason;" but if the key be varied thus:—

a b c d e f g h i j k l m
z y x w v u t s r q p o n

the same words will stand—z uivv zmw zxxvkgvw nzhlm. And the key will admit of variations ad infinitum. Sometimes the mystery was increased by the junction of four or five words into one. On this plan the above expression would constitute the formidable word, zuivvzmwzxxvkgvwnzhlm.—*See the Golden Remains*, vol. 5, p. 1.

EMBLEMS. Free Masonry being confessedly an allegorical system, all its points, parts, and secrets, must partake in common of its emblematical construction. Every

doctrine and ceremony has its mystical reference—every landmark its legitimate explanation. But there are often more important antitypes than those which are commonly assigned; and though they do not appear on the surface, are nevertheless worthy of our most serious consideration. Hence arises the necessity in these times of scientific and philosophical research, of maintaining Free Masonry in its proper rank, by investigating the tendency of its numerous details, that we may correctly ascertain whether their import be uniform, and their typical reference valuable.

ENDLESS SERPENT. The serpent was symbolical of the divine wisdom, power, and creative energy; and of immortality and regeneration, from the shedding of his skin; and of eternity, when in the act of biting his own tail. Besides these various symbolizations, we are informed that the Egyptians represented the world by a circle intersected by two diameters perpendicular to each other.—*Dean.*

ENSIGNS. On this subject we might refer to the Talmudists, who have gone so far as to define the colors of the figures or arms of the very ensigns. They say, on that of Judah, a lion was painted with this inscription:—"Rise, Lord, let thine enemies be dispersed, and let those that hate thee, flee before thee." They gave to Issachar an ass, to Zebulun a ship, to Reuben a river, (others give Reuben the figure of a man;) to Simeon a sword, to Gad a lion, to Ephraim an unicorn; an ox to Manasseh, a wolf to Benjamin, and a serpent to Dan—though the others give him an eagle. In short, they pretended that the ensign of Asher was a handful of corn, and that of Naphthali a stag.—*Adam Clarke.*

EQUILATERAL TRIANGLE. In an old code of lectures I find the following explanation of this figure. An equilateral triangle is perfect friendship. The base of a triangle may be as a duty; the perpendicular, as the sincerity of performance; the hypotenuse, as the advantage arising from the performance. If the duty of sincerity flow equally, the advantage will flow equally.

FIXED LIGHTS. The fixed lights of a lodge were formerly represented by "three windows, supposed to be in every room where a lodge is held; referring to the cardinal points of the compass, according to the antique rules of Masonry." There was one in the east, another in the west, and another in the south, to light the men to, at, and from labor; but there was none in the north, because the sun darts no rays from thence. These constitute the symbolical situations of the three chief officers.

FLOOR. In a symbolical lodge of Blue Masons, the first object which deserves attention, is the mosaic floor on which we tread; it is intended to convey to our minds the vicissitudes of human affairs, chequered with a strange contrariety of events. To-day, elated with the smiles of prosperity, to-morrow, depressed by the frowns of misfortune. The precariousness of our situation in this world should teach us punctuality, to walk uprightly and firmly upon the broad basis of virtue and religion, and to give assistance to our unfortunate fellow-creatures who are in distress; lest, on some capricious turn of fortune's wheel, we may become dependent on those who before looked up to us as their benefactors.—*Dalcho*.

FORTY. The two perfect numbers, four and ten, being multiplied into each other, produce the number forty, which was also sacred, and bore a reference to the

number seven. Thus the probation of our first parents in the garden of Eden, as is generally supposed, was forty years; the deluge was occasioned by a rain of forty days and nights, of which event Noah had seven days' notice; and the waters remained upon the face of the earth forty days. The days of embalming the dead were forty, and of mourning, seventy. The concealment of Moses in the land of Midian was forty years, and he was on the mount forty days and nights. Jesus Christ fasted forty days and nights in the wilderness, to prepare for his ministry; and was tempted of the devil forty days; and the same term elapsed between his resurrection and ascension.

FOUR. The number four was frequently blended and mixed up with the number seven, and was esteemed to possess similar properties. It signified universality, among the Cabalists and Pythagoreans, and formed the holy tetragrammaton of the Jews. This is observable not only in the quadruple cherubic form at the gate of Eden, the four rivers of paradise, and the four artificial ones round the tabernacle, the services of which were conducted by four priests—Moses, Aaron, Eleazar, and Ithamar; the four chariots and angelic messengers in the vision of Zechariah, and the four visions and the four beasts of Daniel, but even our Saviour's prophecy from the Mount of Olives was so constructed as to contain four synchronisms.

FREE MASON. The explanations of this word, which say the same thing in nearly every living language, are very various. Originally the name was only Mason, but the privileges which were granted unto certain real architects and artists, induced them to adopt the title of Free

Masons, to distinguish themselves from those who were merely operative Masons. Others again say that Masons should labor free and unconstrained. He who is free from prejudice, and understands how to regulate his life and actions by the working tools of an operative Mason, can well explain the meaning of the words Free Mason. We may also reasonably suppose that many distinguished persons, who were neither architects nor artists, have been admitted into the Fraternity, and that those persons were afterwards exclusively called Free and Accepted Masons; which title they have propagated.—*Gadicke*.

FREE MASONRY. Masonry, according to the general acceptation of the term, is an art founded on the principles of geometry, and directed to the service and convenience of mankind. But Free Masonry, embracing a wider range and having a nobler object in view, namely, the cultivation and improvement of the human mind, may, with more propriety, be called a science, inasmuch as availing itself of the terms of the former, it inculcates the principles of the purest morality, though its lessons are for the most part veiled in allegory, and illustrated by symbols.—*Hemming*.

FURNITURE. The furniture of a Masons' lodge ought to be disposed with the same scrupulous exactness, as the furniture of the tabernacle which Moses made according to the pattern which the Deity showed him in the mount. The tracing board should be placed on the Master's pedestal, underneath the Bible, square, and compasses; the first great light being displayed in Ruth. This is for the first degree. The book of constitutions is placed before the Past Master; the globes in the west; the rough ashlar in the north-east, the perfect ashlar in

the north-west, while the Master Masons should take their station in the south-west, and Past Masters in the south-east; the Secretary in the north, and the Treasurer in the corner of Amorites.

GEOMETRY. Among the mathematical sciences geometry is the one which has the most especial reference to architecture, and we can, therefore, under the name of geometry, understand the whole art of Free Masonry. In Anderson's Book of Constitutions, Free Masonry is frequently called geometry; and of the latter he saith, that the whole being of the Order is comprehended in it. Free Masons, therefore, ought to make themselves intimately acquainted with geometry. It is not absolutely necessary to be able to delineate geometrical figures; but it is necessary to be able to deduce all our actions, works, or resolutions from geometrical principles.—*Gadricke.*

GLOBES. The terrestrial and celestial globes are the noblest instruments for giving the most distinct idea of any problem or proposition, as well as for enabling us to solve it. Contemplating these bodies, Masons are inspired with a due reverence for the Deity and his works; and are induced to apply with diligence and attention to astronomy, geography, navigation, and all the arts dependent on them, by which society has been so much benefited.—*Preston.*

GOLDEN FLEECE. The Masonic apron is said to be more ancient than the badge of any other honorable institution. It was used before the Greeks or Romans had a name. The Argonautic expedition is generally believed to be only a figurative account of the deluge; and the apron is unquestionably older than that event; it was therefore worn before the establishment of the spurious

Free Masonry. We are certain from undeniable authority, that the apron was the first species of clothing with which mankind were acquainted, and was adopted before the expulsion of our progenitors from the garden of Eden. When they had violated the original compact, their eyes were opened to a sense of guilt and shame, and they saw that they were naked. Decency suggested the necessary expedient of covering themselves with aprons. It is therefore said with great propriety, that "the apron is more ancient than the golden fleece or Roman eagle."

GOOD MASON. The good Mason is an example to his neighbors, and his name and character are proverbial. Those who are younger venerate him, his companions love him, his superiors extol him. In his family he is high without severity, and condescending without meanness; his commands are gentle—indeed his wishes are his commands; for all are equally ready to answer his desires. To his wife he is the tender husband, not the usurping lord; to his children he is the kind, the providential father, not the domineering tyrant; to his servants he is equally the friend as the superior. Thus ruling, he is obeyed with cheerfulness; and thus his home, whether a cottage or a palace, is, while he is present, the habitation of peace; when there he leaves it with reluctance, and when absent his return is expected with a pleasing avidity.—*Inwood.*

HELPLESSNESS. As a Mason, your first admission in a state of helplessness was an emblematic representation of the entrance of all men into this their state of mortal existence; it inculcated the cherishing lessons of natural equality, of mutual dependence. It instructed you in the active principles of universal benevolence and charity, to

make them the solace of your own distresses, and to extend relief and consolation to your fellow-creatures in the hour of their affliction. It required you to free the soul from the dominion of pride and prejudice, to look beyond the limits of particular institutions, and to view in every son of Adam a brother of the dust. Above all it taught you to bend with reverence and resignation to the will of the Grand Architect of the Universe, and to dedicate your heart thus purified from every malignant passion, and prepared for the reception of truth and justice.

HIGH TWELVE. We have an old tradition, delivered down orally, that it was the duty of Hiram Abif to superintend the workmen; and that the reports of the officers were always examined with the most scrupulous exactness. At the opening of the day, when the sun was rising in the east, it was his constant custom, before the commencement of labor, to enter the temple and offer up his prayers to Jehovah for a blessing on the work. And, in like manner, when the sun set in the west, and the labors of the day were closed, and the workmen had departed, he returned his thanks to the Great Architect of the Universe for the harmonious protection for the day. Not content with this devout expression of his feelings morning and evening, he always went into the temple at the hour of high twelve, when the men were called from labor to refreshment, to inspect the progress of the work, to draw fresh designs upon the tracing-board, if such were necessary, and to perform other scientific labors, never forgetting to consecrate his duties by solemn prayer. These religious customs were faithfully performed for the first six years in the secret recesses of his lodge,

and for the last year in the precincts of the Most Holy Place. At length, on the very day appointed for celebrating the cape-stone of the building, he retired as usual, according to our tradition, at the hour of high twelve, and did not return alive.

HOLY LODGE. This lodge was opened at the foot of Mount Horeb, in the Wilderness of Sinai, about two years after the exode of the Israelites from Egypt, on the spot where Moses was first commanded to go down into Egypt, and where he was directed to put off his shoes from his feet, because the ground was holy. Here the Almighty delivered to him the decalogue with the forms of the tabernacle and the ark, and here he dictated those peculiar forms of civil and religious polity, by which, by separating his people from all other nations, he consecrated Israel a chosen vessel for his service. Over this lodge presided Moses, the great and inspired law-giver; Aholiab, the curious carver and embroiderer; and Bezaleel, the famous architect.

INDISSOLUBLE TIE. Masonry annihilates all parties, conciliates all private opinions, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind; brethren bound firmly together by that indissoluble tie, the love of their God and the love of their kind.—*Daniell*.

INFLUENCE. The influence of Free Masonry can only be supported by an unanimous determination amongst the brethren to preserve in their private lodges the utmost regularity and decorum, an uniformity of rites and ceremonies, and, above all, a resolution to practise, in their several stations, those moral duties which are so strongly

recommended, and so beautifully displayed in the private lectures of the lodge.

INQUISITION. The sanguinary tribunals of the inquisition have kept immured and led to the slaughter many an unfortunate Free Mason, for daring to seek Light, Science, and Truth, where Darkness, Ignorance, and Falsehood held an arbitrary sway! The *auto da fe*, which, under Philip the Second, was almost quotidian, was instituted to indulge the fanaticism of a barbarous populace, or the capricious ambition of despotic rulers. Not many years ago, a Free Mason of the name of Almodovar was burnt in Seville, along with a young woman who had been convicted by the holy office of having carried on an intercourse with an evil spirit, and of knowing the future by heart. Both these helpless victims of ignorance and fanaticism breathed in every feature the most perfect health, so that the hands of the executioner who threw them on the pile trembled all the while. It was in a square destined to those horrible assassinations, that at the end of a pathetic sermon the two unfortunate beings were conveyed on ass-back. "*Ite, missa est,*" was the sign given to throw the wretched creatures on the burning pile.—*Free Mason's Quarterly Review.*

INSTRUMENTAL MASONRY. The instrumental consists in the use and application of various tools and implements, such as the common gauge, the square, the plumb-line, the level, and others that may be called mathematical, invented to find the size or magnitude of the several parts or materials whereof our buildings are composed, to prove when they are wrought into due form and proportion, and when so wrought, to fix them in their proper places and positions, and likewise to take the

dimensions of all bodies, whether plain or solid, and to adjust and settle the proportions of space and extent. To this part also belongs the use of various other instruments or machines, such as the lever, the wheel and axle, the wedge, the screw, the pulley, &c., which may be called mechanic, being used to forward and expedite our business, to alleviate our toils, and enable us to perform with a single hand what could not be done without many, and in some cases not at all; and those more properly belonging to our brethren of the second degree, styled Fellow Crafts.—*Dunckerly.*

INUNDATIONS. The inundations of the Nile naturally obliterated the landmarks, which consisted principally of holes dug in the earth at certain distances, forming the boundary lines of each estate or division of property; for I do not find that they used termini, or if they did, they were merely slight stakes, which the waters loosened and washed away. These holes being filled with the alluvial soil brought down from the mountains of Ethiopia, when the waters receded, the whole country presented a level surface, and nothing but the practical assistance of geometry could possibly determine the amount and locality of private possessions. From his superior knowledge of geometry, Euclid was enabled to restore to Masonry its ancient systematic usages and customs, as well as to regulate the affairs of Egyptian agriculture; and he became a general benefactor to the country, “giving,” says an old record of the Craft, “to his system the name of Geometry, which is now called Masonry.”

JEHOSHAPHAT. Our ancient brethren who reduced the scattered elements of Free Masonry into order at the beginning of the last century, considered the lodge to be

situated in the valley of Jehoshaphat; and that in whatever part of the world it might be opened, it was still esteemed, in a figure, to occupy that celebrated locality. Thus it was pronounced, in the earliest known lectures, that the lodge stands upon holy ground, or the highest hill or lowest dale, or in the Vale of Jehoshaphat. This celebrated valley derives its name from Jehovah and Shaphat, which means Christ and to judge; and as the prophet Joel had predicted that the Lord would gather together all nations, and bring them down into the valley of Jehoshaphat, it was believed by the Jews, (and the Christians subsequently adopted the same opinion), that in this place the transactions of the great day of judgment would be enacted.

JEWISH SYMBOLS. The Jews had many symbols represented on the Tabernacle and the Temple. Moses placed in the former two cherubims, or sphinxes, as well as ornaments and decorations of flower-work; and figures of cherubims were embroidered on the veil of the Holy of Holies, on the hangings of the sanctuary, and probably on the curtain also. It is evident, therefore, that Moses never intended to prohibit the use of symbols; nor was such a thing understood by the Jews in any age. Solomon did not so understand him, for in his temple the cherubims were represented in the Sanctum Sanctorum, and he decorated the walls with palm trees, cherubims, flowers, and other figures. The brazen sea rested upon twelve oxen. In Ezekiel's description of the temple are many figures, which, like the Egyptian deities, had heads of animals. The pillars, Jachin and Boaz, were decorated with lily-work, net-work, and pomegranates, as symbols of the peace, unity, and plenty which distinguished

the building. Even after the Babylonish captivity, the same symbolical system was used. The golden lamp in the second temple, of which a representation is still extant on the triumphal arch of Vespasian, at Rome, was placed on sphynxes. In the roof, and at the gate of Zerubbabel's temple, there were golden vines, thickly charged with rich clusters of grapes.

JEWS. The Jews, for five hundred years after their delivery from Egypt, have left not a single Masonic tradition beyond that recorded in the first degree, and as the second degree treats upon the arts and sciences, it certainly came from a different source than the first, for the ten commandments, and more especially the Talmudic explanation of the same, were a bar to the higher studies of the Jews. Nothing sculptured, or otherwise made with hands, whereby the Deity, or eternity, was represented, was permitted; and the Rabbinical law saying that the sciences were not necessary, operated so powerfully upon the conscientious part of that people, that they followed the humble employment of a pastoral life. This accounts for the scanty documents we have of the Israelitish Free Masonry.—*Husenbeth.*

JOSEPH. Free Masons are accustomed to esteem Joseph as one of their greatest lights, because of his numerous practical virtues. He forgave his brethren freely, when he possessed the power of punishing them for their inhumanity towards him; he succored his aged father in his distress, and by his superior wisdom and discernment, he saved a whole people from destruction. These are all Masonic virtues of the first class; and having been beautifully illustrated in the character and conduct of Joseph, his example is recommended to our

consideration, as an useful lesson, more powerful than precept, and more efficacious than admonition.

KING HENRY VI. In the minority of King Henry VI., a very respectable lodge was held at Canterbury, and a coat of arms, much the same as that of the London Company of Free Masons, was used by them; whence it is natural to conceive that the said company is descended from the ancient fraternity, and that in former times no man was made free of that company until he was initiated in some lodge of Free and Accepted Masons, as a necessary qualification; and it not only appears that before the troubles which happened in the reign of this unfortunate prince, Free Masons were universally esteemed, but even King Henry himself was made a Mason in the year 1442, and many lords and gentlemen of the court, after his example, solicited and obtained admittance into the fraternity.—*Calcott.*

KNEELING. When we bow the knee, it represents our fall in Adam; and when we rise, having received the benefit of prayer addressed to the throne of grace, it is a type of our restoration in Christ by the grace of God, through whom we are able to lift up our hearts to heaven. The candidate for Masonry is directed to bend the knee with a similar reference.

LABOR. An important word in Free Masonry—we may say the most important. It is for this sole reason alone, that a person must be made a Free Mason; all other reasons are incidental and unimportant, or unconnected with it. Labor is commonly the reason why meetings of the lodge are held, but do we every time receive a proof of activity and industry? The work of an operative mason is visible, if even it be very often badly exe-

cuted; and he receives his reward if his building is thrown down by a storm in the next moment. He is convinced that he has been active; so must also the brother Free Mason labor. His labor must be visible to himself and unto his brethren, or, at the very least, it must be conducive to his own inward satisfaction.—*Gadicke.*

LEWIS. This appellation is given to the son of a Mason. Lewis formerly had the privilege of being initiated into the order younger than any other person, even in his eighteenth year; but they only enjoy this privilege now in those lodges where the law does not prohibit any one to be initiated before he has reached his twenty-fifth year. Lewis must also be a cultivated and morally respectable young man, or the entrance into the lodge will be refused to him as well as to those whose fathers are not Masons.—*Gadicke.*

LILY. This flower was full of meaning among the ancients, and occurs all over the east. Egypt, Persia, Palestine, and India, presented it everywhere over their architecture, in the hands and on the heads of their sculptured figures, whether in bas-relief or statue. We also find it in the sacred vestments and architecture of the tabernacle and temple of the Israelites, and see it mentioned by our Saviour as an image of peculiar beauty and glory, when comparing the works of nature with the decorations of art. It is also represented in all pictures of the salutation of Gabriel to the Virgin Mary, and in fact has been held in mysterious veneration by all people of all nations and times. It is the symbol of divinity, of purity, and abundance, and of a love most complete in affection, charity, and benediction; as in Holy Scripture, that mir-

ror of purity, Susannah, is defined Susa, which signifies the flower of the lily, a name given to the chief city of the Persians, for its superior excellency. The three leaves of the lily in the arms of France, mean piety, justice, and charity.—*Sir Robert Ker Porter.*

LION. The lion was a symbol of Jeremiah, because of the terrible voice of his threatening; and of St. Mark, because his Gospel begins with the voice in the wilderness; but principally of Christ, who is denominated the Lion of the tribe of Judah, and will ultimately subdue all things to himself; “for he must reign till he hath put all enemies under his feet.”

LODGES OF LEBANON. Each of the degrees in these lodges had its distinguishing signs, words, and tokens, without which, confusion and disorder could scarcely have been prevented. The Apprentices messed by seven in a company, and the Fellow Crafts by five. The Masters and Wardens were men of enlightened minds and matured understandings, well skilled in geometry and the rules of proportion. They trained their respective brethren and fellows to the practice of blending moral virtue with the pursuits of science, and inculcated charity or brotherly love, as the distinguishing feature of their profession.

LODGES OF TYRE. In the quarries of Tyre were two lodges of Super-excellent Masters, as supervisors of the work, over which Tito Zadok, the high priest, presided: these were the Harodim. There were also six lodges of Excellent Masters, eight Grand Architects, and sixteen Architects—men of superior talent, who had been selected for their proficiency in the sciences, and placed as superintendents over the workmen. This was

a necessary provision ; for thus they were enabled to regulate the proceedings of, and to preserve order and arrangement in, the several departments which were assigned to them. There were three classes of Masters in thirty-six lodges, called Menatzchim, and seven hundred lodges of Ghiblim, or operative Fellow Crafts, under Hiram Abif, their Grand Master.

LOVE. The universal charity of a Mason, is like the charity of the Mason's God, and his God is the God of love. Consider the extent of the love of God, and that only, according to his degree, is the extent of Masonic charity. In the broad circle of his affections, he encloses all mankind ; he, like the God of love, looks through station, clime, and color, and with one wish of universal good will, he wishes well to all mankind. With the compass of his mind, he measures and draws the square of his conduct, and within that square, having honestly provided for his own household, he forms his little angles of benevolence and charity, to the distressed of all communities.—*Inwood*.

MATERIAL LIGHT. Light is one of the most astonishing productions of the creative skill and power of God. It is the grand medium by which all his other works are discovered, examined, and understood, so far as they can be known. Its immense diffusion and extreme velocity are alone sufficient to demonstrate the being and wisdom of God. Light has been proved by many experiments to travel at the astonishing rate of 194,188 miles in one second of time ! and comes from the sun to the earth in eight minutes 11 43.50 seconds, a distance of 95,513,794 English miles.—*Adam Clarke*.

MERCY. A virtue which inspires us with a compas-

sion for others, and inclines us to assist them in their necessities. It is one of the noblest attributes of the Deity, speaking after the manner of men, and explaining what, by supposition, may pass in the mind of God, by what passes in the human mind. The object of mercy is misery; so God pities human miseries, and forbears to chastise severely; so man pities the misery of a fellow-man, and assists to diminish it.—*Calmet*.

MIDDLE CHAMBER. The Temple of Solomon stood on Mount Moriah, and occupied the site of the present mosque of Omar, beneath the dome of which is a remarkable rock, fifteen feet above the level of the surrounding platform, evidently left by design for a peculiar purpose, and well answering to the account in 1 Kings vi., where it is stated that “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;” thus establishing the fact that the Holy of Holies was on an elevated spot, to which, and to nothing else, can this remarkable rock be referred with the shadow of a reason.

MINERVA. Free Masons use the statue of Minerva, or open temples with her statue therein, as symbols of wisdom. Mythology teaches us that Jupiter opened his skull to bear Minerva, for this reason—she is the symbol of all thoughts that are formed in the head, and the protectress of the arts and sciences. She is generally represented as a young female in Grecian costume, and has an owl or a cock by her side, as a symbol of useful study and watchfulness.

MONAD. The monad is the principle of all things. From the monad came the indeterminate duad, as matter

subjected to the cause monad; from the monad and the indeterminate duad, numbers; from numbers, points; from points, lines; from lines, superficies; from superficies, solids; from these solid bodies, whose elements are four—fire, water, air, earth; of all which, transmuted and totally changed, the world consists.—*Stanley.*

MORAL DUTIES. The science of Free Masonry embraces every branch of moral duty, whether it be applied to God, our neighbor, or ourselves. This peculiarity in the system is expressly inculcated on every member of the Order at his first admission into a lodge, so anxiously has Free Masonry provided against any mistake as to its peculiar tenets. No brother can be ignorant of the great points of Masonic duty, although he may be unacquainted with the minuter details. The traditions and peculiar doctrines which are included in the more abstruse portions of the lectures may have remained unexplored; but of its moral and religious tendency he cannot be uninformed.

MOTIVE OR REASON. He who wishes to enter into the Order of Free Masonry, should first be able to render unto himself a good and satisfactory account why he wishes to take that step. This is not easy. A man who is not a Free Mason, can only know the Order by hearsay, or by reading Masonic books, and it is rather a dangerous undertaking to join a society with which a person is totally unacquainted. It is quite different to joining any other select society, who publish their rules and regulations and the names of all their members, and by those means invite others to join their society. Free Masons, on the contrary, try to persuade no one to join their society, do not publish their rules or regulations,

and the names of the members are very rarely known ; and, what is more, the candidate must submit himself to rules and regulations, the purport of which are entirely unknown to him ; it is true, that there is nothing in those rules contrary to the laws of God, or to his duty to his king and country, as a good citizen of the State ; but he who is not a Free Mason, cannot have any clear idea of what those duties are. What, then, are the motives sufficiently strong to induce a free man to offer himself as a candidate for admission into a comparatively unknown society ? Those parties act the most prudently, who admit that they wish to join the Order, because, as a useful and innocent society, it has enjoyed the protection of the State for such a number of years ; because so many prudent men are members of the Order ; and because, in general, the members distinguish themselves by the propriety of their manners, the uprightness of their business transactions, and the correctness of their moral conduct.—*Gadicke.*

MOUNT OF GOD. The ascent to the summit of the paradisiacal mount of God, by means of a pyramid consisting of seven steps, was an old notion, certainly entertained before the vision of Jacob, for it prevailed among the Mexican savages ; and the original settlers on the vast continent of America could have no knowledge of this vision, either by tradition or personal experience. The Jewish Cabalists entertained a belief that the paradisiacal mount was the place of residence chosen by the children of Seth, while the contaminated descendants of Cain resided in the plains below ; and its altitude was said to be so great, that from its summit might be heard the angels of

heaven, singing their celestial anthems before the throne of God.

MYSTERY. The word mystery has given occasion to many improper impressions against our Masonic societies. Treason, infidelity, a charge of taking rash and unnecessary obligations, have been laid to their responsibility, yet none of these charges have ever been substantiated by their persecutors. The word mystery has brought down anathemas from over-zealous divines upon the heads of Masons, and has induced merciless governors to use their weapons against the Craft, when, upon a slight inquiry, the Church as well as the State might be informed, that devotion to God, obedience to the State and to all superiors, brotherly love and universal charity, are the principles which separate our fraternity from all other secret societies which have of late years arisen, to the degradation of religion, and to the danger of good order in society and the State.—*Husenbeth.*

MYSTIC. Denotes a secret doctrine which works especially upon the feelings of the heart, or of feelings which cannot be expressed by words. The mystic is a man who believes himself exalted above the material world, and feels himself united with the immaterial and spiritual. We may call mysticism the feeling of faith, or living and moving in supernatural and immortal life. Every man ought to be somewhat mystical, but ought to guard against that coarse mysticism which believes in intercourse with angels, and to be able to penetrate into the third heaven.—*Gadiche.*

NAMES OF MASONRY. We still retain all the names by which the science has been distinguished in every age of the world, either in its speculative or opera-

tive form ; whether it were characterized by the name of Lux, as in the patriarchal age ; or Geometry, as it was called by Euclid ; or Philosophy, as Pythagoras named it ; or Mesouraneo, or any other title ; a memorial of such designation has been embodied in the system. We say Free Masonry is a system of Wisdom, Strength, and Beauty, and the definition was adopted from our ancient G. M. King Solomon, who called the science Wisdom, which by the Cabalists was subsequently denominated Baphomet ; and he defines it thus : " Wisdom is the worker of all things ; she is the brightness of the everlasting Light, the unspotted mirror of the power of God, and the image of his goodness. She is more beautiful than the sun, and above all the order of the stars ; being compared with the Light, she is found before it."

NATURE AND ART. If we take a view of the productions of nature and art on the face of the planet which we inhabit, we shall find that all is replete with the divine principles of the Order. There is not a mountain or valley, a tree, a shrub, or a blade of grass ; there is not a magnificent structure of polished marble, rich in the splendid decorations of gorgeous architecture, or a refuse stone rejected from the quarry ; there is not an object, animate or inanimate, in universal nature, but it is instinct with the genius of Free Masonry ; and the learned brother may find an instructive Masonic lecture in the wing of a moth, as well as the motions of the august lights of heaven.

NEUTRAL. As all were not of Christ who called themselves Christians in the time of the apostles, so all are not Masons who have been initiated into the Order. A knowledge of signs, words, and tokens, without an abi-

lity to apply them according to their proper design, can no more constitute a Mason, than the possession of working tools can make a man a carpenter, unless he knows how to use them. There are many erroneous opinions abroad on this point. A person procures initiation, and fancies that is all he wants. There never was a more fatal mistake. Initiation is but the horn-book of Masonry, and is only of the same use toward a knowledge of its principles, as the alphabet is to those who desire to excel in literary attainments. If this consideration were duly enforced upon every candidate for Masonry, the Order would assume a different aspect, and its genuine lustre would be more universally displayed.

OBLIGATION. Free Masons in their secret societies obligate their disciples, similar to the ancient brethren, to keep their doctrines, their engagements, and their transactions from those who are not of the Order. This obligation is not composed of such tremendous oaths with which we are charged by bigots, who, ignorant as they naturally must be of the whole of our transactions, unless they had been received into our society, thunder their unholy anathemas and excommunications against us; and thereby make fools approve their rash acts, the world wonder, and the Mason smile at their daring insolence to condemn their fellow-creatures for imaginary sins against God and religion, which must ultimately be laid to the charge of those triflers with their neighbors' consciences.
—*Husenbeth.*

OLIVE BRANCH. A very great sensation has been created in India by the proposal of the Right Worshipful Brother Burns, Prov. G. M. for Western India, to establish a new Order, under the designation of the "Brotherhood

of the Olive Branch in the East." The proposal was brought forward on St. John's Day, June 24, 1845, when no fewer than eighty brethren, of various nations, were assembled at Bombay; and it has been received by the principal members of the Craft in India with great enthusiasm.

OX. The ox forms a component part of the cherubic symbol. It was referred to the prophet Ezekiel, because he sets forth the restoration of the temple and altar, the emblem of atonement being an ox: and to St. Luke, who commences with the narrative of Zacharias the priest. It also bore a reference to the priestly office of Christ.

PASS-WORDS. Much irregularity has unfortunately crept into the blue degrees, in consequence of the want of Masonic knowledge in many of those who preside over their meetings; and it is particularly so with those who are unacquainted with the Hebrew language, in which all the words and pass-words are given. So essentially necessary is it for a man of science to preside over a lodge, that much injury may arise from the smallest deviation in the ceremony of initiation, or in the lectures of instruction. We read in the Book of Judges, that the transposition of a single point over the Schin, in consequence of a national defect among the Ephraimites, designated the cowans, led to the slaughter of forty-two thousand men.—*Dalcho.*

PRINTING. No brother shall presume to print or publish, or cause to be printed or published, the proceedings of any lodge, nor any part thereof, nor the names of the persons present at such Lodge, without the direction of the Grand Master, or Provincial Grand Master, under pain of being expelled from the Order. This law is not to extend to the writing, printing, or publishing of any

notice or summons issued to the members of a lodge, by the authority of the Master.—*Constitutions*.

PRIVATE DUTIES. Whoever would be a Mason, should know how to practise all the private virtues. He should avoid all manner of intemperance or excess, which might prevent the performance of the laudable duties of his craft, or lead him into enormities which would reflect dishonor upon the ancient fraternity. He is to be industrious in his profession, and true to the Lord and Master he serves. He is to labor justly, and not to eat any man's bread for nought; but to pay truly for his meat and drink. What leisure his labor allows, he is to employ in studying the arts and sciences with a diligent mind, that he may the better perform all his duties to his Creator, his country, his neighbor, and himself.—*Moore*.

QUARRELLING. As a Mason, you are to cultivate brotherly love, the foundation and cope-stone, the cement and glory of this ancient fraternity, avoiding all wrangling and quarrelling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character and doing him all good offices, as far as is consistent with your honor and safety, and no further.—*Ancient Charges*.

QUARRIES OF TYRE. The arrangement of the Tyrian quarries must not be compared with the common stone-pits of this country, but rather to an extensive coal mine. Thus, Shaw describes the quarries of Strabo, at Aquilaria:—"Small shafts or openings are carried up quite through the surface above, for the admission of fresh air, while large pillars, with their respective arches, are still left standing to support the roof." Here the Lodges were opened in the several degrees.

QUATERNARY. The sacred quaternary, or number four, involves the liberal sciences, physics, morality, &c. And because the first four digits, added into each other, produce the number ten, Pythagoras called the quaternary all number, and used it as the symbol of universality.

RESURRECTION. The Master Mason's tracing-board, covered with emblems of mortality, reads a lesson to the initiated of the certainty of death, and also of a resurrection from the dead. Like that of the two preceding degrees, it is an oblong square, circumscribed by a black border within the four cardinal points of the compass. The principal figure is a black coffin, on a white ground, at the head of which is placed a sprig of evergreen, called cassia, or acacia, which appears to bloom and flourish over the grave, as though it said: "O death, where is thy sting? O grave, where is thy victory?"

RHYME. When lectures were added to the system of Free Masonry, they were sometimes couched in doggerel rhyme, but their verses seldom embodied any of the peculiar secrets. The introduction of the "Master's part," as it was then called, was expressed as follows:—The passage has been expunged from our disquisitions, as unmeaning and useless, and therefore there will be no impropriety in introducing an extract here, to show how our forefathers worked.

Ex. An E. A. P. I presume you have been.

R. J. and B. I have seen. A M. M. I was most rare, with diamond, ashlar, and the square.

Ex. If a M. M. you would be, you must understand the rule of three, and M. B. shall make you free; and what

you want in Masonry, shall in this Lodge be shown to thee.

R. Good Masonry, I understand; the keys of all Lodges are at my command, &c., &c.

RITUAL. This word imports how a lodge ought to be opened and closed, and how an initiation, passing or raising ought to be conducted; this may also be called the liturgy of the lodge. The ritual is not the same in all lodges, nay, there are nearly as many different rituals as there are Grand Lodges. Many of those rituals are of quite modern origin, especially that of the Grand Lodge Royal York, Berlin, and that of the Grand Lodge of Hamburg. The English ritual is the most ancient, and extended itself into every part of the earth, but was afterwards superseded in many places by the French, Swedish, and others. Those outward forms and ceremonies, although they differ, yet they do not divide the brethren among themselves, but each lodge and its members is tolerant with the members of other lodges; and all lodges are allowed to endeavor and strive to obtain their object by what way they think best. Neither is there any real difference whether some ceremonies are to be performed in this manner or in that, according to the different rituals, or whether the officers are called this or that. Time and various circumstances have made those alterations in the rituals, principally to produce a more lasting impression upon the mind of the candidate at his initiation, and to advance with the improved spirit of the times. Fragments from some of the rituals have been published, especially from the old ones; but there must be more than a dozen rituals published, before an uninitiated person could learn how an initiation was conducted, or how

a lodge was held. The end to which the ritual leads us is the principal object, or the real secret of Free Masonry, and it would require an adept to discover this from any ritual. There only ought to be one ritual, as was the case in former ages, and the unlucky word system ought never to have been introduced into the Craft.—*Gadicke*.

RIVERS OF EDEN. The four rivers of Paradise had a reference to the cardinal virtues. In Pisor, our first parents revered the fountain of prudence; in Gihon they beheld the sacred stream of justice; the rapid torrent of Hiddekel denoted fortitude, and the Euphrates the mild and steady-current of temperance. Happy was their state while these sacred truths continued to guide their actions; and the Mason will be equally happy, who through life adheres to the lessons here inculcated. Instructed by prudence, guided by justice, strengthened by fortitude, and restrained by temperance, like Adam in the garden of Eden, his services will be acceptable to the Deity.

SALT. In the Helvetian ceremonies of Masonry, salt is added to the corn, wine, and oil, because it was a symbol of the wisdom and learning which characterize Masons' lodges. Pierius makes it an emblem of hospitality and friendship, and also of fidelity. In the Scriptures, salt is considered as a symbol of perpetuity and incorruption, and used as a covenant. The formula used by our ancient brethren, when salt was sprinkled on the foundation-stone of a new lodge, was—"May this undertaking, contrived by wisdom, be executed in strength and adorned with beauty, so that it may be a house where peace, harmony, and brotherly love shall perpetually reign."

SANHEDRIM. The Sanhedrim was a council of seventy-one or seventy-two senators among the Jews, who

determined the most important affairs of the nation. The room in which they met was a rotunda, half of which was built without the Temple and half within, the latter part being that in which the judge sat. The Nasi, or prince, who was generally the high-priest, sat on a throne at the end of the hall, his deputy, called Ab-beth-din, at his right hand, and the sub-deputy, or Chacam, at his left; the other senators being ranged in order on each side. Most of the members of this council were priests or Levites, though men in private stations of life were not excluded.—*Calmet.*

SCIENTIFIC MASONRY. The scientific consists in the knowledge of several of the arts and sciences, so far as to enable us to discern the reason for the operations of those before-mentioned instruments, tools, and machines, and to the force and momentum of the different mechanical powers; and also to clear up and arrange our ideas in such a manner as to be able to delineate them so clearly on our tracing-board, that, by the help of a proper scale, the brethren of the second degree may take them off and complete our design; and if intended for that purpose, erect a structure which, when finished, shall contain the greatest degree of strength, elegance, and convenience that the quantity of materials and space allowed will admit of; and this is the part of or applicable to our brethren of the highest degree of the Craft of Master Masons.—*Dunckerly.*

SECT. It must not be imagined that Masonry is a system of religion at the present period. Nothing can be further from the truth. Such a supposition would reduce it to the level of a religious sect, and utterly destroy its universality. It embraces a view of all the main facts

connected with the great plan of human redemption, but leaves the brethren to arrange those facts as may suit their own individual opinion. This is the doctrine of the first ancient charge.

SEMPER EADEM. What is this imperious institution which has spread her wings over the whole continent of Europe, and which, without the slightest dependence on any form of government, has preserved its purity amid every species of political convulsion, the disasters of empires, and religious wars? What is this immense and influential association whose origin is lost amid the darkness of antiquity, and whose ramifications branch out amid the conflicting interests of commercial speculation, diplomatic alliances, and all the social establishments of mankind in every country of the world, in spite of differences in climate, color, language, and manners? What is the signification of its rites and ceremonies, its usages and its symbols? What services is it able to render to the sacred cause of humanity? Every reasonable man will answer these questions by a reference to the mysteries of Free Masonry.—*Janvier.*

SEVENTY YEARS. This period of the captivity in Babylon must be computed from the defeat of the Egyptians at Carchemish, in the same year that this prophecy was given, when Nebuchadnezzar reduced the neighboring nations of Syria and Palestine, as well as Jerusalem, under his subjection. At the end of seventy years, on the accession of Cyrus, an end was put to the Babylonish monarchy; Babylon itself became a subject and dependent province, and began to experience those divine visitations which terminated at length in what is so justly called "perpetual desolation."—*Blayney.*

SHEBA. The Queen of Sheba appears to have been a person of learning, and that sort of learning which was then almost peculiar to Palestine, not to Ethiopia; for we know that one of her reasons for coming was to examine whether Solomon was really the learned man he was said to be. She came to try him in allegories and parables, in which Nathan had instructed him. They say she was a pagan when she left Arabia; but being full of admiration at Solomon's works, she was converted to Judaism in Jerusalem, and bore him a son, whom he called Menilek, and who was their first king.—*Bruce*.

SHESH-BAZZAR was another name for Zerubbabel, for it was common, in the time of the captivity, for the great men of Judah to have two names: one of their own country, which was domestic; another of the Chaldeans, which was used at court. Nehemiah had two names, and this of Shesh-bazzar seems to have been a good omen of their flourishing condition, being compounded of two words signifying fine linen and gold. On the contrary, Zerubbabel was a name importing the misery of the people of Israel at that time: for it is as much as an exile or stranger in Babylon, where he was born. Thus pious men, in the midst of the honors they had at court (for Josephus saith, Zerubbabel was one of the guard of the king's body), were admonished not to forget their brethren, but sympathize with them in their miseries.—*Bishop Patrick*.

SIX LIGHTS. Royal Arch Masons acknowledge six lights: the three lesser, together representing the light of the Law and the Prophets, and by this number allude to the Patriarchal, Mosaical, and Christian dispensations; the three greater represent the sacred Word itself, ex-

pressive of His creative, preserving, and destroying power. These lights are placed in the form of an equilateral triangle, each of the lesser intersecting the line formed by the two greater; thus geometrically dividing the greater triangle into three lesser triangles at its extremities, and by their union form a fourth triangle in the centre, all of them being equal and equilateral, emblematical of the four degrees in Masonry—the Entered Apprentice, the Fellow Craft, the Master Mason, and the Holy Royal Arch.

SKY-BLUE. In the cosmogonies, divine wisdom creates the world, and the Creator is always colored blue. Vishnu, according to the sacred books of the Hindus, was born of a blue color. This indicates that wisdom, emanating from God, is symbolized by azure. In Egypt, the Supreme God, the Creator of the Universe (Cneph), was painted sky-blue. In Greece, azure is the color of Jupiter. In China, the firmament is the supreme god, and in Christian symbolism, the azure vault of heaven is the mantle which veils the Divinity. Azure is likewise the symbol of God, the Saviour, the Redeemer of mankind.

SOUL OF THE WORLD. Philo says that the Sabbath was the soul instilled into the world by God; which R. Abraham Aben Ezra and Nachmanides properly observe was the benediction which God bestowed on the Sabbath day, sanctifying it thereby: for by the superior influence of that day, the body is renovated, the strength renewed, and new intelligence and knowledge conveyed to the soul.—*Manasseh Ben Israel*.

SPECULATIVE. The Masonic system exhibits a stupendous and beautiful fabric, founded on universal piety. To rule and direct our passions, to have faith and

hope in God, and charity toward man, I consider as the objects of what is termed Speculative Masonry.—*Stephen Jones.*

STAVES. In the year 2513, while Moses was tending the flock of his father-in-law Jethro, at the foot of a mountain, he was commanded by the Almighty to go down into Egypt and deliver his brethren from their galling captivity. The Deity then asked him—"What is that in thine hand?" And he said—"A rod." And the Lord said unto him—"Cast it upon the ground." And he cast it upon the ground, and it immediately became a serpent, and Moses fled from it. And the Lord said unto Moses—"Put forth thy hand and take it by the tail." He did so, and it resumed its original form. This is the origin of our R. A. staves.

SYMBOL. Every Apprentice knows what to understand by this word, and he also knows that a pillar upon a good foundation may stand firm, although nearly broken. The inscription further says to him—"Let no one despair under his trials, when his anxious strivings after the only true good are impeded at every step; the man determined to advance in the paths of virtue, must be firm as a well-founded pillar, even when it is broken above half through."—*Gadicke.*

SYMBOLICAL. Free Masonry being confessedly an allegorical system, all its points, parts, and secrets, must partake in common of its emblematical construction. Every doctrine and ceremony have their mystical references—every landmark its legitimate explanation. But there are often more important antitypes than those which are commonly assigned, and though they do not appear on the surface, are nevertheless worthy of our serious

consideration. Hence arises the necessity, in these times of scientific and philosophical research, of maintaining Free Masonry in its proper rank, by investigating the tendency of its numerous details, that we may correctly ascertain whether their import be uniform and their typical reference valuable.

SYMBOLICAL MACHINERY. The learned Faber, speaking of the construction of the Apocalypse, has the following very important remark: "In the representation of a pure church, an ancient patriarchal scheme of symbolical machinery, derived most plainly from the events of the deluge, and borrowed, with the usual perverse misapplication, by the contrivers of paganism, has been reclaimed (by Christianity) to its proper use." What is this patriarchal scheme of symbolical machinery, from which the heathen contrived and borrowed their spurious Masonry? What can it be, but a system of truth appended to the original plan of divine worship, which was revealed by God to the first man? It was, indeed, primitive Free Masonry veiled in allegory and illustrated by symbols.

TESTS. One cogent reason why our brethren of the last century adopted a series of tests to distinguish the cowan from the true and faithful brother, is found in the fact that the entire system of Speculative Masonry is contained in the Holy Scriptures. The Old Testament presents us with its history and legend, its types and symbols; and the New Testament with its morality, and the explanation of those allegorical references, which were a sealed book until the appearance of the Messiah upon earth, and the revelation of his gospel. Now, as the particular tests where all this information might be found,

were freely circulated among the brethren in manuscript, if not in print, a few stray copies might get into the hands of the uninitiated, and a superficial knowledge of our references might be thus attained; and without some written tests as a means of detecting imposture, a bold man, even with such slight pretensions, might have succeeded in introducing himself into a lodge, where the officers were careless about the admission of visitors, and the Senior Entered Apprentice was remiss in the discharge of his duties; and once there, he would see enough to qualify him to repeat the experiment, and thus would become enabled to reveal the truths, which were not bound upon his conscience by any obligations to secrecy.

TYRIANS. The glass of Sidon, the purple of Tyre, and the exceeding fine linen they wove, were the products of their own country and their own inventions; and the Tyrians were famous for their skill in working of metals, in hewing timber and stone: in a word, for their perfect knowledge of what was solid, great, and ornamental in architecture. It need but be remembered the great share they had in erecting the temple at Jerusalem, than which nothing can more redound to their honor, or give a clearer idea of what their own buildings must have been. Their fame was so extensive for taste, design, and invention, that whatever was elegant, was distinguished with the title of Sidonian, or as the workmanship of Tyrian artists; and yet the temple or tabernacle of the true God, at Shiloh, exceeded all in wisdom and beauty, though not in strength and dimensions.—*Anderson.*

UNIVERSE. The universe is the temple of the Deity whom we serve. Wisdom, Strength, and Beauty are about his throne, as the pillars of his works; for his Wis-

dom is infinite, his Strength is in omnipotence, and Beauty stands forth through all his creation in symmetry and order. He has stretched forth the heavens as a canopy, and the earth He has planted as his footstool; he crowns his temple with the 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 representative of these divine powers. A lodge, where perfect Masons are assembled, represents these works of the Deity.—*Hutchinson.*

UNIVERSALITY. The universality of Masonry is thus described by a Masonic writer of the last century: "Leaving holy ground, we trace Masonry among the eastern magi, and in the renowned learning of Egypt. From whence, like other sciences, taking a westerly direction, it was brought by that European apostle of Masonry, Pythagoras, from whose propagation it reached the British Isle. Its principles were respected and disseminated by Brahmins, philosophers, artists, and saints, and diffused the light of science to the remotest corners of the earth. It taught natural religion, philosophy, subordination, and arts, on the banks of the Ganges, in the hieroglyphics of Egypt, the sanctuaries of Eleusis, the schools of the sages, the caves of the Druids."

VARIETIES. If you visit the symbolic lodges of the different countries of Europe, or even the different states of America, you will see in all some difference from each other. If the presiding officer is a man of talent, he adds such embellishments as his genius points out to him. Should he, on the contrary, be a man whose mental faculties do not rise above mediocrity, and who does not feel

much enthusiasm in a system whose beauty he does not comprehend, he reduces the subject to a level with his own genius.—*Dalcho*.

VAULT. Vaults are found in every country of the world, as well as in Judea, and were used for secret purposes. Thus Stephens, speaking of some ruins in Yucatan, says: "The only way of descending was to tie a rope around the body, and be lowered by the Indians. In this way I was let down, and almost before my head had passed through the hole, my feet touched the top of a heap of rubbish, high directly under the whole, and falling off at the sides. Clambering down it I found myself in a round chamber, so filled with rubbish that I could not stand upright. With a candle in my hand, I crawled all around on my hands and knees. The chamber was in the shape of a dome, and had been coated with plaster, most of which had fallen, and now encumbered the ground; the depth could not be ascertained without clearing out the interior."

VAULTED PASSAGE. The Jewish doctors say that Solomon constructed a room under ground (under the floor of the oracle), where the ark might be hid, in case the house should be laid desolate; and he made this cave in very deep and winding burrows, putting a stone upon the mouth of it, upon which the ark stood. Here Josiah, they fancy, hid the ark and the pot of manna, and the rod of Aaron, and the holy oil, where they were found after their return from Babylon.—*Bishop Patrick*.

VESICA PISCIS. The hieroglyphical device, styled Vesica Piscis, which constituted the sign of recognition among the Eopots, appertained to the Platonic system. Plato and Proclus refer repeatedly to this figure, which

they had seen and heard interpreted in Egypt. It often appears on the temples, and especially on the throne of Osiris. Being a triple symbol, it referred to the doctrine of the Egyptian priests, on the subject of their trinity, and represented geometrically the birth of Horus (the sun, or monad of the world), from the wedding of Osiris and Isis.

WHITE STONE. The white stone is an inestimable gift, promised to every one who lives a moral and virtuous life. White is an emblem of purity, and the new name conveys a title to be admitted within the veil, and honored with a seat near the living God, in that palace which is described by St. John as a perfect cube, whose walls and foundations are garnished with all manner of precious stones, all hewed, squared, and polished by the masterly hand of T. G. A. O. T. U.

WIDOW'S SON. Hiram, the architect, is described in two places of Scripture: in the first he is called a widow's son, of the tribe of Naphthali, and in the other is called the son of a woman of the daughters of Dan; but in both, that his father was a man of Tyre: that is, she was of the daughters of the city of Dan, in the tribe of Naphthali, and is called a widow of Naphthali, as her husband was a Naphthalite: for he is not called a Tyrian by descent, but a man of Tyre by habitation.—*Anderson.*

WITNESSES. The emblems, symbols, &c., of Free Masonry, may be termed moral witnesses. There is no just ground to suspect their integrity, having lived for ages and never varied in their evidence; that which they have at all times spoken will bear the same construction and meaning. They direct the mind to the contemplation of our social and eternal destinies. The series of

deductions which have been and may be drawn from them; and the order in which the emblems and types are introduced, enhance materially the strength of the evidence.—*Scott.*

YEAR OF MASONRY. The birth of Christ is commonly given to the autumn of the fifth year before Christ, which is an apparent anomaly, and may require a few words of explanation. The era of the birth of Christ was not in use until about A. D. 532, in the time of Justinian, when it was introduced by Dionysius Exiguus, a Scythian by birth, and a Roman abbot, and which only began to prevail in the west about the time of Charles Martel and Pope Gregory II., A. D. 730. It has long been agreed by all chronologers that Dionysius made a mistake in placing the birth of Christ some years too late; but the amount of the difference has been variously estimated at two, three, four, five, and even eight years.—The general conclusion is that which is adopted in our Bibles, and which places the birth of Christ four years before the common era, or more probably a few months more.—*Kitto.*

In Masonry we very often add 4004 up to the birth of Christ, and their sum constitutes the reputed year of Masonry.

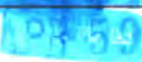
ZERUBBABEL, the son of Salathiel, of the royal race of David.—Cyrus committed to his care the sacred vessels of the Temple, with which he returned to Jerusalem. He is always named first, as being the chief of the Jews that returned to their own country; he laid the foundations of the Temple, and restored the worship of the Lord and the usual sacrifices. When the Samaritans offered to assist in rebuilding the Temple, Zerubbabel and the principal men of Judah refused them this honor, since Cyrus

had granted his commission to the Jews only. When the Lord showed the prophet Zechariah two olive trees, near the golden candlestick with seven branches, the angel sent to explain the vision informed the prophet that these two olive trees, which supplied oil to the great candlestick, were Zerubbabel, the Prince, and Jeshua, the High Priest, son of Josedeck.—*Calmet.*

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