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THE
GENIUS OF MASONRY,

OR

A DEFENCE OF THE ORDER,

CONTAINING SOME REMARKS ON THE ORIGIN AND HISTORY; THE
USES AND ABUSES OF THE SCIENCE, WITH SOME NOTICES OF
OTHER SECRET SOCIETIES IN THE UNITED STATES, IN

THREE LECTURES.

Knapp
BY **SAMUEL L. KNAPP.**

Lo this, we have searched it, so it is, hear it,
And know thou *it* for thy good.—Job v. 27.

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RHODE-ISLAND DISTRICT, SC.

Be it remembered, That on the 22d day of October, 1828, and in the fifty-third year of the Independence of the United States of America, Samuel L. Knapp, of said District, deposited in this Office, the title of a book, the right whereof he claims as proprietor, in the following words, viz: "The Genius of Masonry, or a Defence of the Order, containing some remarks on the origin and history; the Uses and Abuses of the Science, with some notices of other Secret Societies in the United States, in three Lectures, by Samuel L. Knapp."

Lo this, we have searched it, so it is, hear it,
And know thou it, for thy good — Job v. 27."

In conformity to an act of Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of Maps, Charts and Books to the authors and proprietors of such copies, during the time therein mentioned, and also to an Act entitled "An Act for the encouragement of learning, by securing the copies of Maps, Charts and Books to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefit thereof to the art of designing, engraving and etching historical or other prints."

Witness,

BENJAMIN COWELL,
Clerk of the Rhode-Island District.

INTRODUCTION.

At the threshold, I make this distinct declaration, that no political, party, or sectarian views ; no masonic excitement, or momentary resentments have entered into the work I propose to publish. This is the simple history of my labours.

About two years since a distinguished brother, high in office, requested me to write a succinct defence of masonry in answer to some objections which had from time to time been made by some enlightened men out of our pale. The excitement in the western parts of the state of New York had not then commenced. To his request other inducements were added, and at my leisure, some materials were collected for the discourses found in this work. My object was to show the *origin, history, uses, abuses and general effects of Masonry*. Before I had found an opportunity of presenting my labours to the critical inspection of this friend of masonry and of man, to whom I have alluded, he had passed the confines of time for eternity, and had left me to mourn the loss of his learning and advice. The form in which I had prepared my defence was that of lectures to be addressed to a mixed audience, and of course it was

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my aim to avoid all technicalities, and such words and phrases as have a masonic meaning, in addition to their common definition. I have never found time to deliver them. I now offer these humble labours to the public on my own responsibility, not wishing to involve any body of men in them, *be they for good, or be they for evil*. I am well aware of the critical moment in which I offer myself as a *defender of our faith*, perhaps a *martyr to it*; but I have weighed well the possible consequences, and poising myself on the rectitude of my motives in which there lurks no party purpose, no political intrigue, nothing against a single article of religious belief, I shall fearlessly proceed.

In this excitement about masonry, many of my brethren are disposed to recommend a profound silence and a perfect quietude, while the waves dash over us, in hopes that a calm will soon succeed. This would be well, if only the fanatical were excited; but the enlightened who are not masons, are awake to enquiry, and they ought to be answered. The *lukewarm* say, be still, from an indifference to the subject; but from those, who would take advice? The timid cry beware, for they fear that too much of masonic secrecy may be discovered to the eyes and ears of the uninitiated. These should not be regarded; but to ease them of their fears, we would tell them that the lawyers of a former age were in dis-

tress at the appearance of Blackstone's Commentaries, thinking that every man would understand the law, and their business would be at an end. Has it been so? The independent, in absolute fearlessness of consequences say, let the enemies of masonry go on, they can do us no lasting injury; and perhaps some of *the very judicious* may think the anti-masonic spirit is transitory and harmless; in this they are deceived. The enemies of masonry are rapidly gaining ground, from the listlessness of our order; not from the force of their arguments; but from the constant repetitions of falsehoods, which if doubted at first are afterwards believed because they are not contradicted. I repeat it, that if we had only to contend with frenzied opponents, silence might be wisdom; but the *cool*, the *thinking*, the *intelligent* are seeking to be instructed, and are constantly making these enquires of us; "can we put a few plain questions to you of the masonic family, without being parried off with some technical or mystical answer? If so, then are the principles you profess, capable of a full defence; and if they be, why do you not make it?" My plain answer has been, now is, and ever shall be, yes, you may put your questions, and they shall be honestly replied to. Masonry is susceptible of a full defence, and the defence should be made privately and publickly for the double purpose of satisfying you, and for vindicating ourselves. There is

another class of half-believing, half-doubting, *candid sort of folks*, who think that *black is not so very black, nor white so very white*, who say, wont you stop until *this or that matter* is decided, perhaps it may be better, all things considered. This is the constant din about the ears of every one who ventures on any thing new or not sustained by precedents. They add, this is an evil hour, for masonry ; many wise men, they say, ponder upon it. Has not every thing valuable in this world had its evil hours ? Has not all that is great and good been proscribed ? *Letters, science, religion, liberty* have had their days of proscription, and their *lukewarm, timid, doubting friends*. The lamp of science, instead of being placed on the altar of a country's glory, has in the past, gleamed for ages in the recesses of a monastery ; and our holy religion, when it was professed with the utmost severity and fanaticism, was almost entirely destitute of morality and its train of virtues ; and this was at the very time too, when crusades were undertaken against the heathen to rescue the holy land from the profanation of the Saracens, and infidels, and also, to conquer and convert these benighted wretches ; by whom, in the end, we were taught the high and stern virtues of morality, as well as the sciences, the arts, and letters, known to them. It was then unsafe for the few holy men to preach morality : liberty, too, has seen many evil hours and had her aw-

ful struggles. These she had even in the land of her birth and of her adoption ; when driven from Greece to Italy she lingered long among the palaces of the mighty ; but taking her flight from hill top to mountain, she at length found an asylum on our shores ; and even here, she is often abused and trodden down by those who profess to be her friends, and when she arises is found to have lost something of her purity and beauty. If learning, religion and liberty have been assailed, can masonry expect to pass on without her troubles also ? Has not every effort been made to preserve these blessings to mankind, and in the best form.

And shall masons yield all they love without a struggle ? Every precedent is against it : the persevering zeal of the school man, the suffering of the saint ;—the deeds of the patriarch, bear witness that they spared no pains and shrunk from no danger in support of their cause, and shall masons be the first body to part with the blessings they enjoy, without offering a few reasons, against the injustice of being so ill-treated, and the wickedness of the invasion made on them ? Thank heaven there are good, sound, authoritative precedents for *our guides*. When the old and new testaments were attacked, and revelation derided from the wayward disposition of men ; and from the breaking up of the great deeps of the moral world, Watson came out with his “ *Apology for*

the Bible,” and this was done contrary to the advice of some of his best friends. It has been said that a majority of the bench of Bishops thought it was hazardous much to meet sturdy infidelity on the ground of reason in matters of faith.—This was however done, and successfully too, by Watson and others. The mists of infidelity were blown away and all was pure and serene again. If the chronicles of Israel, the wisdom of Solomon ; the psalms of David, and the inspirations of Isaiah, with the new and glorious dispensation of the gospel, required an appeal to reason and argument for a defence, surely masonry need not be backward in making use of the treasures of history, the help of the advocate, and the decisions of common sense to place the question of her *honesty, utility and importance* in a correct light before a candid and discriminating public.

I hope my humble labours will be read by all classes in the community and fairly commented upon and judged by them. Of this however I have no fears. The liberal minded clergyman of every creed, I would invoke to ponder well, before he takes up a crusade against masonry. Who in former ages built the houses of God and defended the priests at the altar? Masons. The *Fair* too, I would entreat to read, and before they join the cry of overthrow and extermination, to listen to me for a moment, and judge for themselves, if I have not given a plausible rea-

son, at least, for many things in masonry they complain of. Whether I have succeeded in one thing or another, the public will judge, and for their calm decision I shall wait with patience, and shall claim no appeal from such a tribunal. To those already disposed to censure every thing in defence of masonry, I shall apply the words of a great man of antiquity, against whom the bludgeon was raised, to awe him to silence, when he was speaking for his country's good—*strike but hear!*



DEFENCE OF MASONRY.

LECTURE I.

“ Truth beguiled us on,
Through many a maze of garden and of porch,
Through many a system, where the scatter'd light
Of heavenly truth lay, like a broken beam
From the pure sun, which though refracted all
Into a thousand hues, is sunshine still,
And bright through every change.

So quiet have been the opposers of masonry for many years past in this country, that we have hardly thought a defence of it would ever be required ; but strange as it may seem, the time has arrived when it is proper, indeed, almost indispensable to defend ourselves against the ravings of fanaticism, and the suggestions of suspicion. The great doctrines of toleration are infringed, and a few persons have arisen, as they often did in former ages, to alarm the credulous, and to cause them to act against that which they do not understand. At this moment, when we are reviled by some, and threatened by others, we will take a candid review of masonry, equally regardless of what may be thought of it, even by those who are within, as well as those without

the pale of the order. I shall not make orations upon masonry to delight you with a picture of its effects alone, and to amuse you with what it has done for society, and what it will do for mankind, if suffered to go on without molestation. No : I shall dwell upon its *origin, history,* and tendency, craving no privileges, asking no immunities for masonry, and fearing no censures on the craft ; but shall go on, plainly stating what I believe, and what I know.

Masonry has been well defined by one of our brethren "to be a compact throughout the world, to perform towards each other, and to each other's families, the offices of charity and friendship, whenever the vicissitudes of fortune place them in a situation to require it." To this definition I would add, that it has a universal language to convey morals, philanthropy and social feelings amongst all people who have learned its value ; that it contains maxims and principles enforced by strong pledges and obligations which go to support the humble, to cherish the desponding, to soften the rude ; to subdue the obstinate, and to rouse the sluggish ; and, in fine, it makes a common chain that binds men together that circumstance, seas, countries, or climates have otherwise made strangers.

The origin of Masonry has caused many disputations amongst the craft themselves ; some bringing it from the remotest antiquity ; and others dating its

in the fifth, or sixth, or seventh century. I have
 inquired with great care both of these opinions, and
 made researches in Asiatic literature which have been
 made within these few years past, and the stores of
 Grecian knowledge which the scholars of Europe
 have lately given to the world, have enabled me to
 proceed with more helps than any one could have
 done a few years since. In truth, every day some
 new light is thrown upon the origin of the arts and
 sciences, and we are under the necessity of revising
 the opinions we have received from the common source
 of knowledge, and in some instances obliged to
 reject them, if we wish to cherish the truth. The
 origin of these opposite opinions I think to be this,
 that all the principles of Masonry, many of its rules
 and regulations, features and habits, customs, words,
 &c. &c. existed long before the Christian
 era in various parts of the world, and probably
 had as much, or more influence on the conduct of men
 as they now have; but that Masonry was not
 known by that name until after the Christian era. It is
 said by all the antiquarian writers, Masons or not,
 that the order was brought into England by the mis-
 sionaries from Rome who came to convert the peo-
 ple of the Island of Great Britain. These artists
 travelled in the east and were acquainted with
 the science of architecture which embraces the great
 principles of geometry and mathematica to a consid-

erable extent, and all the rules of taste, and the practice of the whole circle of the arts. The Grecian temples erected to profane Divinities would not answer for these devotees, nor would the ponderous and clumsy architecture of the Egyptians suit their taste. In this moment they sat down, and with great talents, which they certainly possessed, and with admirable success invented that solemn and imposing style of building that has since been called the Gothic, as it sprang up after the Goths had conquered Rome, and mastered their learning as well as their cities. Still it must be confessed that many useful hints for this style were found in the castles and temples of the East. With the knowledge they received in the East was incorporated that which was called mystery, and given under the sanction of strong pledges of secrecy. In the East, habits and customs change but little in the lapse of many centuries, and nearly the same forms of secret societies are found at this day which existed then. In taking a view of the early ages of intelligence, we shall be under the necessity of bringing in matters and things that may not seem at first to have a bearing on the subject, but I trust I shall be able to convince you in the end that they have. It requires a considerable knowledge of botany to judge of the flowers by the roots of the plant ; but after a short examination, the connexion and peculiar fitness for each other is seen

and makes no small part of the beauty of nature and fitness of things, which is every where observable in the works of that Providence that *suckles each herb, and spreads out every flower*. The connexions in the moral world perhaps are as intimate if not so discernable.

Ancient learning was full of mysteries.(1) Every scholar meets allusions to them in every author he examines ; and in general, he finds that they were highly respected by these authors. The wisdom of the Egyptians was unquestionably full of mysteries, as their temples and their tombs bear witness, as well as the pages of history which the Greeks have given concerning this nation.(2) The Hebrews who were at first a pastoral people, could not have attended much to the arts or sciences, but took them from the Egyptians with most of their other learning ; and in truth, their term of bondage was well spent in treasuring up that knowledge they had an opportunity to acquire.

The Magi of Persia were also the repository of the learning of the Empire, and from knowing many of the laws of nature which others did not know, they secured to themselves distinction, and often the reverence due to superior nature. The different orders of their soothsayers, and astrologers, and wise men, were only the different classes of their schools. These mysteries were often kept from their monarchs,

who were as credulous as the people ; but perhaps more often these kings were initiated into their secrets.

The Greeks who early cultivated letters, made ~~made~~ themselves acquainted with this learning of Egypt and Persia, and even the farthest India, as rapidly as they could in those days of violence and war. That there should be some sagacious minds constantly at work, is natural ; that they should make discoveries of valuable principles, and perhaps of more valuable phenomena, without knowing the principles of them, is equally certain. These sometimes elevated the discoverer into notice and consequence, of course he would keep his secret for his own profit and advantage. If it was in morals, or in that mental philosophy from which the discoverer could not derive any immediate profit, and he wished to make others equally wise, he would of course make known to others his secret under the most sacred promises of concealment, and on certain conditions, which might bring others into league with themselves, and with equal responsibilities. Thus it was natural that each inventor should manage his discoveries to the benefit of himself and family. All mechanical professions used the terms art and mystery in regard to apprentices who were bound to serve them for their instruction. These smaller mysteries at length expanded into larger ones ; rea-

sonings and principles were made mysteries, and each faculty of knowledge associated under particular obligations to communicate their information to each other. These formed societies, and were of more or less importance as the age in which they lived abounded in men of talents, or found favor in the eyes of Potentates, or Nations. It is not in the nature of man that his knowledge should ever be free from imposture, even in the utmost extent of the improvement of the human race. In the early ages sometimes the wise were obliged to hide their wisdom in fanaticism or deceit for fear of the ignorance around, as David did his sanity in the appearance of a mad man, for fear of Achish ; and sometimes it took this form from a disposition to impose upon credulity for their own advantage, for the learned are not always good. All human knowledge is intimately connected with some modes of religious belief ; and it was as distinct a law then, as now, that men "*look'd through nature, up to nature's God.*" These different creeds mingled themselves with every form of knowledge ; and often it was necessary to humour the vulgar errors whose tide could not be resisted, and security was often found in hidden meanings, and dark sayings. The imagination of the early inhabitants of the East had peopled the world with deities. These were brought to the West and North with the learning of those nations, and the produc-

tions of their soil. The Greeks, who were a people of taste and judgment, rather than of invention, took this importation as it came, but the wisest of them only considered those Asiatic Gods as personifications of the passions, and symbols of thought, and power. To say this openly would have roused the feelings of those who were delighted with these creations; for, after a while every creature of our beliefs treated with reverence; for man is generally as fond of the progeny of his brain, as of his other children, and this would be dangerous: the intelligent therefore, associated, and formed secret societies to enlighten one another in what they considered the nature and destiny of man, and what ideas they had of its creator; thus originated in the early days of Greece, the mysteries of Ceres, celebrated in the City of Eleusia, and from that circumstance called the Eleusinian mysteries. It must of course have been got up so as not to offend popular prejudice, and therefore must seem to spring from a super-human source. Ceres had this honor; but if we have got at their secrets, it was taught in their inner school that Ceres was only an earth-born dame. But the whole current of history, from the ages of fable, far down into the Christian history, goes to show, that to obtain the honor of an initiation, one must be enlightened, and of good morals; and that deviations from rectitude were most rigidly punished by those

conducting that institution ; and through all the ages of the Eumolpidæ, no Hierophantes—the High Priest of this order, was ever known to be a profligate man. The forms of initiation were solemn, and well calculated to impress upon the minds of the initiate the punishments of vice, and the rewards of virtue. The society was open to the virtuous of both sexes ; but there were lesser mysteries for youths, and those not so well informed, and the aspirant ascended by degrees as his virtues and information increased. It was the general belief of the best informed men that this society was of great importance in keeping up good morals, and this belief extended to many who did not belong to the fraternity. The doctrine of one living and true God, a great first cause, was undoubtedly taught in these mysteries, which in all ages has been a fundamental principle in inducing men to practise virtue.

At the same time that Greece had secret societies to teach them with other wisdom, the worship of the one God, the Hebrews, who had been taught by revelation this great truth, had connected with this worship schools to perpetuate the knowledge they had acquired from their experience and their intercourse with the world. Religious forms were found to be the best to keep up this knowledge, and in those days Solomon who was deeply versed in the wisdom of the age, and much indeed in advance of it, made

use of this association in building an edifice to the Most High God whom he worshipped. to shew at once the greatness of Jehovah, and the blessings he had showered upon his people. He knew enough of the nature of man to discern, that by dividing men into classes, and promising promotion, was the sure way of securing their services, and satisfying their ambition. But the highest honors after all were not bestowed upon the first builders, but on the Priests who officiated in the Temple. The traditions that have come down to us are clear, connected, full of meaning, and are corroborated by every chronicle of those days, so that no man who has examined them can have a doubt of it. If the Hebrew records were lost this day, there is enough of their form of worship incorporated with the ceremonies of the four higher degrees of the seven degrees of masonry to preserve a considerable knowledge of the ceremonial law to all ages. (3)

These secrets were carried to Babylon, and were undoubtedly kept alive until the fall of Belshazzar, when Daniel, being then the most distinguished of this Hebrew school, came into favor, and in the reign of Cyrus, the Temple was rebuilt, and the same attachment for their native land and its habits and societies which had lasted through the long captivity now gained fresh ardor ; and when Cyrus was made acquainted with the hidden knowledge of the

Hebrews, as that of the Medes and the Persians, he entertained a friendly feeling for this oppressed people.

The Eleucinian mysteries had been communicated to Rome, and there took another form. The women of Rome took the lead. The Roman women had more to do with public affairs than the women of Greece ever had ; and the rites of the *Bona Dea* were established under their auspices and direction. This was one of the means in connexion with their code of laws, which kept their influence alive, and permit me to say, preserved the republic so long. The rites of Ceres are mentioned by almost every Roman writer. Horace alludes to them, and says,

“*Est et fidelitūta silentio
Merces : Vetabo, qui Cereris sacrum
Vulgarit arcanæ, sub iisdem
Sic tribibus, fragilemque metum
Solvat phaselum.*”

Safe is the silent tongue, which none can blame,
The faithful secret merit fame ;
Beneath one roof ne'er let him rest with me,
Who *Ceres' mysteries* reveals ;
In one frail bark ne'er let us put to sea,
Nor tempt the jarring winds with spreading sails.

Virgil and others mention them with respect.

Cicero speaks of these Eleucinian mysteries in the same manner ; and says—“ Athens seems to have given birth to many excellent and divine things, and to have introduced them among men ; and indeed none is more useful than these mysteries, by which,

from wild and uncultivated life, we are pruned and softened down to humanity ; and we thus learn by experience the initia (first principles,) as they are called, are the very principles of life." It has been the opinion of the wisest men, that secret societies, even the more mysterious existences, the Oracles, and all that made up the knowledge of the sciences and the arts, with all the conjectures about the great first cause, assisted in preparing the way to a fuller revelation than man had before been blest with. "God darted from far, into the minds of men, the rays of several great truths, to dispose them for the reception of others more important. He prepared them for the instructions of the gospel, by those of philosophers ; and it was with this view that God permitted the heathen professors to examine, in their schools, several questions, and establish several principles, which are nearly allied to religion ; and to engage the attention of mankind, by the brilliancy of their disputations. It is well known, that the philosophers inculcate in every part of their writings, the existence of a God, the necessity of a Providence that presides over the government of the world, the immortality of the soul, the ultimate end of man, the reward of the good, and punishment of the wicked, the nature of those duties which constitute the bond of society, the character of the virtues that are the basis of morality, prudence, justice, fortitude, tem-

perance, and other similar truths, which, though incapable of guiding men to righteousness, were yet of use to scatter certain clouds, and to dispel certain obscurities."

When the Christians first began their course, they were a few simple men, but soon after the apostles met in their primitive way, others of a more elevated character came into their belief. Paul, who was brought up at the feet of Gamaliel, and learned in all the wisdom of the age, joined the converts, and brought all the stores of his learning into the cause. *He became all things to all men, that he might thereby gain some.* Except in a few cities of the Jews, and other Roman dependencies, the Christians were not allowed to assemble openly, and therefore had recourse to dens, caverns ; and even the tombs of the Scipios, and of other mighty dead near Rome, were used for places of secret meetings, and without doubt, they had all the forms which they had previously received from the learning of other nations, and perhaps a mixture of all the signs and symbols that were then known to all these nations, some of whose people had adopted the new faith, which enabled the new converts to christianity to pass with safety and security. Paul in his defence before the court of Areopagus, spoke to them of the Temple of the unknown God ; this was one erected by the votaries of the mysteries of Eleusis, and treated the subject as though he was

perfectly acquainted with all their secrets of religion and laws. The fathers of the Christian Church were, many of them, wise men, and they found that the pure doctrines of Jesus of Nazereth would not spread rapidly by simply preaching them in their abstract forms, and they brought into the service of the Church certain imposing ceremonies, to impress on the human mind the solemnity and importance of the truths they taught, knowing that the eye is the window of the soul. They therefore took the purest and best of these ceremonies that could be found every where. These preachers kept as near as possible to the Jewish costume, and Jewish law. In every country, instead of outraging their customs and habits, they conformed to them as far as possible. At Athens nothing was said against the solemn ceremonies of Ceres, nor at Rome against the rites of Bona Dea ; that which was wicked was preached against ; that which was harmless was passed by, and whatever could come in to aid the cause, was readily selected. The author of our religion knew what was in man, and he came to purify and elevate what was in him ; not to destroy his nature, but to exalt it ; not to quench his ray of knowledge, but to extend it ; not to extinguish his love of earth, but to connect it with his hopes of heaven. Whenever his disciples pursued his policy, the doctrines of the cross flourished, and man was made purer and better.

It is well known, that learning flourished among the Mahomedans from the ninth to the fourteenth century. In the days of that splendid Caliph of Bagdad, Haroun-al Raschid, who began his reign in 784, and lived until 809, letters, and arts and sciences were cultivated with more enthusiasm than at any other period in the history of the world. Then, and for several centuries afterwards, the mind of man was in its greatest activity. All that had been known to man in former ages was gathered up, and untrodden regions explored. New and splendid creations of the imagination were poured forth every day, to delight and instruct the votaries of learning. The mind, the taste, the fancy, was kept perpetually feasting. In this golden age of the Muse, such as she will never see again, this divine enthusiasm broke down all religious distinctions ; for in the Courts of the Caliphs were seen those of every creed under the sun. In this mental age a Lodge was founded in Egypt, after the manner of the Pythagoreans, and those of India. The assemblies were called the Societies of Wisdom, and made their head quarters at Grand Cairo. In the reign of the sixth Caliph of the Fatemite race, this Grand Lodge, *Dai-al hiemet*, or House of Wisdom, was in full glory. Here was collected the greatest library in the world, and the largest number of the literati, that ever were congregated at one place, were here as-

sembled. The Caliph was at the head of them, and delivered speeches, or attended the lectures which were daily given in the institution. They were divided into seven degrees, after the manner of Pythagoras ; and afterwards, for men are always striving to do something more than those who have gone before, two more were added. These additional orders have been described by their enemies, and much vilified ; but even their enemies agree, that they had all the secrets of nature and art in their body, and much wisdom and eloquence. The attacks they made upon them, are in articles of faith ; and the well read person must be aware, that in every age, crimination and recrimination have prevailed in all countries in matters of religion. The members of these orders at the Grand Lodge of Cairo, were divided into the four Great Faculties ; LOGIC, MATHEMATICS, LAW, and MEDICINE. They gave regular lectures in their various branches, clothed in robes of ceremony ; which robes were precisely the same in form as those now used by the Doctors at Oxford and Cambridge in England, and at Cambridge in this country by the President and Professors on commencement days. This institution at Cairo was supported in a most magnificent style by the Caliphs, who gave for its support the immense sum of 278,000 ducats yearly. The persons of the first order were called *Dais* ; these

were near the person of the Caliph. The *Reflecks* were their companions and friends. As the orders of the house of Wisdom began to decline, the ages of Chivalry began to blazon, out of which, the Military and religious orders of Knighthood grew up. Numerous causes had been for centuries operating to bring them forward. The gradual increase of population, wealth and power of Europe, particularly of France and England, with the advancement of those hardy virtues then practised by the Danes, and other northern nations, had given them celebrity and influence. The perpetual wars taught them the accomplishment of arms, and the light which had come from Rome, and from the East, had illumined their minds, while it softened the ferocities of war ; and thence arose a splendor from the union of corporeal and mental prowess, that had not been known before. Christianity, that had then been spread over Europe, had elevated the rank of women, in the scale of being ; for they had done much for its diffusion throughout these countries, and the advancement of it had secured to them rights that had not been given them before, in barbarous ages. With their wishes for the rescue of the holy land, they mingled the courtesies of friendship for the defenders of their country. The young men who were trained to arms, when the orders of Knighthood were founded, introduced some pledge of affection

and protection for women, which proved to be of a permanent nature. The women of the north had always held a higher rank in the scale of being than those of the east, with a few exceptions. They not only were the promoters of Christianity, and assisted to erect the altar, but they had been found in the battle field, and often by their presence had turned the tide of war. These military and religious orders of Knighthood, fired with love and valour, wished to see the land of which they had heard so much, and which they considered as then profaned by being held by the Ismailites. The history of the Crusades is familiar to all. The gallantry of the orders of Knighthood ; their prodigies of valour ; their zeal in getting acquainted with the wisdom of the east, are equally well known to all ; but the foundation for the rancour with which the Templars, and other orders, have been assailed by religionists, and historians, and lately by novelists, particularly by Sir Walter Scott, is not so well known ; and perhaps the cause of this hostility was in some degree unknown to those who took pleasure in reviling these orders of Knighthood. We will then spend a moment in explanation. In the days of the decline of the Lodge of Wisdom at Cairo, amongst its converts was Hassan Ben Sabah, the founder of a new branch of this order, called the Order of Assassins, or Eastern Ismailites, as authors of that day called

em, to distinguish them from the Egyptians, or other Lodge the term was then used in a harmless sense. Hassan was ambitious, and full of resources; but he loved power to that extent that he would put both worlds at defiance to obtain it. Seizing a mountain in the north of Persia, he trained his followers to the same desperation, and pouring from their fastnesses in Mount Almoor, he took castles and towns at will. They were trained—the upper part of the order, to the higher knowledge of its secrets, and made the minor part their blind followers. At the same time the Knights were attacking Damascus on the west—these Assassins were attacking it on the east, but without any concert, at least, or probably any knowledge of each other.—The arms of the Assassins were daggers. They were used in fight, and used every species of cruelty in war. They neither gave nor took quarter; plunder was their immediate object, power their general aim, and murder their means. The Ismailites found their enemies attacking them at once, and in their accounts of these campaigns, grouped the two orders together; but it must be remembered, that the assailants were the most prolific historians of their day, and from their accounts, most of these legends have been taken by Europeans since; and in fact, it was impossible while enemies were attacking their cities, for them to discriminate motives.

The Ismailites of Damascus knew much of the horrid deeds of the Assassins, and pretended to know all the doctrines they held, and they were bad enough no doubt, for the perversion of knowledge is the worst of crimes. They charged the Templars who were engaged with the Assassins as having professed the same principles, and this error has been propagated ever since ; but we regret to see such an antiquarian as Walter Scott assisting to perpetuate these groundless charges. But this may produce good in the end ; for one way of finding out truth is by the boldness of falsehood. The *Age of Reason* produced "the Apology for the Bible," and the blasphemies of the infidel often affords to us a lesson upon the depravity of the human mind when it travels beyond its powers ; but the reaction was equal to the attack ; yea, much greater ; and the hidden truths, and magnificent proofs of the authenticity of our religion, grew more evident, in proportion to its danger. The misrepresentation was indeed, natural, for what difference could the ill-treated Damascenes see between the sword of the Templar, or that of any other Christian knight, and the dagger of the Assassin, when both were directed against himself and his people, and kindred. In the sight of heaven there was a difference. The Assassins have perished and left no trace behind, but in the memory of those nations which have written the

epitaph of the Assassin in revenge. The Templars have been vilified and scattered, shorn of their glories and abased, and suffered, for centuries, the scorn of nations ; but they have still a name and a praise left, which will grow purer and brighter with the lapse of ages. The Templars have had a Grand Master through a long succession of years, and are now reviving the record of their glories, and polishing their escutcheon. The world owes them much for what they have done : The learned and the fair should never suffer them to be reviled in history or legend ; for in the cause of both, they fought and bled, free from selfishness, or sinister motives, and laid the foundation of the refinement of modern nations, on a broad and firm base. I have blended the orders of Knighthood together, for in our day it is difficult to divide them, without entering into details too minute for the general reader, and unnecessary for my purpose. I am happy in seeing a general attention to these Christian orders in this country ; it argues well for the taste of the times. There cannot be too many stimulants in our minds to this lofty virtue which the order inculcates, and has preserved in the darkest hours in the history of man, since they grew up to notice and honour.(4)

We will now return to the age of the introduction of Masonry into Great Britain, about which time this secret society took the name of masons, being

builders ; some derive the term from a French word, some from a Latin word, but it is not easy to decide, and the question is not one of much importance. It was then a society who had knowledge and skill, not only in the art of designing a structure, but in all the arts which are required to finish it, which extends to glass-makers, workers in iron and brass, and almost the whole circle of the arts. With this knowledge, as but little of it was in books, they had certain obligations to bind them into a fraternity of artists, and men of professional knowledge; and they had amongst them certain traditions from other countries, and from men of former days, whose virtues, and zeal in building houses to God, had become renowned ; such Gods as they were taught to believe in : and this stimulated them in their religious duties, and inspired them with brotherly love, whose fruits are always harmony and prosperity. Their different degrees were the natural advances of knowledge ; and assisted as in the case of the wise King of Israel in the government of their order. Glastonbury Abbey is supposed by some antiquarians to have been the first work of the Craft. Pope Gregory and St. Austin were the friends of these early masons ; the latter was their Grand Master. Alfred the wise of Northumbria, who had been educated in Ireland, and who was in advance of his subjects in the arts and sciences, as well as in lite-

rature, began his reign in 686, was the friend and protector of the Craft; but it was reserved for Alfred the Great, about two centuries afterwards, to be their first great protector, patron, and brother. This extraordinary man appropriated one eighth of all the Royal revenues of his kingdom, and which, by his knowledge of political economy, and his practice of judicious taxation, was a very large sum, to the craft, and built Abbeys, Monasteries and Chapels during the whole of his reign. He placed his instructor, confessor, adviser and primate, at the head of the craft, and every one who wished to be distinguished applied himself to some branch of mechanical knowledge. Alfred worked in gold, and became quite an adept in the business. A late Anglo-Saxon writer says, that some specimens of his workmanship were in existence not many years since. This Great King studied the Hebrew and other oriental languages to get at their history, and to sound the hidden depths of their knowledge. He considered this institution as one of the great means of civilizing his subjects, of whom he complains as sadly ignorant. In a few years after the demise of Alfred in 926, the first English Lodge was collected and established under the immediate care of Edward the elder. This lodge was the care and pride of Athelstan, the first king of all England, his predecessors not having extended their power

over the whole Island. This monarch was well educated, bold, liberal and discerning. He gave the Craft constant labor, and placed them high in the scale of his favourites. He founded during his reign more than forty houses of a religious, scientific and charitable character. In the reign of Edwin or Edwy, as many historians call him, about 965, Dunstan, known in history as St. Dunstan, arose. Living near Glastonbury it is said that he received his first inspirations in the old Church we have mentioned, and became a politician, a prelate and a saint, in rapid succession. He became grand Master of the Masonic fraternity in England, and was a true and powerful friend to the Craft until the day of his death. His wonderful influence gave them a very high standing at that early age of improvement. Masonry declined from his day until about 1050, when Edward the confessor, a wise and learned monarch took masonry into his favor, and gave the masons privileges and distinctions as members of the Lodge of England, for then, all masons in that country ranked as members of one Lodge. The subordinate branches were considered as mere emanations for several years afterwards. When William of Normandy come to England in 1066, and succeeding in conquering it, masonry was in a flourishing condition ; but what part he took in it, we do not know ; at least, as far as my researches extend,

history is quite silent upon the subject ; others may have been more successful in their exertions to get information on this point. The nation was undergoing a change in its records and institutions, and it is probable that the conquerer and reformer had too much to do to look after particular societies, and too many calls for his wealth to expend it on Churches or Converts. Masonry however, must have been flourishing in no small degree in the first century after William of Normandy, for the fraternity have many of the words in their ancient works which were formed about that time out of the old Saxon words partaking in some degree of Norman terminations. The College of Oxford was commenced, it was said, by Alfred, to keep alive all the information the people of his kingdom could collect. He established this institution in order that learning need not be interrupted by war, or court quarrels, but that the walks of learning should be free from fears and contentions.

In 1272 the fraternity was again gathered by the Arch-Bishop of York, who was Grand Master, and employed then in finishing Westminster Abbey, a work which the Craft had commenced an half century previous ; but from some cause, probably but little known at this time, the work was not continued : they were also employed in building other Colleges at Cambridge and Oxford at this, and in subsequent times.

During the long and disastrous wars between the Houses of York and Lancaster, all the Lodges were suspended, and the fraternity were only found in private meetings. They had sworn to banish party feuds from their borders, and they shut up their Lodges in order to preserve themselves pure from this charge. Henry the 7th when he came to the throne of England, was so fully convinced that it had been efficacious in softening the calamities of civil war, that he called the fraternity together, and enrolled himself among them, and became a true friend to them. Masonry was in favor with Henry the 8th, and when that great child of honor, Cardinal Woolsey was at the zenith of his power, he was installed Grand Master, and gave the fraternity honors commensurate with his own. By the Craft he built the Colleges he founded. He was acquainted with the orders of knighthood which had been super-added to masonry at the close of the eleventh century, and the commencement of the twelfth. With the fraternity Woolsey had enrolled most of the learned men in the kingdom, and then the first masonic lectures were given ; I mean those public lectures which were given at Oxford on the sciences. From the fall of this great man, for great indeed he was, we see him through the medium of history only as an ambitious Ecclesiastic, striving for the chair of St. Peter, and as an avaricious man,

amassing wealth ; but there was another side of the picture, and this is dear to every lover of learning.

“ He was a scholar, a ripe and good one,

Exceeding wise, fair spoken, and persuading ;”

and if he was ambitious, he was ambitious of giving glory to his age, as an era of knowledge. Power has often been courted for worse purposes. Thomas Cromwell was his successor as Grand Master ; he died on the scaffold. He was a zealous mason, but this was never set down as one of his crimes by his enemies. He was a great and good man, who had the misfortune to serve a capricious tyrant. The history of the reigns of Edward and Mary, as far as I have been able to discover, is silent upon the condition of the craft ; but in all probability they were not in good odour, for masonry seldom flourishes when bigots bear sway. We find in the reign of Elizabeth this singular fact, that when the Lodges were resuscitating from a long slumber, that she, not being fully acquainted with their designs, and the nature of the institution, sent an order for them to desist ; but on being so far let into their secrets as to form a correct judgment of the nature and tendency of their society, she became a good friend to the order, and protected them throughout her long and prosperous reign. In her time Inigo Jones, the great architect, was the active head of the craft. He built many fine edifices by their assistance, and

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continued an active member of the fraternity until extreme old age deprived them of his usefulness.

In 1666, after the great fire of London, the masons made every exertion to have the city built up with more taste and regularity than it had before exhibited. In the time of Cromwell, every thing was for a while absorbed in that conventicle spirit, which, like Aaron's rod swallows up all around it, and we hear but little of masonry, until the return of Charles the 2d, who had been initiated into the mysteries of the craft while absent from his country, an exile. When he came again to power, he became the friend of the fraternity, and protected and patronized them as much as such an indolent and voluptuous man could ; but as a proof of the purity and elevation masonry was in, when Villers, Duke of Buckingham was grand master, he gave up his charge as feeling that his profligate life was a stain upon the jewels of the order. When bigotry began again to assume power and influence, masonry began to decline ; and during the time James the second filled the throne of England, clamors were incessant against the craft ; but when William of Orange came to the throne, the masons once more revived. William was a mason, and so much attached to the order that he presided in a lodge ; and it is said by the chronicles of that age, that he was an excellent master mason, and presided with due care to all the rights of the brethren.

In the first part of the reign of Queen Ann, masonry was neglected, but she was so far enlightened as to the true designs and principles of masonry, as to become a warm friend of the order, and a patroness as long as she lived. At this time, many of the scholars of the realm joined the fraternity, and their accession of learned men was remarkable, for it made an era in masonry. The great metaphysician, John Locke, had previously joined the masonic family, and in some of his writings had spoken with great respect of them. He endeavoured to show that some masonic papers coming through the French language into English in a rude translation, purporting to have been the opinions held by Peter Gore, were no others than those of Pythagoras. The testimony of so great and so good a patriot and scholar as John Locke is of no small importance in our favor, if it stood alone ; but it is corroborated by others, *wise, and good as he.*

In 1720, the masons met with a great loss in the destruction of their records by fire. This loss was deeply lamented, for these records were very ancient and valuable. This destruction, it has been thought was the work of some weak brothers, who were apprehensive that the secrets of masonry would be divulged if they were not destroyed. The oriental scholar might as well be alarmed at leaving an Arabic manuscript in some place where children might

see it, for fear they would carry off all the learning it contained. Weak friends are often more dangerous than magnanimous enemies. From the earliest ages the fraternity had encouraged charity in thought, word and deed ; but it was reserved for the Duke of Buccleugh, in the year 1720, who was then grand master, with his associates, to institute a permanant charity fund. The plan succeeded wonderfully well, and has been imitated ever since in this country as well as in England, not only by grand but subordinate lodges.

In 1733 the first Grand lodge was established in America. Its history and progress—the men who have taken part in our society, will be the subject of our next lecture. We have too long spoken of masonry in barren generalities, and sweeping expressions ; but the time has come when we must come to facts, principles and arguments ; all of which are at hand for the use of the sincere mason ; and a portion of which we shall attempt to bring forth. Our deficiencies will be hereafter supplied by those of more learning and leisure We claim no merit in our undertaking, but that of honest intention, and some little industry.

LECTURE II.

“’Tis a heavenly light
Impregnating the soul ; secret it acts,
Unconscious of all motives but its own ;
Equal to gods and men, it forms its laws,
And bears but one effect, from one unaltered cause.”

After masonry was brought into this country in 1733, from England, it was soon propagated in the several provinces, and flourished, notwithstanding some difficulties had arisen between the ancient York masons and those of other parts of England. The Lodges in Scotland were involved in the disputes which reached this country, and for a while threatened to retard the progress of the craft here. These difficulties were by the prudence of the early friends to masonry overcome, and it was in a very flourishing condition when the revolutionary war commenced. During the war, Lodges were held at every convenient place by the officers of the American as also by the British army, and in one instance when the regalia of an American Lodge fell into the hands of the enemy, it was restored as soon as possible. After the peace of 1783, masonry again revived, and the craft seemed deeply engaged in ex-

tending its blessings as rapidly as the people of honest intentions and good hearts became convinced of its utility, and were desirous of belonging to the fraternity. Such has been the progress of the science of masonry, that we have now more than double the number of Lodges, including Chapters and Encampments, &c. in this country, than there are in Great-Britain, including Scotland and Ireland. Masonry travelled with those who emigrated to the west, and grew up with them, and kept pace with the march of population and intelligence in that quarter. There cannot be less than eight hundred well conducted and regular working Lodges, including Chapters, Encampments, &c. now in the United States, whose members are amongst the most active, intelligent, honest and productive part of the population of the country. There are nominally a greater number. Wherever these Lodges have grown up and flourished, the village, town or city has flourished also ; and in general, in proportion to their numbers, has been the harmony and good affections of the people.

We will leave the history of the progress of masonry for some time, and proceed to consider some of the objections to masonry which are now urged with that vehemence that seems to require us to repel them, not by vindictive retorts, but by fair and manly arguments. The opposers of masonry in the

first place object to all secret societies ; because, say they, plots, treasons, &c. may grow up in them. This objection is not a new one, it was made ages ago by those tyrants who were in perpetual dread of losing their power ; and it is now repeated by those who have nothing to fear from this source, and merely repeated from habit, without thoroughly weighing the objection. The true meaning of a secret society is, when the existence of the society is kept secret, as well as their deeds ; not when the existence of it is avowed, and only the forms of proceedings are not divulged. If the forms of masonry are secret, the society is not, but is accessible to all who have the qualifications of honesty and intelligence who wish to gain them. How then can that body be dangerous whose doors are always ready to be opened when worth and wisdom approach and demand admittance ?

Another objection to us is that we have sounding names that can have no meaning in them, but are used with the intention of imposing on the credulous. The answer to and refutation of this objection are ready at hand. The original names, *Master* and *Wardens*, are simple enough for any one—*master* being used in so general a manner in domestic and common life as to reach the humblest person in the community, if he has the government or instruction of a single child, or an apprentice ; and war-

dens is a good, familiar old English word to express a guardian care of persons or property in ecclesiastical or domestic relations. The appellation—Worshipful—was very common in olden time, and used to express a respect for those who had power or influence, without hereditary or official titles. There was no assumption or arrogance in these appellations, for it must be remembered they were given in humility to many who had *titles, wealth and fame*, without these. When the other degrees were given, they hardly kept pace with the titles then given to the priesthood, and other orders. They represented in their offices distinguished personages; and many of them were titled magnates of the land; and of course, their appellatives were in some degree in conformity to those personages. It must be remembered also, that in the countries that gave birth to these terms, there are many titles in use: *His Holiness; His Majesty; His Grace; My Lord; Reverend, and Right Reverend Fathers in God; and Honorables, and Right Honorables*, all abound; and shall we be censured for having *Worshipfuls, and Right Worshipfuls, Grand, and Eminent, and Most Eminent*, particularly as most of them in those days who bore these titles had won them by virtue and valor. There is not one of these titles made by us, and shall we venture to change them? No; surely not, so long as our republican people continue in

political, civil, and ecclesiastical bodies their unmeaning titles of His Excellency, His Honor, or any such relics of regal and aristocratic ages. We as masons use these terms only while the insignia of office are on us ; others are often used long after the cause for using them has ceased.

Our regalia and dress are sometimes called "*gorgeous trappings*," and said to be ill-suited to the simplicity of our other institutions. These too, we did not design ; they came down to us, and if correctly read, are full of beauty and meaning. Armorial bearings are as old as the history of civilized man. The exploits of individuals—national deeds—and mental and martial achievements, have been blazoned on shields, painted on walls, and written in history. Heraldry, from which our emblazonings came, is a beautiful science, and abused only by those who do not understand it. Every thing in it has a meaning : It is the condensed and powerful language of emblems, speaking to the eye volumes of honor, for deeds of merit. Some authors have called the language of masonry a hieroglyphic language ; but this is not precisely correct. It is not alone a language of signs ; but these emblems are heraldic as well as hieroglyphic ; they not only convey thoughts upon ethics but are historical, as medals, and es-tutcheons. These rightly read are full of beautiful truths, not only of the heart, but are memorials of

acts, and impressive signatures of duty, and teach also many lessons to all degrees and classes of men. The volume is large, and hardly any thing more than the title page is generally read. So much for our language as it strikes the eye ; the ear by the assistance of memory has also a spoken language, which when united with that of the former, contains secrets worth knowing, not only for every day use, but for the purest codes of honor and principle.

These very regalia and dresses, so offensive to many persons of the present day, contain not a single article that is not of great antiquity. The Medes wore the tiara, as well as the priests of Israel. The whole furniture and arrangements of a Lodge room are from antiquity, and so is that of a modern christian church. The first christian church that was erected, was built in Tyre, on the ruins of an ancient temple. The ceremonies of the dedication of this church have been the model for all dedications since. The form of the altar in our Lodges, as well as the altars in the christian churches are modeled from ancient tombs. The skull and cross bones were in former days laid on the masonic altar, as well as on that of the anchorit. The ceremonies of the synagogue, the masonic lodge room, and the mosque, originated in the schools of the east, and a champion of the christian religion has said that "Christianity, in fact, is at one and the

same time a kind of philosophic sect, and an antique system of legislation. Hence the abstinences, the fasts, the vigils, of which we find traces in the ancient republics, and which were practiced by the learned schools of India, Egypt and Greece. The more clearly we scrutinize this question, the more we are convinced that the greater part of the insults aimed at the christian worship, will recoil upon antiquity." This was said in defence of the church, and we have a right to it most certainly, in support of our own ceremonies.

A moralist has said that *human life is a web of mingled yarn* ; and it may with equal propriety be said that there are threads of every hue and material in the warp and woof of masonry, from every web that ingenuity or accident has interwoven in the destinies of man, which may be easily traced on the cloth-ground ; but it requires caution and patience to draw them out for examination.

At the time of the revival of masonry in the reign of Queen Ann, when so many men of letters joined the order, the craft had not much to do with building, but revived the speculative and ethical part of the science, and perhaps, added to it new beauties by extending their lectures farther than when the operative part was connected with it. Still the brethren never forgot that they were once operative as well as speculative, masons, but laid, in all due ceremo-

nies the corner stones of almost every public edifice which was erected in that day ; which practice has continued until this time. Many of the Lodges at this time had lecturers who were very learned men, and gave exhibitions of skill in the arts and sciences for the benefit of the brethren, and every day added some new fact or principle to the general stock of knowledge. It has been said, that if masonry has been of use in rude ages before the light of Christianity beamed upon us, it is now of no advantage to mankind, when the sciences are taught in every school and college, and morality and divinity from every pulpit. When all mankind are christians, and all agree in one creed, and practice the same virtues without quarrelling with one another, it will be time, then, I grant, to think that masonry is superseded by it, and that then Lodges will be no longer necessary. The philanthropist, who early seized upon masonry, as breathing the most perfect spirit of toleration, and well adapted to carry it into effect, the language being general, neither interfering with any religious form of worship, or form of government, may then think, he shall require its aid no longer ; but until that time comes, he will not relinquish his hold on this great engine of that toleration which brings to bear, charity, duty, and conventional obligations on the intercourse and welfare of men. The angry feelings of men grow more

turbulent from not understanding one another correctly. This has often been exemplified in the wars of different nations. Masons of every country can easily make themselves known to their brethren of the most distant nation, or the most dissimilar in language and in habits. To this spirit of toleration we are indebted for the progress in the arts and sciences, and the decay of those prejudices that have so often made the world a battle field and drove desolation over the fairest countries on the globe. It has not only diffused liberality, but it has given facilities to commerce, which has ever been the golden chain which binds nations together.

Masonry is likewise beneficial in our Republican institutions. To make a man a good citizen with us, he should be acquainted with all our modes of doing business. The first lesson that we should be taught after that of duly estimating our liberties, is a knowledge of the forms to reach the essence of that freedom we possess. A well constituted Lodge is careful to preserve the rights of every brother, to give a fair opportunity to every one for expressing his sentiments with all freedom and openness. This he has an opportunity of doing every day; and at the same time it learns him that decorum and obedience which is at once the life, and the charm of all deliberative bodies. I have attended schools of elocution, and societies for learning the art of de-

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bating a question ; but I have never found one so well adapted to teach the young mind the art of spreading his views of a subject before an assembly of men, as a well regulated Lodge. The authority vested in the master by ancient usage is ample for the purpose of keeping order, and the rights of every brother are too well defined to prevent any power from encroaching upon them. The doctrine that no personal reflections, or cutting suggestions, or improper allusions should ever be suffered by the presiding officer, makes a lodge room at once the most chaste and correct arena for debate, ever yet invented. Here the speaker is bound to respect his brethren—bound to dispense with all irritating observations, and to confine himself rigidly to his subject. Warmth, zeal, and passion may sometimes be seen in the discussions of a Lodge, but the master's mallet has more power than the speaker's mace, or the sheriff's wand in keeping order. Some of the most gentlemanly debaters in our Halls of legislation received their first lessons in a masonic Lodge. From the Lodges of Masons have been borrowed almost all the leading rules and orders which are considered as Parliamentary at the present day ; and this will not be a matter of surprise when we consider how many eminent men have acted as Grand Masters in former ages, while these rules and orders grew up.

Another advantage to be derived from Masonry is, that a close attention to the subject strengthens the memory. A bright mason must be a man of fresh and vivid recollections ; he must treasure up so much in his memory of the abstract, so much that strikes the eye, and the ear, that he becomes a full and ready man by this science alone. These treasures are of every day use too ; for there is hardly a line of masonry that has not a bearing on some act of life, or could be made to bear upon it.

It is difficult for men to trace the origin of a particular thought, nor are they always desirous of going up to the springs of knowledge, but the mason knows that many a good thought and expression have been taken from our code by those who were not aware of their esoteric meaning ; but this is not sufficiently known for us to have the credit of it—
“the light shineth in darkness, but the darkness comprehendeth it not.”

Masonry is one of the best restrainers of vice that can be found in the community ; for the penal codes of nations contain no other preventives of vice than what arise from the penalties threatened for every offence. These penalties operate but feebly on ardent temperaments ; in the fury of the passions these penalties are forgotten, or disregarded ; but masonry has in her code the severe penalties of contempt, neglect, and expulsion. The law, how-

ever sanguinary, cannot punish an intention to commit a crime, unless an act follows ; but masonry at the first symptoms frequently checks the progress of crime, when the law could do nothing ; and we go further, and punish crimes and offences after they are committed which the laws cannot reach ; such as oppression, ingratitude, uncourteousness, and want of philanthropy. It frequently enters the doors of domestic life, and reconciles parties who had outraged no law of the land ; but still were pursuing a course to make much misery to themselves and others. It reclaims in many instances bad habits before they have become fixed and stubborn. It often happens that gentle means are the best even in the worst of cases ; simple remedies are sometimes effective when compounds and powerful ones fail. Masonry often destroys feuds in their incipient stages, in the secrecy of the Lodge.

Besides the perennial effects of masonic charities which flow in silent, secret streams to the widow's humble dwelling to cheer her and her orphan children, there are on record, and in the memories of many yet living, signal instances of masonic generosity and chivalrous conduct. The history of our wars, if they were minutely written out, would furnish many instances of this character. In the massacre that followed the surrender of Fort William Henry in 1757, those who were saved, except the

few who defended themselves by rushing on the enemy and getting their arms in the energy of despair, were saved by the masons among the French officers. This was a current report at that time, and has been confirmed by the solemn declarations of many of those heroes since in the hearing of the writer. In the war of the revolution the diffusion of masonry among the American officers was the mean of reconciling the jarring interests and softening the sectional feelings of those otherwise discordant materials. Duels were prevented in many cases of quarrels by brother masons forming a court of honor, and by taking upon themselves to control those over whom they had a certain conventional control. This was not all, it was acknowledged that masonry did much in softening the hard lot of the prisoners on both sides. The departed patriot heroes of the revolution were witnesses of this fact. Some few are left to tell the tale again. They were patrons of the institution when peace was restored and independence secured. Knox, Brooks, Jackson, and many others within my knowledge, took a deep interest in masonry and were active members of lodges until death or old age deprived the fraternity of their services. I have seen Governor Brooks in the last years of his life join in a dedication and installation of a lodge in his neighborhood, and take a part in the ceremonies with the enthusiasm of ear-

lier days, mingled with the solemn glow of pol
virtue, and the christian hopes, as from age
corporeal infirmities he was reminded that a ch
of worlds was nigh. Could he have believed
masons were wicked above other men ? Could
a patriot have thought that such frightful poli
moral and religious evils were wrapt up in
sonry ?

Many of the enemies of masonry, who think
it may not be wicked, say that it is in their op
a trifling, silly institution, unworthy the dign
thinking, elevated men, who wish to be phi
sophers and christians. I would ask them, if the
lieve that such a man as Benjamin Franklin,
was constantly looking for what was mental, u
practical and charitable, would have spent his
which he considered so valuable, in following
useless institution for so many years of his life
have uniformly expressed his attachment for
fing, silly society ? And I would ask those wh
that masonry is unprincipled and wicked, how s
man as the late Bishop Bass, a learned, pious
amiable divine in this country, could have
seen at masonic festivals, addressing the frat
on the principles of their order ? Could pat
philosophers and holy men have gone on th
life, supporting, honoring, and blessing a bo
men without principle, utility or virtue ? No

inference must fairly be that they were hypocrites or that masonry contains something valuable.

Of the uses of masonry in the war of 1812, I can speak distinctly. Thousands of dollars were expended to assist the poor prisoners who were on board of our prison ships from Louisiana to Maine, and I am equally certain that many of our countrymen who had the misfortune to be made prisoners were benefitted by masons, and some of the unfortunate who received this benefit had no connexion with the order, but the brethren among the enemy hearing what had been done in this country, were emulous not to be surpassed in their deeds of kindness as masons, and therefore extended their assistance to others who were not masons. Are such things nothing? Shall generosity, benevolence, kindness, and all the virtues of the heart be praised only in the abstract, and no honor awarded to good deeds? Reverence is due to faith, but as men, we must accord our love and admiration to works; both are commended by our Father in Heaven.

The military officers who have fought on our frontiers, and others have spoken freely and openly of the beneficial effects of masonry on the character and habits of our frontier Indians. Several instances of masons having been rescued from the tomahawk and the faggot have been mentioned, and of the correctness of which there can be no doubt.

How strong must be that principle that can overcome the spirit of revenge in a savage breast ? From the numerous instances current among us of the strong influence of masonry in healing moral breaches and softening asperities, we might fill a large volume, but permit me to relate one of these instances illustrative of the preceding remarks and only one ; many are within the knowledge of my hearers which they will readily bring to their recollections when this is mentioned. A gentleman of high distinction in the literary and scientific, as well as political world, and on whose accents senates have hung with delight, and to whose deep stores of knowledge, not only the sages of the law in this country, but distant Monarchs are much indebted for liberal and expanded views, and excellent schemes for restraining vice, and tempering justice with mercy—was not long since master of a common lodge amongst our southern brethren. Towards the close of an evening's labor, when the charge was to be given to one who had that night been initiated into the mysteries of the craft, and he had come up to the chair to receive it, the quick eye of the master saw sitting at a distance, the brother of him who had approached to receive a lesson of duty, moody, dark and silent. Between the brothers there had been the most deadly feud—one that had eaten like a cancer upon their vitals, and had spread a leprosy

over their lives, tainting all around them, or connected with them : The one about to receive the charge had been, it was said, the most obdurate. The charge was begun :—The text the master took as the initiate advanced, was from the language of him who spake as never man spake—“ *Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee ; leave there thy gift before the altar, and go thy way : first be reconciled to thy brother, and then come and offer thy gift.*” The miseries of contention and discord were strongly depicted by the speaker : he dwelt upon the deadliness of the moral poison of family contentions—a poison that earth could not suck up, or time destroy ; a poison that springs afresh from the grave, of those who had concocted it, to curse their descendants to the remotest ages. The listener trembled at the appalling truths—his soul was a witness to them to its fullness ; now looking wistfully and wildly around the room, fearing, yet wishing to catch the eye of his brother—the master saw and changed his tone, and portrayed the kindly influences of brotherly love—how far it softened the calamities of life, and took the sting from death. He dwelt upon the new obligations the initiate had assumed, and reminded him that the place in which he then was, should be considered sacred to fraternal sympathies, and was consecrated to affection—a

place in which every pledge was given to cultivate every fond, every generous emotion ; and that “ if there be a Paradise on earth, this is it—’tis this”—to quench at once in the overflowings of affection and forgiveness the heart burnings of enmity, and to wash away the long scores of rancour and bitterness that had withered the soul. The brother who had sat retired, as he heard sentence after sentence of the charge, had moved by a timid step, nearer to the altar, and watched in agony the influence these truths had on his brother’s mind ; their eyes met—volumes were spoken at a glance. Oh! what a moment, for two that had drank the stream of life from one maternal bosom ; they looked once more, and rushed into each other’s arms :—brother forgive me—broke from the hearts of both, in half suffocated and inarticulate words. What a wreath for eloquence ! What a triumph for Masonry !

Any bond of union, if at first arbitrary, and conventional when founded on correct principles, soon becomes familiar, easy, pleasant, and perhaps in the end fascinating. Association and proximity produce a sympathy which expanded over the whole surface of our affections is the source of much of our happiness. The masonic bonds of union are conventional, not arbitrary, but at once seize our hearts, and when properly treated, produce many excellent fruits in our lives. Masonry has been a nursery.

from which many excellent plants have been taken in every age and climate. The loveliest principle in the science of Heraldry—a science abounding in most admirable precepts, and most beautiful allegory, was taken, in a good measure, from masonry, when Heraldry was forming its elements into a science ; the principle is this ; that whenever two or more meanings can be given to any emblems, or any motto, the best possible reading is to be used ; for instance, if a fox is introduced, you are to consider the sagacity of the animal, without any other quality of his nature ; if a dog, his faithfulness, and his affection, without thinking of his fawning ; if a lion couchant, of his repose and magnanimity, without inferring that he could spring upon his prey from his attitude ; if the king of beasts is represented rampant, it is not to express a savage rage, but a majesty in avenging his wrongs. These very doctrines, however, for we are far removed from the ages in which they sprang up, are still virtually in use in the masonic code.

Charity is taught in our order as a principle, and practised upon as an example, for all in and out of the craft. Almsgiving is considered by masons as being only one branch, and but a small one, of benevolence, in its true signification and extent, for there is a charity that suffers long, and that speaketh kindly, and searcheth diligently for the best

construction to be put upon the deeds of our friends and brethren ; and this is often the means of doing more good than many other forms it can take.

A well regulated lodge is a healthy place for a sound mind ; for the atmosphere of benevolence is balmy to generous souls, and often medicinal to those sick with penurious and avaricious feelings. In such a society a member cannot proceed a single step without being reminded of some duty, or without finding some salutary precept to direct him in the discharge of it. Many good deeds would have been done, if the mind of those who felt a disposition to do well had been enlightened in the course to pursue. We have aphorisms and rules at hand for all these cases if we have properly read our profession ; these axioms are as readily found in the masonic code, as those for the protection of property and in favor of life are in the common law. In other branches of knowledge one person is commonly set apart to inform, and catechise the rest ; in a well ordered Lodge, though one presides with ample powers to restrain and direct, yet all and each have an opportunity to enforce their opinions at all times without fear of exposure or an insult from the auditory, the restraining power in the master which we have mentioned, being sufficient to keep perfect order within a Lodge. There numerous opportunities occur of displaying the most impressive ele-

quence ;—*when the orphan sues*, and age and decrepitude faintly intimate their wants and sufferings, the heart wakes to benevolence and the tongue becomes as it were a flame of fire.

“Yes ; to thy tongue shall seraph words be given
 And pow’r on earth to plead the cause of Heaven ;
 The proud, the cold untroubled heart of stone,
 That never mused on sorrow but its own,
 Unlocks a generous store at thy command,
 Like Horeb’s rocks beneath the prophet’s hand.
 The living lumber of his kindred earth,
 Charm’d into soul, receives a second birth ;
 Feels thy dread power another heart afford,
 Whose passion-touch’d harmonious strings accord
 True as the circling spheres to Nature’s plan ;
 And man, the brother, lives the friend of man.”

We do not as a body, pretend to put Masonry on a level with Christianity, but it was once the harbinger, and is now the handmaid of religion. We do not pretend to say that it furnished the decalogue, but only that a wise God permitted those who had read his character in the volume of nature, before this period in which the revelation was made, to quarry the stone and smooth the surface of the tablet on which the divine precepts of the moral law were written by the finger of Omnipotence. We do not pretend that our precepts in the mouths of heathen philosophers were as sweet, and breathed so purely the air of heavenly love as those which are contained in the sermon on the mount, but this we can say, that the precepts there found were adopted

as soon as known, as matters of morals, before the question of faith was agitated. Seneca felt the influence of this inspiration, but he had drank of the spring without knowing from whence it had flowed. As a pure stream by gentle distillations gives verdure to the banks it does not overflow, so christianity refreshed and purified the minds of those whose stains were not washed out by its living waters.

Some of our fraternity have unfortunately in their zeal represented masonry as christianity itself, and others who have not gone quite so far, have likened it to christianity ; thus taking connexion for identity. The christian religion can be identified with nothing : It is of itself—itself alone. Masonry, in the wisdom of ancient days, speculated, reflected, desired; prayed, and darkling found the way to a God. The christian religion unveiled a God at once in all his glories. The Deity of human wisdom was created after the imaginations of men, with the passions of our natures and subject to changes in the fluctuations of time ; but the Most High of the holy scriptures inhabits eternity, and is the same yesterday, to-day and for ever, in holiness and godhead. The partial revelations of the majesty, and power, and goodness of the same great Being, by ephod, by oracle, or sage and seer, fell far short of the gospel dispensation. The simplicity of christianity ; its depths of moral feeling ; its prostration of the

natural man ; its directness, without a particle of worldly subterfuge, and above all, its rising above the maxims of human wisdom in the commandment to love our enemies, and to do good to those who do evil to us, stamps it at once with a divine seal. If the perfect sway of christianity had now come, then might we say to all moral codes, to all human learning, and laws, we have no further need of your aid; but it has not fully come, nor can it come, in its fulness, while man is constituted as he now is. It is only a foretaste that we now have. When the sway is perfect, wars and strifes shall be at an end.

The pure atmosphere of love shall then surround mankind ; ambition will then be dead, avarice extinct, and perfect equality be every where found. As yet, Christianity has only a limited reign and its influence only partially felt. All the bad passions of man are still alive, and in action, only partially restrained by the developments of the pure principles of Christianity. The world, in the best estate it has ever been known, requires rewards and punishments to make men do good and shun evil. The light of human learning is required to illumine it, and the proper use of all the stores of experience are still needed to guide it ; as yet, but a small part of our actions are governed by the true spirit of christianity. We could no more practice the christian virtues in their real purity in all cases than a

man could live by inhaling the ethereal portion of the atmospheric air which science separates from the grosser parts for a trial of its effects by inbreathing. The body can support it but for a moment, and the mind instantly loses its sanity, in convulsive extacies under its influence. It is too pure for us, and we turn at once to the impure element in which we were plunged at our birth, to acquire a tone to fit us for the duties of life. It is a pleasant belief that our natures are to be prepared for purer things hereafter, to receive the divine influences of christianity as natural elements and to partake of *that happiness which the eye hath not seen, or ear heard, or the heart of man conceived*, as an inheritance from infinite Goodness.

I have said that christianity was like nothing else ; it is not to be likened to any thing. Human learning in all the stages of its progress was connected with the pride of human intellect ; and man contemplated in self-satisfaction the Babylon he was building at every step in the advancement of his labors. It was not so with christianity. Its author was born in a manger ; yet angels sung hymns of praise at his birth : He was the child of humble parents, yet the wise men of the east did reverence to the infant Jesus. He drank at no human fountains for his wisdom, yet knowledge, power, mercy and truth—the attributes of Deity—were with him ; suffering, ag-

ony and death were with him also. He erected no temple for his fame or worship ; wrote no line to teach the world his wisdom ; he left it in the hearts and memory of his followers. He bent to the storm of human passions, was condemned by the acclamations of a frenzied mob, was ignominiously scourged by cruel men, and died the death of a malefactor, whispering to degraded man the hopes of paradise, and breathing a sigh of compassion on his murderers ; and making by his sacrifice the very blood from his wounds that stained their hands, the instrument of washing the stains of guilt from their souls. To say that masonry is the christian religion is false ; to say that it is opposed to it is equally false. Masonry has in common with christianity a thousand admirable maxims to teach us how to live, and something of the hopes of a future life ; but christianity alone can teach us how to die and fit us for the life to come. It is not necessary in defending ourselves from the slanders of the defamer and the doubts of the honest inquirer that we should put in our claims for even so much as we are entitled to ; for our case can be made out without it, and it is a part of our creed that our charities and virtues should rather be seen by him who searcheth the hearts of men, than by men themselves. One reason why masonry has by some zealous brethren been considered the same as christianity, is that masonry has in some

degree incorporated among its mysteries that of a belief in the trinity, but this belief did not come from christianity, but was prior to it. It burst in a manner most miraculous, in various forms, and in different ages, from the heathen writers, as believed by some of the most learned christians now living, as well as by many of their predecessors.

It is said that the primitive mathematicians found an irrestable argument for the trinity in the properties of the triangle ; faith sees many things beyond the comprehension of the natural understanding, and this may be one of them. There can be no doubt, however, that the all-seeing eye was placed within the lines of the triangle in the early ages of knowledge ; but what that proves must be decided by those wiser than I am, or ever expect to be. It may come from the same pious enthusiasm that now reads in the incarnations of the Hindoo Deity the type of the Messiah—and compares the nine appearances of the former with an equal number of revelations in the scriptures ; such as the talking of God with Adam ; his appearance to Abraham ; his communications to Moses in the burning bush ; his writing the decalogue ; the cloud by day, and the pillar of fire by night ; the filling of the temple with his glory ; the voice of the prophets Isaiah and of others ; the rebuilding of the temple ; and the birth of our Saviour, and the tenth incarnation of the Hindoo

Deity, which is hourly expected by the Bramins, is said also to shadow forth the second coming of our Lord, which is an article of the christian faith, taken from its author's own declarations. The tenth appearance of Brama is a splendid religious fiction to be found in the most sacred of the Hindoo writings, and is brought to our knowledge by Jones' prose and Campbell's verse, two glorious vehicles of light. It is a much condensed and impressive account of the faith of countless millions in the east.

‘Nine times have Brama’s wheels of lightning hurl’d
His awful presence o’er the alarmed world ;
Nine times hath Guilt, through all his giant frame,
Convulsive trembled, as the Mighty came;
Nine times hath suffering Mercy spared in vain—
But Heaven shall burst her starry gates again !
He comes ! dread Brama shakes the sunless sky
With murmuring wrath, and thunders from on high.
Heaven’s fiery horse, beneath his warrior form,
Paws the light clouds, and gallops on the storm !
Wide waves his flickering sword ; his bright arms glow
Like summer suns, and light the world below !
Earth, and her trembling isles in Ocean’s bed,
Are shook ; and Nature rocks beneath his tread !’

With all its imagery, concentration, and splendor of genius that surrounds it, how far short it falls of that power of Godhead contained in the few words of our Saviour :

“But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light ; And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect from the

four winds, from the uttermost part of the earth to the uttermost part of heaven."

Chateaubriand says that the trinity was known to many nations of the world before the christian era, and adduces his proofs.(5) To say the least of them, there is something miraculous about them, and worthy the attention of the divine who has learning and talents to comprehend the depths of ancient mysteries. But I have brought up these matters scattered through a wide extent of curious learning, not as a thing of parade, but to show the reader that, in my opinion, those who have identified masonry with the christian religion were men of research and honesty, and sincere in their belief, that the doctrines of the trinity were found in the science of masonry ; how it came there, perhaps, they had not thought much about ; but surely, their theory was more plausible and better grounded than many now prevalent among us. My own opinion is, however, that we had better not defend masonry upon the ground that it may, or does contain, this deep mystery, for it is always dangerous to push an argument to the extreme ; and although I would not break a lance with the credulous for believing more than I can, yet, I do not feel myself bound to defend a brother where belief goes far beyond my own, any further than to bear testimony to his honesty, when I know it. In fine, I think this subject too

high and too holy for a discussion for any pages, but those devoted entirely to the mysteries of Godliness, which transcend all other mysteries. I should not have touched upon this subject, if it had not lately been pressed with great force into the question of masonry, by many of our zealous friends. I know the things of time are intimately blended with those of eternity, and that the whole life of man should be a preparation for death, yet still I cannot help thinking that these great things which seem to approach the throne of God so nearly should be set apart from all others, and approached with reverence and awe ; we should come near the burning bush with bare feet and naked hearts, and enter the sanctuary with uncovered heads and humble feelings. There is a disposition to make these things too common, and I hope I shall remain one of those who turn without a word from an argument in a stage coach or a drawing room on the precise nature of the Author of the christian religion. In these places the subject is as often introduced as that of the news of the day. I do not think that there is the power in the human mind to fix upon the precise extent of its own belief, any more than the eye can tell the exact distances of the objects it perceives. It is sufficient for all the ordinary purposes of life to know that the sun shines by day and the moon and stars follow by night, without the exactness of sci-

ence, or the conjectures of the imagination, on every ray of these mighty mysteries of the heavens. Who knows enough of the councils of God to say that there have not been flashes of revelation on the minds of the seekers of truth, in former ages of the world, of which the effects and not the modes of the communication have reached us ?

LECTURE III.

“ Let us

Act with cool prudence, and with manly temper,
As well as manly firmness.

'Tis godlike magnanimity to keep,
When most provok'd, our reason calm and clear,
And execute her will, from a strong sense
Of what is right, without the vulgar aid
Of heat and passion, which, though honest, bear us
Often too far.”

When we are assailed, my brethren, it is proper to number and examine our enemies, and see in what manner we can answer them. Perhaps we can convince some that we are pursuing a proper course as patriots and christians ; and we may on this examination find that the enmity of some classes is not worth the trouble of attempting a refutation of their errors. Those who are hostile to us are generally of the following classes : The bigot, the *tyrant*, the *superstitious*, and the *bad*, are the natural enemies of masonry. The bigot is opposed to masonry, for it teaches liberal doctrines ; it teaches the right to discuss principles, and to examine dogmas ; to search into divine as well as human things, and to look after truth in earth and heaven with a reverence for religion, and in a hope of futu-

city. To reason with him were in vain, for he shuts his eyes to the light, and what can we do ?

The tyrant is opposed to masonry because it holds as a first principle that all men are equal in the sight of God : that the divine right of kings are only conventional rights, which most certainly should be regarded ; but according to the principles of the compact. It is hard for the proud man swelling in the consequence of his power to allow that virtue and intelligence are the standard of true greatness, and the real one by which his God will measure him.— The sagacious tyrant has sometimes tolerated masonry because he found the followers of it peaceful subjects, who had good sense enough to bear known evils, rather than to plunge into anarchy and blood without a hope of redress. They obeyed the rules of their order to conquer by reason, in patience and hope ; and the still small voice of reason has often succeeded, when the whirlwind and the fire storm had failed. *Wisdom in every age has been justified of all her children.* Masonry by following these rules has existed under every form of government, and has flourished under most ; and perhaps has done the most good when the greatest evils existed.

The superstitious are apposed to masonry, for free enquiry and ratiocination is death to the long train of speetres in their service ; they revel with the demons of their own creating, and enjoy their own

fearful spells. The superstitious hate that light of the soul that reasoning brings to man ; it is painful to their half-closed eyes that love the darkness. The rising sun of knowledge dethrones the reigning spirits amongst *these children of the mists*, and they turn from the beams of the luminary with deep and terrible imprecations. The superstitious mind is full of dread ; the reasoning one is filled with reverence ; the first worship God in frenzy ; the second brings him the offerings of severe contemplations, and the outpourings of contrite hearts. To break in upon superstition, to restrain frenzy—to pull down the altars of Baal, and erect those of the true God—have been the labors of the *children of reason*. On their altars, the prophets have called down the holy fire from heaven, while the sons of superstition have cried to their idols in vain, for their Gods could not hear them. The *bad* are opposed to masonry, because masonry adds new restraints upon those inclined to wander from the paths of rectitude, and the wicked heart endeavours to free itself from all obligations, human or divine ; and they are against christianity as well as masonry, and therefore their enmity is an honor rather than a stain.

The *bigot*, the *tyrant*, the *superstitious*, and even the *bad*, are not half so much to be feared by masonry as another class we have not yet mentioned—the *misinformed and deluded*, who often honestly oppose

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us from the apprehension of danger, not from any improper motive. This class, from their honesty and weight of character, often bring the doubtful and wavering into their ranks ; and the *bigoted*, the *superstitious*, and the *bad* watch such opportunities to set their machinations to work in conjunction to injure us. Those who often wish to reason are hurried on to erroneous conclusions by the passion and falsehood of others, who may have an object in their proceedings. The Abbe Barruel was one of these deluded men who reasoned from his fears and endeavoured to infuse them into his writings to alarm the world. He is to be pitied and forgiven. He confounded the most diabolical clubs in France which were made up of desperadoes and murderers with the Lodges of masons, merely because these assassins stole some signs, names, or usages of the craft. These vile clubs assumed the character of illuminati—a name which had been given to the philosophers of that and a preceeding age, who were labouring for reform, but who did not dream of anarchy, nor such associates. The illuminati in their prime estate were not as such connected with masonry, and still less were these pseudo-illuminees. Masonry dated its origin far, very far beyond that of the illuminati. The Abbe wrote in the appalling confusion of falling thrones, of profanations of altars, and within sight of the blood shed in torrents

by the guillotine. His own order had fallen in myriads, and his heart was sick, and broken and desolate, by the miseries he saw around him. In such a moment he wrote ; who could not pity and forgive him for not seeing that he wrote of false masons : still he ought to have known that falsehood was, and had been, current in the world before ; and that Satan in deceiving this world had often assumed the character of an angel of light, and under the pretence of banishing vice, had assailed virtue. The Abbe's dread of the destruction of altars and their priests reached across the Atlantic, and a Doctor of Divinity, of great industry and of considerable learning, took the alarm, and without much inquiry, followed up the attack upon Masonry in this country. The friends of the Doctor who were, and those who were not masons, soon convinced him that he was fighting a windmill, and searing himself for nothing ; when convinced of his error, with the magnanimity of a gentleman, he plead a *retraxit*, and the contest which once foreboded many evils ended all quietly, much to the Doctor's honor, for he early began to suspect that these masons that he was writing about, were only impostors. From this time to within two years past, all our affairs have been quiet, pleasant, and prosperous. Since that period a strong excitement against masonry has been got up, and to those who were at first opposers

of masonry, many were soon added, who were ready to catch at any thing that might be turned to their advantage, or serve to bring themselves into public notice. Falsehood after falsehood was invented and promulgated, against the fraternity, and error with her hundred tongues went babbling through the land. The credulous, whose ears are always open, caught the sound, and every repetition gave the stories invented new features ; but whoever will set down and calmly examine the charges made against us, and will take pains to strip the allegations spread upon the record in so many forms for the same thing, of all the statements and inuendoes that are not supported by facts, and of all the ravings and inflammatory denunciations accompanying the charges, will find nothing to make against the principles or practices of masonry, or nothing in them militating with moral duties, or civil rights ; nor can any thing improper be charged to any masonic body in the country ; nor can a single shadow of proof be adduced to support any rumors of improper conduct on the part of any lodge, chapter, or encampment, in this country. It is wonderful when we think how many of these bodies there are in existence, that even provoked jealousy can find nothing against us but a few faint and ridiculous surmises, of what has been, or may be found in masonry. Some who say that we are not weak or

wicked, yet still say that we are deceived, grossly deceived.

I would ask you my auditors, for I address those capable of judging, whether it is not in your opinion more probable that these enemies of masonry, who are now so furious, in this moment of excitement, are wrong, absolutely wrong, in their conjectures, suspicions and denunciations, than that so many great men, so many good men, patriots, christians, philosophers, statesmen and scholars, should have attempted to deceive the world through so many ages and nations, and that too, without any possible object? Could saints, and cardinals, kings, bishops, philosophers, republicans, philanthropists, and men of good, strong common sense in every walk of life, from the humblest to the most elevated, be wrong, be wicked, traitorous, and murderous, and the sagacious never yet have found it out, until within two years past? And then the discovery be made by those who were never known for having discovered any thing else. The enemies of masonry when driven to a corner upon this point defend themselves by this flimsy argument—"these great men were deceived too." It would gratify us to know who were wise enough to mislead these intelligent and virtuous men, that have in every age belonged to the masonic family. I have not heard that it is pretended that masonry has degenerated

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since it has been in this country. It is said that every thing else has improved ; man as an animal ; man as an intelligent being ; and certainly as a social and political one, he has thought to have improved much, and most unquestionably as shrewd discoverers, the enemies of masonry would put in their own claims for distinction. How then do our enemies get on against us ? We will leave it for them to answer.

All our enemies, wherever they may be found, we are ready to meet most fearlessly and directly ; *“ we are not inferior to them ; the things they know we know also ;”* and with proper repentance they may come to know what is now hidden from them : From these remarks, which may seem to partake a little of the spirit of defiance, we will except one class of the community—I mean that portion of honest and scrupulous women of our country who have taken a prejudice against our order. I know the number is small and every day diminishing ; but with these I could wish for a moment to reason in a different manner, because I know that they are sincere ; their opposition is accidental and momentary ; it must, it must be removed, for it is too painful for us to see them misled ; we feel in this case as lovers do where there has been some trifling interference with their affections. Hear me ye fair ; the methods the enemies of masonry have taken to obtain

and secure your hostility to the craft have been full of baseness and design. They tell you, to wound your feelings, that masons in their pride and haughtiness have debarred you from participating in the secrets of their order, from want of respect to your virtues and talents. On some minds this, perhaps, may have had an effect. They go on to alarm you for the safety of your husbands, sons, brothers, and friends; aye, and all your kindred are brought in, as in jeopardy. It is perhaps natural for all persons to suspect what they are not permitted to understand. But I intreat you, if there are any who have imbibed these wrong impressions, to listen to me for a moment, while I make a few disinterested remarks upon this subject. If one would attend a moment to the history of masonry from the time it took its present name to this day, she would clearly see why women were not admitted to share in the labors of masonry with men. In the first place, in the country from which we came, masonry was an ancient order, uniting science with art, and known to be a body of architects; these were as distinct an order as that of the Priesthood, or the military orders; their vow was to build all public edifices for the furtherance of devotion and charity. In these edifices, convents, churches, monasteries and colleges and other orders were established for piety, learning and charity. Females formed various orders within the

walls of these convents, such as they chose, and no man interfered, farther than he was required to act by those who wished for his aid. It was thought then that the great purposes of life and the worship of God would be best carried on by a division of orders. In belonging to the order devoted to the science of architecture and the art of building, what possible pleasure could women have found? They were not desirous of this distinction at that time, nor have they been since. They knew that these divisions were the best means of producing the desired results. Females did not wish to build houses, bridges, or halls of legislation, any more than they wished to become members of the wittena-gemot or parliament of the land. The progress of civilization has always been favourable to the rank and condition of women. A shrewd observer could make more accurate calculations of the state of refinement of a nation by examining the nursery, and watching what was taught there, than he could by going into the great councils of the people and listening ever so long to their grave discussions; and I would go further, and say, that he could form a better conjecture upon the true state of the piety of the people by examining the worship at the shrine of the household gods, than he could in the solemn temples where perhaps much he might hear in one place would be in opposition to that which he might hear in another.

I contend that there has never been a class of men since man became a civilized being, that have been more the friends of women than the masons. It is agreed on all hands, as we have stated in a former Lecture, for a different purpose, that out of their order grew up the christian knights, warriors, and all men of chivalry whose glories for a while blazed from the east to the west, and attracted the gaze of remote nations. With the science and valor of the age they united the two strongest passions that ever held possession of the human heart—*Love* and *Devotion*. Masonry at this very moment held the legislative power of these orders, for the knights never assumed the prerogative of giving laws to masons, and in their lofty code of honor were incorporated some of the purest and most valuable principles for the protection and elevation of the female character. Their person, their property, and their reputations were secured by every enlargement of the statute book of chivalry. To this code, in those days of sentiment and splendor, all the nations of Europe subscribed. The fierce Dane—the faithful German—the stout-hearted Englishman—the warm hearted Irishman—the lofty Spaniard—the gallant Frenchman—the sprightly and polished Italian—all readily subscribed. No man was armed for battle until he had made his devotions to some saint, and received the token of some “*lady fair*.”

"It was Dunois the young and brave, was bound for Palestine,

But first he made his orisons before saint Mary's shrine ;
 "And grant immortal queen of heaven," was still the soldier's
 prayer,

"That I may prove the bravest Knight and love the fairest
 fair."

His oath of honor on the shrine, he grav'd it with his sword,
 And followed to the holy land the banner of his lord ;

When faithful to his noble vow, his war-cry fill'd the air,
 Be honor'd aye the bravest Knight, belov'd the fairest fair.

They owe the conquest to his arm, and then his liege lord
 said,

"The heart that has for honor beat, by bliss must be re-
 paid ;

My daughter Isabel and thou shall be a wedded pair,
 For thou art bravest of the brave, she fairest of the fair."

And then they bound the holy knot before saint Mary's
 shrine,

Which makes a paradise on earth, when hearts and hands
 combine ;

And every lord and lady bright that was in chapel there
 Cried, "honor'd be the bravest Knight, belov'd the fairest
 fair."

This enthusiasm was wisely seized by those not quite so romantic and made to bear upon the rights of women, which came nearer to the common business of life ; and the despotism of man was broken in the spell of his enthusiasm. Love unlocked the iron grasp of rude power, and wisdom prevented the hand from shutting again with so close a clench as before. Woman was soon the *arbiter elegantiarum*, and presided at all the feats of prowess and displays of splendor. From such enchantments it would have been dull and tasteless for her to have

gone into a masonic hall where all was solemn, ethical, and business-like, nor did she ask for admittance. The rights of woman were then permanently secured. Some uncouth and savage doctrines are still left to disfigure the books of our common law ; but the rude spirit of them is broken by the remnant of that age of gallantry which has never deserted the heart of man, but governed by philosophy, is now transfused into every code of morals and of rights that is known amongst us.

It may be asked by the kind soul who trembles at every blast and by those of the firmest and purest natures,(6) cannot you give up Masonry? how good it is to prevent so much evil as is threatened at this present moment. We answer that it is feebleness that yields to error from an apprehension of consequences. No ; this is the time for the masonic family to redouble their diligence to make themselves acquainted with the learning and principles of their order, to live down the slanders that are abroad, to shew their firmness, their stability, with their true character. The rains may come, and the winds may blow and beat upon the house wisdom has built upon her seven pillars, but it will stand firm as the everlasting hills, and proud in defiance like truth will grow brighter by passing ages.

It cannot be denied but that masonry, like religion, learning and liberty, has been abused, but cer-

tainly not half so often as either of these other blessings. The causes of this abuse are manifold. The first is in admitting ignorant men within the pale of our order ; men who are not sufficiently enlightened to discriminate between the shadow and the substance ; between the type and the thing typified.— They are admitted and see nothing in masonry, but its forms. They leave the society, perhaps, after a short time, and then say they are masons, and pretend to speak of its secrets as nothing ; and indeed they are nothing to them. A native of an island in the Pacific ocean, in his primitive ignorance, might as well pretend to judge of our laws and usages in civil life, from looking into a court of justice while in session, or in walking through the streets of a city, as these men, to judge of masonry in its nature and character. It has happened, but that evil exists no longer, that members of lodges have thought more of their *refreshments* than of their *labors*—and more of *parade* than of their *charities*. These abuses, however, are exaggerated by a carping world, and sometimes are thought to exist where they do not. Those too, who have nothing else by which they may be distinguished, have often boasted of their masonic lore, and looked wisely, while they threw out hints of their deep knowledge and skill in the mysteries of the craft. Their compeers in other things, were perhaps humble and limited in

their talents or acquirements, could not have much respect for the wisdom of that order in which such empty-headed, vain hoasters, were members and in full communion, and talked of numerous degrees of a great science as in their possession. It should be known that if such are sometimes tolerated, they are not respected and are only suffered for peace sake to remain in the outer courts of the temple, treated with that kindness which they hardly deserve. Another abuse arises from a disposition to have a full lodge, that more funds may be obtained to be expended in the cause of benevolence. Even charity has sometimes a pride to do too much. This is a great weakness, however amiable it may be. The members should be selected with care and caution. No one should be admitted until his reputation for a virtuous life and as a good member of society, in active duties, had been established. A lodge had better wait for years in gaining strength than to make members without proper examination, in a true spirit of solicitude for the good of the order. Those very agitations which seemed for a while to have shaken masonry from its deepest foundations, will, I trust to heaven, be made an instrument to purify and elevate it. Masonry in many parts of our country has been pretty thoroughly expurgated and exhibits a most scrupulous regard to every decency of appearance and demeanor, as well as to the more

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important virtues they profess. The largest exhibition of masons ever made in this country, was on the 17th of June, 1826, at Boston and Charlestown, at the laying of the corner stone of the Bunker hill monument ; their procession was most splendid, and by holding the masters and wardens of every lodge responsible for the conduct of every one under his banner, those straggling, broken down brothers, whom the fraternity are willing to support, but ashamed to acknowledge, were entirely excluded. Let such examples be strictly followed and we should not have so often to blush for public processions.

It must be confessed that there is often seen in young lodges a disposition to make a display on every occasion. This should be avoided as much as possible, and on such occasions as make it indispensably necessary to assemble and form processions, then every thing should be done with great gravity and exactness, in order to preserve discipline and to make a proper impression upon the minds of young masons and upon the spectators. To honor the dead and to teach the living the uncertainty of human life, every nation in every age, has practiced funeral ceremonies. They all mean the same thing, from the piercing howl of the savage at the grave of his child, to the solemn pomp of royalty stretched on a death-bed of state. Civil life, war, religion, all have taxed their ingenuity to make these burial

services impressive ; but there is no one of them made so impressive as the masonic burial service ; it has the parade of the martial procession, the solemnity of the religious, and the affection of the civil, and with the emblems of dissolution and the terrors of the tomb, it unites those of hope, faith and eternal happiness. If these ceremonies are carelessly and frequently got up they lose all their effect and become as familiar as coffins which in some of our cities are exhibited by way of sample at shop windows. Do not misunderstand me, my brethren.—Your attention and kindness in making the inquiry of the relatives of a deceased brother, concerning their ability to give his remains a decent burial, is among your brightest charities. I would not say a word against it on any consideration. To bury those who have died in poverty, with decency and propriety, is a duty of the most sacred character, and one that is repaid by the gratitude of the bereaved and the prayers of the distressed. It is prompted by the voice of nature and commanded by God, and the command is accompanied by his promise, that can never fail :—“ *Thus saith the Lord, wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection.*” It is the frequent parade of burying those who are rich, that have brought censure upon us ; fear not of doing too much for the poor ; the ashes

of all men are equal ; death is a leveller indeed.

It is truly astonishing, when we consider how easily the doors that opened upon our tabernacles, have moved on their hinges, in times past, that there have been so few abuses, and instances of degradation among masons. We have seen those in our country who were worthless, as to all the uses of life ; but it is rare, indeed, to find one dragged into our courts of criminal jurisdiction or tarnished with crimes. (7) You may find those lost to society from many causes, but who are restrained from committing offences to make them ignominious. There are still left the strong cords of habit that bind them to the moral code, or its most prominent features, when the great springs of action have lost their elasticity. Most of those who have disgraced our order were men who, after passing through the forms of initiation, had entirely neglected to attend the lodge to be catechised or indoctrinated ; and when it will answer their purposes they sneer at what they do not understand, and denounce what they never practiced ; and these are the men who succeed in alarming the conscientious and fearful—and who see a wizard's spell in every harmless ceremony, and imagine that as soon as a door is shut that all abominations are practiced in secret. Knaves could do but little harm if there were no fools to join them.

There are many degrees which fancy and taste have from age to age added to ancient masonry which serve as ornaments to the original edifice and pleasant enough to understand, but which have no direct connexion with it. Amongst others, that of the brothers of the Rosy Cross, or Rosy-crusiens: This order once made a great noise in the world: It was first known in Germany in the fourteenth century, but according to most historians it was lost in the mists that overhang that age of literature in Germany, until the beginning of the seventeenth century, when it was revived with great enthusiasm, and with a thousand pretensions to wonderful secrets. They professed to have within their knowledge the elements of all arts and sciences that were then in the world, and many that were in opposition to the laws of nature. They assumed the name of *the invisible brothers*, and appended to the name of each, these letters F. R. C fratres roris cocti—the *brothers of exalted or concocted dew*. They pretended that they were in possession of the philosopher's stone; and this power of changing metals into gold, was only by the operation of dew on other less valuable metals. This order were unquestionably the parents of modern chemistry, and did much for astronomy through their pretensions to astrology. At the beginning of the 17th century some books pertaining to this order were discovered, and some persons

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played a high farce with them. These books were probably Arabic manuscripts. These were not the true Brothers. They assumed the F. R. C. but like those who think they have reached the arcana of masonry by an accidental book on the subject, they soon exposed their ignorance, and were put down by those who were truly learned. This order in its primitive state in Germany was descended from the Lodge of Cairo, and was one of the true stock of the House of Wisdom. Rosencruz was said to have been the founder; but in all probability he only gave the order a name. The House of Wisdom was in a dilapidated state when the order made its appearance in Germany, and the fragments of the ancient temple were put together with more imagination than taste by the architects of the middle ages.

The illuminati also, were first known in Germany—this is a beautiful name given to scholars and philanthropists. They formed a republic of letters, and had no other ambition than that of illuminating the world by the rays of reason, and the light of knowledge. Free enquiry was the means they took to come at their ends, and they were the fathers of that general diffusion of information now so conspicuous in Germany. They broke the fetters of the Aristotelian philosophy then taught every where in the scientific world, and promulgated the doctrine

of thinking for ourselves. They re-dug the mines of knowledge, re-melted all the ores, and re-cast them into new forms, and if not into such beautiful ones as they had formerly assumed, certainly into more natural and durable shapes. To these men we are indebted for the spirit of philosophical investigation of the present age. A branch of the illuminati is now found in this country under the name of the Phi Beta Kappa. This society exists only as connected with seminaries of learning in the United States. It was in the possession of Mr. Jefferson, probably given to him by Mr. Mazzei, a name well known in this country, but more from his politics than his science, which was conceded, by those who knew him, to be very extensive. These scholars procured a charter, or made one, for William and Mary College; from this institution one was obtained for Cambridge University about 1783, and by these two Colleges it was extended to Yale—by these three to Dartmouth. William and Mary had lost their charter, and from the Alphas, as these Lodges are called, then existing, Union College obtained a charter, and all united in extending the benefit to Bowdoin college in the State of Maine. In whatever form it existed in Germany, in this country it is only the simple bond for a literary society that might keep alive old friendships and make new ones. It has but one degree with

us, but I have good reason to believe that the order was formerly in Germany divided into three or more degrees. In that country it was unquestionably instituted for freedom of philosophical enquiry, and liberal criticism upon all works, which spirit then was not much encouraged by Church or State. We do not want such a society for this purpose in this country, as we had ever exercised that privilege; but we received it as a stimulous to youths in College, and by confining it to a minority of every class an election to this order was a matter of distinction in college, and of course no small exertions were made to deserve this honor. This society has within a few years past grown rapidly into notice. The anniversaries of it have been celebrated by the several Alphas with no small parade. They have signs and words by which they are known to one another; but the society have no secrets at the present time except enough to save them from imposition. They are extremely careful in their selections, and are doing much for the cultivation of letters, and more in giving the people a taste for the refinements of knowledge. No religious creeds, are taught by this society. Each has a right to think for himself. There are not more than two thousand members of this society in the United States, and the number will only increase in nearly a graduated ratio of one third with those who re-

ceive the honors of the colleges to which those institutions are attached, with a few other additions of men eminent for learning, who were not educated at college or who had not an opportunity of becoming members in the course of their college life. The anniversary publications of these Alphas have, many of them, been of a high order of classical taste and acquirement. As yet this society have not published any work of magnitude ; something, however, will hereafter we hope be done by them in the way of raising our literary reputation.

There are several other secret societies amongst us ; whose objects as far as I have been instructed are philanthropic and harmless, and like all those whose basis is charity and brotherly love, may do a great deal of good, and which I have described ; but on mature consideration have thought it best not to insert the account of them in this work. At some other time this account shall be given to the public.

These associations are so many Inns on the highway of life where the initiated stop and repose in the heat and burden of the day, and where they often find a shelter from the sudden storm and the adverse wind ; places where the traveller may find friends to assist him to beguile an hour amidst kindness and converse, and from whence he starts afresh on his journey with less of that solitariness which

too often strikes to the heart of the weary and desponding and sinks him to the grave without any one to close his eyes, or to receive his farewell for those he loved. Even the happiness of such a place is diffused, and enters into the common atmosphere around, and where even the wretched learn to hope. I envy not that man who says, that he has no need of friendly intercourse on his journey, nor wishes for friends or country at any time ; such an one was not made for society, nor can he be of any benefit to it. There are we hope but few such. As the body of man requires constant nutriment to keep it in health, so does the mind demand frequent refreshments and judicious stimulants to preserve every faculty and every principle in vigor. No man ever lived and thought much or acted well, who did not sometimes feel the *tedium vitæ*, which is softened, diminished, and sometimes cured by this medicine of the wise—*a perpetual draught of intelligence—and a frequent association with kindred souls*. The gaiety and bustle of the public streets where one may read a volume of nature and of man as he passes along ; the quiet of the closet, the secrecy of the lodge room ; the solemn publicity of the temple of God ; all, all are so many places where the exhausted spirits of man may be restored to elasticity and tone. The secrets of the lodge we have mentioned ; we do not pretend that we are fed with ambrosia there.

nor does honey drop to refresh us from every bough, or is manna gathered as for a peculiar and a favored people. No ; we make no such pretensions : but we say that our lodges are schools of discipline for our passions, as well as for the improvement of our intellects ; also, places for an altar, on which we are bound to sacrifice our prejudices as far as we can, and offer up our prayers that we may be assisted in our efforts. Who can blame us for expressing an unwillingness to have our inmost recesses profaned, or our altars thrown down. We will tile our lodge to keep "*squint-eyed suspicion*" from looking into our inmost chambers, and without alarm or trepidation we will send out our champion—reason, who is always in complete armour, to combat honest doubt and flexible credulity, and to wage war with sturdy prejudice, while we set down with charity, and fortitude, and hope, and pass the hours in devising matters for the general good until our seneschal shall return victorious over all his foes.

In fine, we say to the world, and repeat it again and again, that masonry has for its ends the happiness of man, and uses as its means the pursuit of knowledge and the practice of virtue ; it confesses the equality of men in the sight of God ; it teaches us to treat all men as brothers ; to learn instruction from those who have gone before us, and to leave lessons for those who shall come after us. It quar-

rels with no principalities or powers, nor yields to any arbitrary sway : it raises no spectres to frighten the world, nor fears any that others may call up. It teaches us to practice charity, to protect chastity, to respect the ties of blood and friendship, and to adopt the principles and to reverence the sacraments of religion. Its commands are, in the still small voice of reason, fearlessly go, face the proud in defence of the humble ; kindly assist the feeble ; guide the blind ; feed the hungry ; clothe the naked ; raise up the trodden down, be a father to the orphan ; guard the altar ; protect the government ; encourage wisdom ; love man ; adore God ; implore his mercy and hope for happiness and immortality.—These are the commandments of masonry. Thus far can we speak ; but for those who are not yet satisfied and wish to know more without passing through the guarded gates of knowledge, our address to them must be the same that was made of old to the prophet Esdras—“ Number me the things that are not yet come ; gather me together the drops that are scattered abroad ; make me the flowers green again that are withered ; open me the places that are closed, and bring me forth the winds, that in them are shut up ; show me the image of a voice, and then I will declare the thing thou labourest to know.”(8)

NOTES.

NOTE (1) page 15.—See Chateaubriand on the nature of mysteries, in which he proves that mystery pervades every thing from the mote in the sun-beam to God himself—and that the moral world is as full of this mystery as the natural, and that not only faith, but that reason also is clothed with it.

NOTE (2) page 15.—The means of tracing out the obscurities of antiquity and of developing the principles that governed the nations of old have for half a century past been increasing; but they have been very extensive of late years.—The English settlements in India—and the French campaigns in Egypt opened a way for our travellers and missionaries that have made the last few years prolific in the knowledge of those interesting countries. The labors of the missionaries have made us acquainted with more than sixty languages of rich and copious vocabularies in which much knowledge is preserved; the passion for antiquarian research and our love for the wonderful, and that region is full of wonders, have induced our consuls in the east to collect rare manuscripts, and other curiosities for our market. Among other things several mummies have been taken from the catacombs of ancient Thebes, in their sarcophagi, and sent to this country: some of them arrived in a good state of preservation. At first it was supposed by many that these were not genuine Egyptian mummies, but got up to deceive us; but when they were critically examined by the learned all doubts were removed; proofs of their genuineness pressed themselves irresistibly on all who saw them. Over a mummy sent to this country by Mr. Forrester, one of our consuls, to Mr. Charles Brown, of Boston, were two sarcophagi which I had the pleasure of examining at my leisure. The inner ones when opened were found to contain under and over the body, characters written in perpendicular lines from the head to the foot, of which there can be no doubt were

phonetic, for they were as regular as the Hebrew or any oriental character, but no one around us could read them. The wood was sycamore, and the letters were as bright as in the day in which they were written. On the outer coffin were numerous hieroglyphics in a perfect state of preservation and painted in great regularity. The first on the inner was probably the common language of the country. This commemorated the deeds and virtues of the deceased : The hieroglyphics on the outer serve probably as esoteric writings in which their religious faith was to be found. In about half way from the head to the foot was seen a bed, curtained and canopied after the manner of what is called a French field-bed at the present day ; weeping friends were around it. At a little distance from the bed was seen a boat passing a lake with the shade of the deceased in it. Then it was seen again on the opposite shore crouching under the uplifted scourge of some severe, but minor divinity of Egyptian fancy ; it passed from him to another of more amiable aspect and was now attended by a guide dressed in white, probably one made perfect, by trials and purification, from whom the shade seemed to take comfort and admonition for the future encounter ; it then passed to another Divinity of more exalted character, attended by more spiritual guides ; at every stage its form grew more erect, and increased in altitude and brilliancy of clothing, as it passed from cherubim to seraphim, until at last, it reached their Supreme Being, enshrined in glory, and was then lost in the bright clouds and saphire blaze of Paradise. The meaning, if not the precise and full meaning, was easily read. It was a creed antecedent to that of the Greeks and Romans, and quite as ethereal and beautiful as those found in Homer or Virgil ; in fact, these masters of learning and taste had degraded their Gods, from the Egyptian character, or whoever made them, probably the Egyptians received them from the Abyssinian, or more eastern countries.

Accompanying the mummies and their sarcophagi were several large bricks in the shape of our common grave stones, from a foot, to two feet and a half high ; the top line being circular and at first sight would remind one of the grave stones of the old burying grounds of our country ; but on an examination it is evident that they are nearly of the same materials of the Babylonish bricks. They are carved on one side with

distinct descriptions whose precise purport was unknown, but the impression on the mind was instantaneous, that they had once conveyed a very distinct and significant meaning. These bricks had been taken from the catacombs and had in most cases probably survived the mummies they had reference to. In the sarcophagi we have described were several of these entablatures, most beautiful specimens of the kind. The imprint is as perfect as at the day it was made.

Several learned men, among whom were Judge Davis and Dr. Warren, gentleman remarkable for their exactness and scrupulosity, as well as for sagacity and acquirements, examined *this importation*, for there were with the human bodies several embalmed quadrupeds, and unhesitatingly expressed their thorough conviction of the genuineness and remote antiquity of these preservations.

While we were intent in spelling out these symbols, it was announced that modern sagacity had given them a tongue or rather waked one to life that had been embalmed in silence for countless ages. One of the literati of France, Champollion the younger, by an enthusiastic devotion to oriental literature, at length found a clue to these mazes of Egyptian wisdom. The Marquis of Spineto, an Italian, is now giving lectures in England upon the same subject to persons of all ages, from tender years to old age, and it is said that all ages take a deep interest in his researches. He, as well as Dr. Young, an Englishman, have made great proficiency in deciphering the inscriptions on these epitaphal bricks—and their youthful pupils are following them up with eagerness: Has not the day begun to dawn when the prophesy shall be fulfilled, “*And the child shall die an hundred years old?*”

These distinguished men who have embarked with so much of that zeal which is necessary for the accomplishment of any great object, will, we trust, be permitted in the fulness of time, to entirely draw the veil of Isis which has covered her mysteries so long that the world began to despair of ever seeing the glories it concealed. Ten thousand visions have already been unfolded that go to show that man thought better and reasoned higher than we have supposed him to have done in that early age of the world. Many of those things that we had set down as the wildest dreams of the imagination of uneducated man, are in truth, when rightly under-

stood, well digested trains of thought, with regular connexions and dependences, calculated to enlarge and ennoble the mind that contemplated them. Behind this veil of Isis I have long thought was concealed our masonic birth. I now fully believe it. There was the cradle of masonry ; no matter by what name it was called ; no matter by whom it was enjoyed. There was a compact to embody knowledge, and to make it the preserver and encourager of the moral virtues, of which brotherly love is the chief corner stone. In addition to the discoveries by the Missionaries and travellers in the east, we are daily gaining by the researches of the scholars of Europe—France contends with England in this noble strife, to outstrip each other in the cause of letters and science ; and Germany is not behind either in the race. The literati of the latter have and are ransacking the libraries of the east, and transfusing into their own and other European languages the treasures of the Arabic, Chaldaic, and the Hebrew, and other oriental tongues. The English history is every hour receiving new lights by the labors of her profound professors of learning. The deeds of the Alfreds and Hardicanutes are becoming as familiar as those of her Henries and Georges ; and our own history, so long neglected, and overlooked in the bustle of business or the agitations of politics, is rising slowly, but surely, to notice and admiration, for in it are to be found the seeds of true national glory. Still it will require time to refine the taste and give a healthy appetite to a whole people who have so long fed on foreign confectionary ; and it will be no easy task to make the patrons of the mountebanks and raree-show men who swarm upon us, become the patrons of letters and science.

Notes (3) page 20.—The learning Solomon had acquired was not common among the Jews, as will be seen by his address to King Hiram, in which the former says : “ *For thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.*” This *hewing of timber* was intended to embrace the whole principle of building ; a part was put for the whole ; a common figure of speech in oriental writings. Solomon was unquestionably his own draftsman and gave the plan of his house to the servants of Hiram and

his own workmen. His knowledge must have been vast in amount, extending over every field of learning then known. It is beautifully described by the historian of the Kings :

“And Solomon’s wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

For he was wiser than all men ; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahal ; and his fame was in all nations round about.

And he spake three thousand proverbs : and his songs were a thousand and five.

And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall : he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.”

These sons of Mahal were the astronomers, the poets, and historians of his court, who were learned in the mysteries of the knowledge of the *east countries*, and of *Egypt*, which was not communicated to all, but to a chosen few who kept themselves separated from the mass of the people. The science of architecture was, unquestionably, one of the mysteries of that age ; and in truth, it is a mystery now—I mean that science which constructed the temple of God on Mount Moriah, which probably is not to be found among the living artists of the world. The *wisdom of the east country*—a country extending through all that immense region east of Palestine, of which we are now beginning to know something ; as well as of the *wisdom of Egypt*, is always mentioned as a species of learning communicated only to a chosen few of the first grade ; no matter what that learning was, there cannot be a shadow of doubt, but that it was communicated under the sanctions of secrecy then, as some portions of it are at the present day.

NOTE (4) page 31.—In tracing this portion of history to illustrate my views and to prove my assertions, I had the good fortune of commanding the assistance of a splendid oriental scholar and distinguished traveller, who in traversing those *eastern countries*, had become acquainted, *in a legitimate way*,

with the secret societies abounding there. He was a master of several of their languages, and could not be deceived ; and from frequent communications with him on this subject, I cannot entertain a single doubt, but that masonry, under other names, is now common among the learned of the east, and makes up a considerable portion of their literature and science ; and is at the same time the bond of hospitality between them, and individuals of other nations ; and in fine, furnishes the best medium of intercourse, and the surest pledge of safety that is known among these nations. I am still further confirmed in this belief from information derived from several of our enlightened Missionaries who were initiated in masonry before they left this country for India. They have borne ample testimony to the favors they have received from the native fraternity in India, in situations of a perilous nature, when neither powerful, but distant friends, nor their own peaceful demeanor, or holy errand, were sufficient to protect them from multiplied evils and imminent dangers.

NOTE (5) page 68.—“The Trinity opens an immense field for philosophic studies, whether we consider it in the attributes of God, or collect the vestiges of this dogma diffused throughout the ancient east : for so far from being the invention of a modern age, it bears that antique stamp which imparts exquisite beauty to every thing upon which it is impressed. It is a pitiful mode of reasoning to reject whatever we cannot comprehend. Were we to begin with the most simple things in life, it would be easy to prove that we know absolutely nothing ; and shall we then pretend to penetrate into the depths of Divine Wisdom ?

The Trinity was known to the Egyptians : the Greek inscription on the great obelisk in the *Circus Major* at Rome was to this effect :

The Mighty God ; Begotten of God ; and the All-resplendent (Apollo, the Spirit.)

Heraclides of Pontus and Porphyry record a celebrated oracle of Serapis :

“ In the beginning was God, then the Word and the Spirit ; all three were produced together, and unite in one.”

The Magi had the Trinity in Oromasis, Metris, and Aramis or Oramases, Mitra, and Arimane.

Plato seems to allude to this incomprehensible dogma in several of his works." *Chat. on the Trinity.*

NOTE (6) page 83.—“And by those of the firmest and purest natures.” There was a person once, who has just ceased to fill the list of living men, one whose memory will ever be dear to me, and ever cherished by all who knew him; who labored hard with many arguments and kindly entreaties to induce me to relinquish my connexion with masonry. If any man could have prevailed with me, it would have been this friend. He often asked what worldly advantage I had ever received from masonry?—My answer was none:—If I had not spent much time in the cause?—Yes; if I was a better christian, or a wiser man for this devotion to the order? I was silent as to myself; but to all this I replied, I believe the world is better for masonry, and that is enough for me.

We mourn the loss of our dearest friends, whenever the remembrance of them comes over us, wherever we may be, and we write their epitaphs on every wall we lean against, and carve their names on every tree we seek for shelter, or for shade. It does not require the solemnities of the church or the damp, gloomy air of the tomb to give us the heart-ache on bringing them up to us; oh! no; their images are mingled with our moments of joy and sunshine, and hover about us in our pathway, to prepare us also for a departure.—Their whispers are as constant in our ears as their forms are in our visions. There is a mysterious communion between the living and the dead.—Let not philosophy attempt to explain it; her limited powers would sink under it; and let criticism forbear to say, *here or there* is the proper place to mourn:—*every where* is the proper place to contemplate the virtues of the dead, and to think upon what an attenuated thread hang the ties of this life.

This good man we mourn, was the Rev. Dr. Taylor. In his death the world has lost one of its brightest ornaments, in or out of the pulpit. He was among the most learned of the present generation of distinguished men. He was a profound mathe-

matician and an admirable linguist ; deeply read in his profession, and master of the accomplishments of a gentleman and gifted with the graces of a christian. In the odour of sanctity he practiced all the courtesies of society, nor did he, like some narrow-minded ecclesiastics, fear to bring the charms of classical learning into the persuasions of the sanctuary : He defended his faith with the warmth of an apostle and a martyr, and at the same time seized the dark and thick envelopments of bigotry with the strong hand of a reformer. His eloquence, if not faultless, was most attractive ; it was rich with the spoils of time, and full of the unction of truth. To make his calling effectual to his flock, he whispered the promises of hope to the unhappy, and brought the consolations of the gospel to the wounded in spirit ; he gave instruction with words of comfort, and accompanied his reproofs with needful precepts ; but amiable as he was, the denunciations of the Messiah to the oppressor and the hypocrite were breathed in terrors from his lips. His pen was as fluent as his tongue, and he drew copiously from the sweetest fountains of knowledge—the master-spirits of the classic ages—and from the scriptures, the deep wells of eternal life. He wrote on all subjects with the ease of high acquirements and commanding talents ; he passed from eloquence to poetry, not as a business, but as an elegant amusement, which if it does not consecrate an hour, throws the perfume of taste and genius over the moments of leisure, and invigorates the mind for weightier duties.

All his holy functions were divinely administered ; he *stood by the bed where parting life was laid*, to charm away the fiends of conscience by the power of that repentance which he taught, and by the gospel promises he had in store ; and waited in earnest prayer, for he believed this world more intimately connected with another than most men—to deliver over to *whispering angels, and sister spirits, the humble, the contrite, the believing, trusting soul*. Like all men of refined minds and studious habits, he was sometimes overtaken by the clouds of a gloomy hour ; but he brushed away the tear that unpleasant recollections or sad forebodings had wrung from his heart, and he came out, and joined the social circle, when his duties would permit, with alacrity and interest ; and by his presence impressed upon the votaries of fashion, this great truth ; that elegance, refinement and intelligence, require the purity of

devotion, and the gentleness of sanctity to give a perfect and an exquisite finish to the manners of a gentleman. He was held in reverence by his countrymen—the warm-hearted Irish—and beloved by the people whose country he had for a while adopted, and at one time expected to make his own for life; but divine wisdom had otherwise decreed, for while his numerous friends were indulging the fond hope of his speedy return to this country with fresh honors, and enlarged powers of usefulness, the waves of the atlantic were bearing to our shores the melancholly tidings of his premature and sudden death; but in their deep grief at his loss, his friends have this consolation left—that he died in the midst of his religious duties. He burst a blood-vessel in the pulpit. If to pour out one's blood in the cause of our country be an imperishable honor, what measure of praise is his who exhausts the fountains of life in the cause of his God? Farewel, sainted shade; the sufferings of thy delicate spirit, which was "*touch'd but to fine issues,*" are over; the veil of futurity is lifted up for thee; and the visions of beatitude are thine.

NOTE (7) page 88.—The author of these Lectures was for more than fifteen years a counsellor at law in Massachusetts, and was constantly, during that period, at the bar of her Courts, and for ten years of the time he practiced in the Municipal Court of Boston, a Court of criminal jurisdiction; and he affirms, that among the very considerable number of persons he was employed to defend, that he never was mortified but once in the whole course of his practice by a masonic claim for professional assistance, from a culprit, and that once was from a foreigner who had escaped a deserved punishment for crime in his own land. If any of these culprits were masons, they did not dare avow themselves as such, or hope for assistance, from the fraternity, while the charge of crime was upon them. But if a few could be pointed out who had been on the criminal calendar, we might say, that every profession have their "*damned spots*" also. The counting-house, the healing art, the bar, the pulpit, and the bench, have had cause in their several orders, to mourn the weakness of human resolutions and the corruptibility of human virtues.

NOTE (8) page 96.—Although no one has ventured to arraign my motives in coming forward at this moment, in favor of our order, yet it has not escaped me that some of our brethren question the policy of touching the subject of masonry on any consideration whatever. For myself, I can only say, that in my opinion, it is folly to pursue that which cannot be justified, and infamous to espouse that which we have not courage to defend. I have taken my course and shall throw the responsibility of it on no one: I alone am amenable to the public. If the fraternity approve of my course, I shall be happy; if they do not, but censure and condemn it; pardon the vanity of the allusion—they shall never find the defender of Rome among the Volcians. It may be, that the fraternity may show me that I have been wrong, and misled by the false lights of history and learning, and when I come to my senses, that I shall find that I have been like the antiquarian, who in contemplating a mummy fell into a fit of enthusiasm, and running back to the days of old, saw Egypt's Queen, in all her loveliness, dissolve the pearl to drink; heard her enchanting voice, "gan murmur love," and like her mighty lords—the masters of the world—he was at once enslaved by her charms; and following on in her destinies, saw her also when she took the asps to her bosom and courted death through the gates of painless slumber; then, the spirit of gallantry moved within him, and he started to dash the poisonous "worms of the Nile" away; but waking from the trance, found that he was embracing a marrowless, bloodless, brainless mass of deformity that had been grinning defiance to decay and dissolution for thirty centuries. But as yet, I believe that I have not been in a reverie; but have judged the matter of masonry with the *sana mens in sano corpore*. The same decree that decides that I am wrong, will contain a *negative pregnant* that our enemies are right—and if they be right, then *stratagem, villany, murder and treason* never had a holiday until now. If he who speaks in favor of masonry is to be proscribed with those who speak against it, the sooner we make a funeral pyre of our charters the better. Neither the cutting taunts of friends—"that one book against masonry would sell better than twenty in favor of it," nor the fears of a few, or the apathy of the many, will satisfy me that I have done wrong in making this little book; the verdict

against it must be full, and clear, and pronounced most audibly, before I shall be satisfied with the trial—not upon the merits of what I have said ; but of the crime of saying any thing.

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