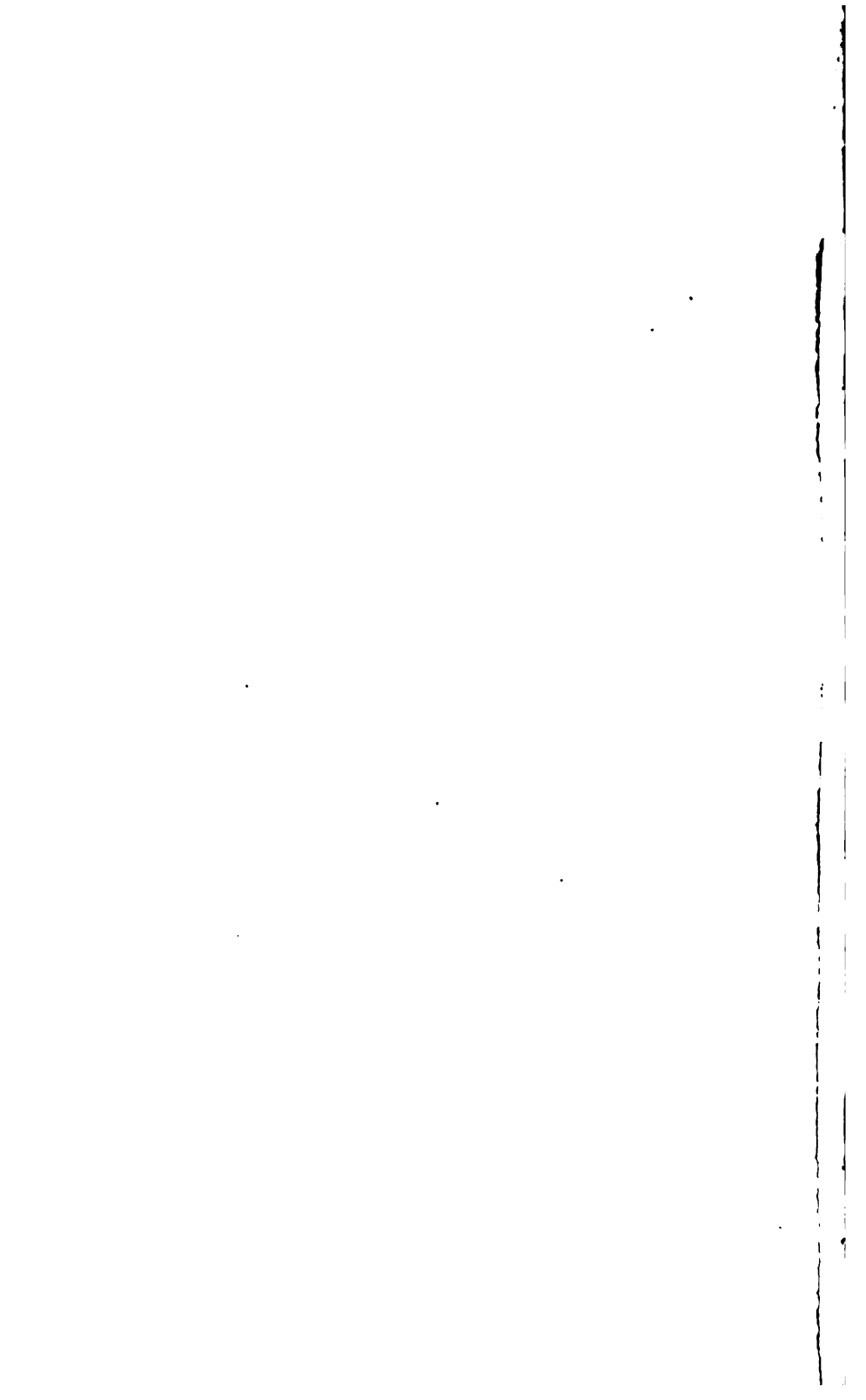
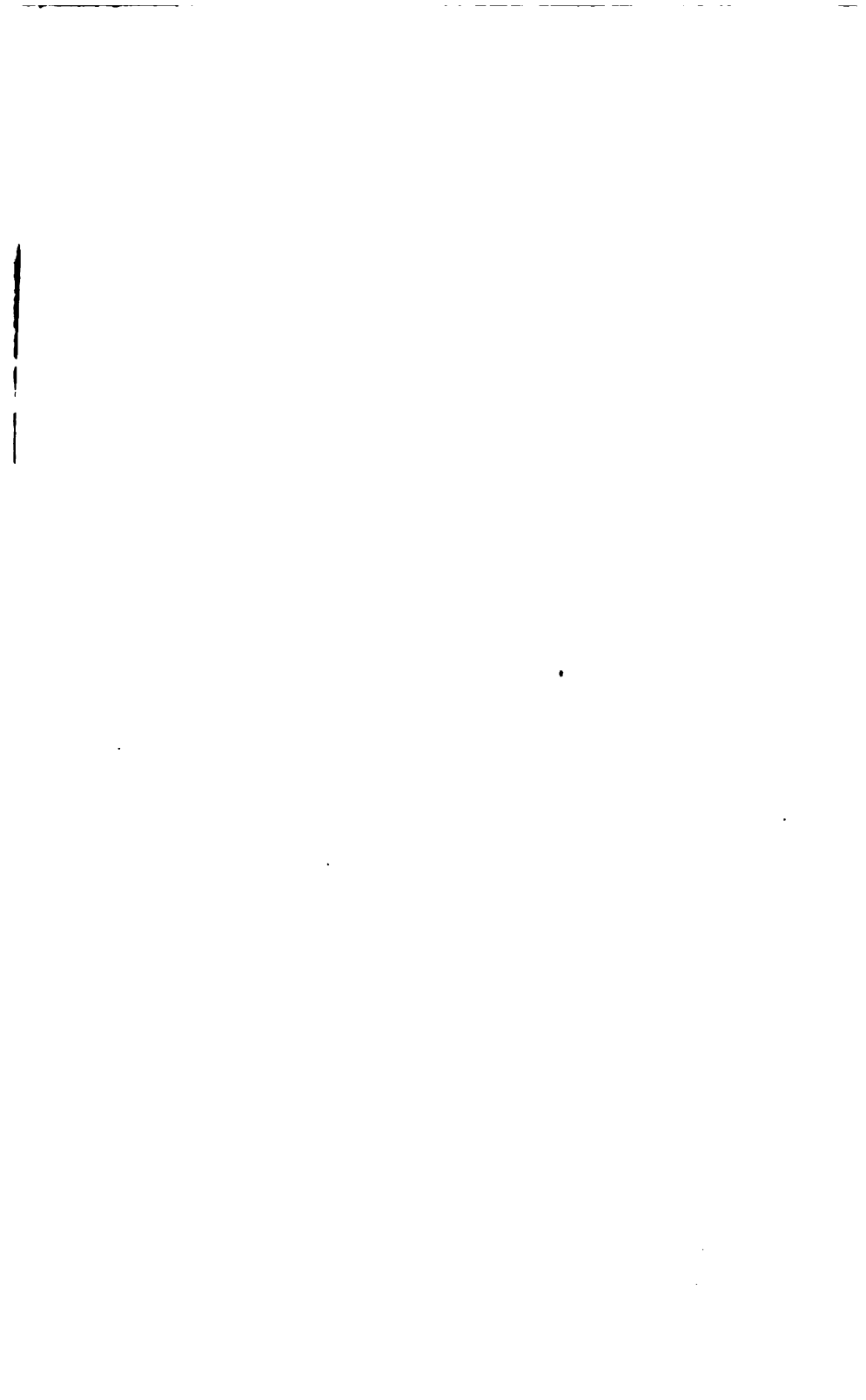


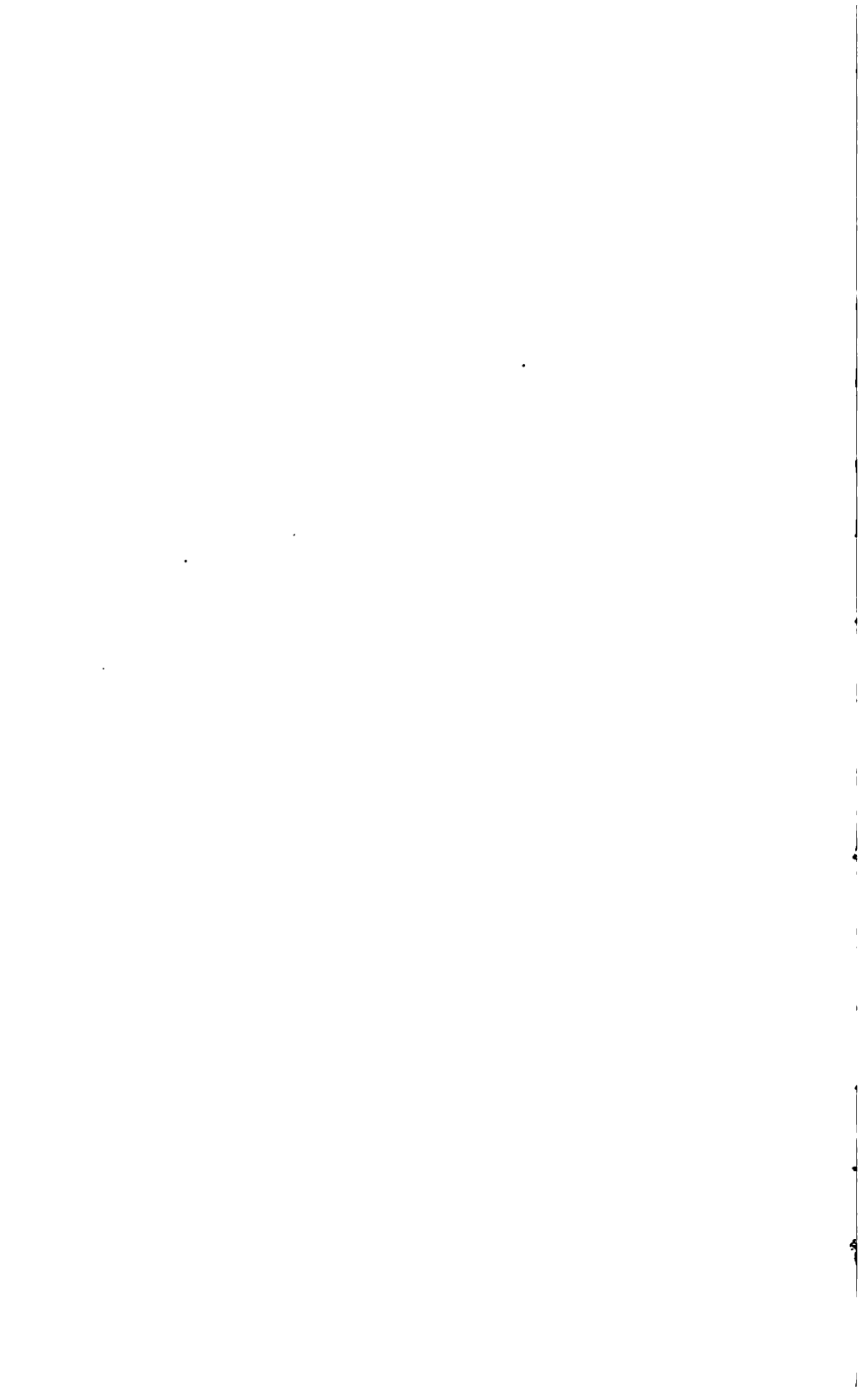


Oliver

SKF







THE  
ANTIQUITIES  
OF  
**FREE-MASONRY;**  
COMPRISING  
ILLUSTRATIONS OF  
THE FIVE GRAND PERIODS OF MASONRY,  
FROM THE  
CREATION OF THE WORLD TO THE DEDICATION  
OF KING SOLOMON'S TEMPLE.

BY **GEORGE OLIVER,**  
VICAR OF CLEE IN THE COUNTY OF LINCOLN; P. G. CHAPLAIN  
FOR THE SAME COUNTY; AND DOMESTIC CHAPLAIN  
TO THE RIGHT HON. LORD KENSINGTON.

Αὐτὴ ἐστὶν ἡ ἀγγελλία, ἣν ἐπέστειτε  
ἀπ' ἀρχῆς, ἐν ἀγαπήμῳ ἀλλήλων.



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1895  
YEAR

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LINCOLN'S-INN FIELDS.

## ADVERTISEMENT.

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*This volume is laid before the Public, in the present extension and increasing popularity of Free-Masonry, with a view of recommending it as an auxiliary to Religion. The magnitude of our Fraternity, and the importance attached to the proceedings of the Grand Lodge, as a dignified assembly, with His Most Gracious Majesty and our Royal Brethren at its head, make it essentially necessary that Masonry be received in its true and genuine acceptation; as a Society founded on the basis of Religion, which cultivates and enforces the Christian virtues of Faith, Hope, and Charity, and the moral duties emanating from them, like rays of light from the meridian sun. If this attempt meet the approbation of my Brethren, I shall probably complete the undertaking at some future time, by laying before them a View of the Two Additional Periods of Masonry, ending with the Advent of Jesus Christ; in which the Science, or its substitute, will be investigated, in all the various forms which it assumed, in every nation and amongst every people of the ancient world.*

G. O.

Great Grimsby, Feb. 17, 1823.

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## P R E F A C E.

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THE objections which have been so unceasingly urged against the institution of Free-Masonry, excited in me, some years ago, a serious desire to obviate the general and vague charges of envy and prejudice, by some formal examination of the grounds on which they are founded. Since this duty has been impressed upon my mind, I have preached and printed five Sermons in my official capacity of Provincial Grand Chaplain for the county of Lincoln, the tendency of all which has been chiefly directed towards this point. But I find, that while I confine myself to answering peculiar objections, I am only applying a partial remedy to the evil. To stem the torrent which is opposed to us, and effectually to divert the course of its stream, is an undertaking of a more broad and extensive nature : and it is only from an exposition of the pure principles of the science, as it actually existed in the primitive ages of the world, that a correct idea of its beneficial tendency can be conveyed to the mind of those who look upon Masonry as another name for licentiousness and excess.

An ancient Manuscript, in the hand-writing of King Henry the Sixth, gives the following definition of Masonry : “ Ytt beeth the skylle of nature, the understand-

ynge of the myghte that ys hereynne; and its sondry werkynges, sonderlyche, the skylle of rectenynges, of waightes and metynges, and the true manere of faconynge at thynges for mannes use; headlye, dwellynges, and buildynges of all kyndes, and al odher thynges that make gudde to manne." The same manuscript, which is preserved in the Bodleian library, adds: "Maçonnes havethe always, yn everyche tyme, from tyme to tyme, communicatedde to mankynde soche of her secrettes as generallyche myghte be usefulle; they hauethe keped backe soche alleine as shulde be harmfulle yff they comed ynn euylle haundes. Maçonnes love eidher odher myghtylye, and yt may not odherwise be: for gude menne and true, kennyngge eidher odher to be soche, doeth always love the more as they be more good."\*

It is truly said that Masonry unites mankind in the indissoluble bonds of sincere affection, and if its nature and origin be minutely considered, it will produce a perfect conviction, that when its fundamental principles are strictly adhered to, it cannot possibly be otherwise. It is not simply practical or operative, but speculative or spiritual Masonry that produces this desirable consummation. Our ornaments, furniture, and jewels are all highly emblematical of some greater and more noble purpose, than the use to which they might be applied

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\* The whole of this MS., with annotations by our countryman the learned Mr. Locke, is published in Preston's "Illustrations of Masonry."

as instruments of labour; and in this view it is, that though the *light* may shine brilliantly amidst the darkness, yet it is evident that the darkness comprehendeth it not.

I cannot but think, (and I say it with the utmost deference, as it involves some of the most refined and honourable feelings of human nature,) that the doubts of conscientious brethren, respecting the propriety of committing Masonic investigations to writing, have tended to impede the study of Masonry; and have prevented the science from carrying that conviction which an opposite practice would have commanded.

It is true we enjoy every benefit derivable from oral communication, yet very great numbers of worthy and good Masons, residing at a distance from the metropolis, remain perfectly ignorant of the progress of Masonry in the darker ages of the world. This is an evil to which the Grand Lodge is fully empowered to apply a remedy. Annual prize essays on Masonic subjects, the establishment of a respectable periodical magazine, under the immediate auspices of the Grand Lodge, or even private encouragement or patronage to literary Masons, which our noble and royal brethren are well competent to afford, would create a stimulus in defence of the order, which might produce the most beneficial results to Masonry; and would certainly be a powerful and efficient means of removing a portion of the unmerited disrespect which is systematically cast upon us by the uninitiated.

I am by no means prepared to admit the policy of these scruples generally, which, indeed, appears to have been a matter of regret with all good Masons, whose sentiments we have any opportunity of becoming acquainted with. Dr. Anderson, who wrote the history of Masonry by the command of the Grand Lodge, and whose book was approved, both in manuscript and print, by two separate decisions of that body,\* laments that "several valuable manuscripts concerning the fraternity, their lodges, regulations, charges, secrets, and usages, particularly one written by Mr. Nicholas Stone, the Warden under Inigo Jones, *were too hastily burnt* by some scrupulous brothers, that those papers might not fall into strange hands."† And to this the editor of the latest edition affixes a note, approved also by the Grand Lodge, in which he says, "the *rash act* above related may be ascribed to a jealousy in these *over-scrupulous brethren*, that committing to print any thing relating to Masonry, would be injurious to the interests of the craft: *but surely such an act of felo de se could not proceed from zeal according to knowledge!*"

I admit that there are many things in Masonry which require to be sedulously concealed, and even derive a superior value from such concealment; but I must contend that great advantages would accrue from placing the general truths of Masonry before the world,

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\* March 25, 1722, and Jan. 17, 1723.

† Edit. 1784. p. 207.

connected as they are with the fundamental principles of religion; that thinking men, though not admitted amongst us, may possess the means of investigating our pretensions, without being able to unravel the web in whose meshes our peculiar secrets are carefully enfolded.

In this work the light actually shines in darkness. I have blended the whole theory with the history of Masonry so minutely, that the most penetrating eye cannot discover a peculiar secret without the legitimate key; and that key is—INITIATION. I do not profess to reveal the secrets of Masonry, or to convey any improper knowledge to those who are not dignified with the name of Brother; nor have I any wish to be needlessly technical, or to involve the subject more deeply in mystery than its nature demands; my only desire is to place Masonry on tenable ground as a science, and to lend my feeble aid, in the hope of wiping off the opprobrium too frequently attached to its practice by those who, not devoid of candour in other respects, join inconsiderately in the cry against Masonry, without reflecting on its claims, at least to respect, if not to praise and veneration. It is not a proselyting system, it is not made up of plots and conspiracies against peace and social order; it interferes with no other institution, moral or religious; nor does it take any part in the disputes and broils which periodically agitate and enfeeble the ecclesiastical or political world. These negative merits should entitle Masonry to some degree

of consideration, at least they should protect it from that thoughtless and indiscriminate censure with which it is too frequently overwhelmed. Its positive merits I do not press here, as they will be copiously unfolded in the following pages, and will shew that our employment is neither puerile nor ridiculous; but that it consists in critical investigations of human science, history, and religious truth, enlivened by the sweet influences of social converse and mutual communication of happiness.

Without descending to minute particulars, this may be illustrated in a few words. The well known symbols of Masonry are the SQUARE and COMPASSES, which convey the abstract means and end of the science in the most clear and comprehensive manner. The whole system of man's moral and social duties lies on a *level*, as far as relates to his commerce with this world; but his duties to God rise into a *perpendicular*, which united emblems form a perfect SQUARE. And hence the propriety of that ornament to decorate the chief governor of the craft, as it points out the high responsibility which rests upon him, not only to teach, but also to perform the great duties which we owe to God and man.\* The COMPASSES not only describe the

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\* One of the ancient charges of Masonry, which is recited by the master immediately subsequent to the initiation of every candidate, contains the following earnest exhortation:

"As a Mason, I would first recommend to your most anxious contem-

widely-extended circle of Masonic benevolence, but also represent the boundless power and eternal duration of the Creator and Governor of the universe. And thus it is clear that *practical* Masonry, in its most extended sense, is but a *line* extending from the beginning to the end of time, while *speculative* Masonry is a sphere without dimensions; it fills all space, extends through all extent; its centre is every where, and its circumference no where; for Masonry is the only order amongst mankind whose beginning and end are equally involved in darkness. For as practical human Masonry comprehends the whole human race, wherever they may be dispersed under the wide canopy of heaven, in one great scheme of social benevolence, so speculative, divine Masonry, comprehends the whole

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contemplation the volume of the Sacred Law, charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. Therein you will be taught the important duties you owe to God, your NEIGHBOUR, and YOURSELF. To God, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator; by imploring His aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support. To your neighbour, by acting with him upon the square; by rendering him every kind office which justice or mercy may require; by relieving his distresses, and soothing his afflictions; and by doing to him as in similar cases you would wish him to do to you. And to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blessed you, as well to His glory as to the welfare of your fellow-creatures."

Creation, from the meanest of God's works, through the progressive scale of being, and the peopled regions of unlimited space, to the heavenly mansions of eternal day.

I have endeavoured, in the following disquisitions, to define these two essential parts of Masonry as minutely as possible, because their separation led to errors of the most deplorable and fatal nature, introduced idolatry, with all its attendant train of defilements, amongst mankind, and offered sacrifices to the spirits of darkness on altars stained with human gore. In successive ages of the world, Masonry alternately emitted a brilliant lustre, or shrunk into obscurity, as the varying shades of a deteriorated worship might preponderate, or casually give way before the effulgent blaze of truth. The five Periods which I have selected for illustration, have been equally distinguished by the practice of Masonry, considered in the perfect union of its operative and speculative forms. This union is essential to Masonry; and the component parts of each are so blended in all its disquisitions, that they can only be separated by a total renunciation of our belief in the existence of a God, and the consequent rejection of the doctrine of a future state. And these results did always follow the unnatural severing of operative and speculative Masonry.

These Periods occupy a space of three thousand years; and I have selected them for illustration, be-

cause it is generally believed that Masonry took its rise at the building of King Solomon's Temple. To shew that Masonry existed in its most perfect form before that event, is a sufficient refutation of the opinion. It is true the building and history of that most celebrated edifice furnish matter for illustrations of great interest amongst us, which spring from various causes, and particularly as the two grand divisions of Masonry, which had been long separated, became re-united at that period, and the art was consequently revived, and shone in its full lustre. A new arrangement of the system was at this time rendered necessary by the occurrence of a most melancholy event; which arrangement Masonry retains to this day.

The attempt which I have made, how imperfect soever, to vindicate Masonry from the sneers of erudition, and the irreverent sallies of wit, may induce others, possessing greater leisure and more extensive means of information, to take up the pen in her behalf. The incessant attention which the more weighty and indispensable duties of my profession demand, has left me little time for deep and elaborate research. What I have produced is the mere offspring of relaxation; and if it should stimulate others to pursue the same track, my purpose will be fully accomplished: for Masonry, the more it is examined, the more beautiful it becomes; and, like the purgation of a precious metal, it rises from each successive ordeal with renewed

claims to our admiration from its augmented brilliancy and worth.

Masonry has no point, part, or secret, which does not illustrate some valuable truth, or recommend some amiable precept of religion. The furniture of our pedestal plainly intimates that the object of all our researches is the glory of God; the end of all our illustrations, happiness in a future state. The many dignified names\*

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\* The following chronological list of Grand Masters and Patrons, from the time of the Anglo-Saxons, will be a decisive testimony that the order contains nothing repugnant to civil or religious liberty:

*A. D.*

- 597. Austin the Monk.
- 680. Bennet, Abbot of Wirral.
- 857. Saint Swithin.
- 872. King Alfred the Great.
- 900. Ethred, King of Mercia.
- 924. King Athelstane.
- 957. St. Dunstan, Archbishop of Canterbury.
- 1041. King Edward the Confessor.
- 1066. Gundulph, Bishop of Rochester.
- 1100. King Henry the First.
- 1216. Peter de Rupibus, Bishop of Winchester.
- 1272. Walter Giffard, Archbishop of York.
- 1307. Walter Stapleton, Bishop of Exeter.
- 1327. King Edward the Third.
- 1357. William of Wykeham, Bishop of Winchester.
- 1375. Simon Langham, Abbot of Westminster.
- 1413. Henry Chichely, Archbishop of Canterbury.
- 1443. William Waynfleet, Bishop of Winchester.
- 1471. Richard Beauchamp, Bishop of Salisbury.
- 1485. King Henry the Seventh.
- 1493. John Islip, Abbot of Westminster.
- 1515. Cardinal Wolsey.
- 1549. Edward Seymour, Duke of Somerset.
- 1551. John Poynt, Bishop of Winchester.

which grace our annals, sufficiently prove that our institution is of the most social and beneficial tendency. No age has exceeded the present in the extent of its illustrious patrons, who dare not stoop to sanction vice, or lend their influence to the promulgation of fraud and deception. The Royal Brothers, united in our behalf, afford an irresistible evidence that we are not guilty of disloyalty or treason; and the universal

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- 1603. King James the First.
- 1607. Inigo Jones.
- 1625. King Charles the First.
- 1660. King Charles the Second.
- 1674. George Villars, Duke of Buckingham.
- 1685. Sir Christopher Wren.
- 1695. Charles Lennox, Duke of Richmond.
- 1719. J. T. Desaguliers, LL.D., F.R.S.
- 1721. John Duke of Montague.
- 1722. Philip Duke of Wharton.
- 1726. William O'Brien, Earl of Inchiquin.
- 1729. Thomas Howard, Duke of Norfolk.
- 1732. Anthony Brown, Lord Viscount Montacute.
- 1735. T. Thynne, Lord Viscount Weymouth.
- 1736. John Campbell, Earl of Loudon.
- 1738. H. Brydges, Marquis of Caernarvon.
- 1746. James Lord Cranstown.
- 1752. John Lord Carysfort.
- 1757. Sholto Lord Aberdour.
- 1762. Washington Shirley, Earl Ferrers.
- 1767. Henry Duke of Beaufort.
- 1772. Robert Edward Lord Petre.
- 1777. George Duke of Manchester.
- 1782. H. R. H. Frederick Duke of Cumberland.
- 1790. H. R. H. George Prince of Wales.
- 1813. H. R. H. Augustus Frederick Duke of Sussex.
- 1820. King George the Fourth, Grand Patron.

diffusion of Masonry at this day proclaims to the rest of mankind, that its pedestal is Religion; its shaft, Morality; and its capital, Virtue: the whole surmounted by a beautiful entablature of universal Charity; that it strongly incites us to "Honour all men, to love the brotherhood, to fear God, and to honour the king."

Such a system, which occupies a situation at least equally elevated with any human institution, is calculated to expand our benevolence, to extinguish animosities, and to destroy all unimportant differences amongst mankind. This indeed is the true cement and intention of Masonry, which embraces all the graces and perfections of holiness; unites mankind in the strictest bonds of amity, as children of a common parent; and incessantly urges them to ask that they may have, to seek and they shall find, and to knock that the door may be opened unto them. And this is the conclusion that Masonry draws from all her illustrations: he who practises all the virtues thus recommended in FAITH, will rejoice in HOPE, be in perfect CHARITY with all mankind; and finally receive a PASSWORD into the Grand Lodge above, where peace, order, and harmony eternally preside.

THE  
ANTIQUITIES  
OF  
FREE-MASONRY.

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*PERIOD I.*

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CHAPTER I.

PRELIMINARY OBSERVATIONS.

ON MASONIC TRADITION.

“THE true stress of tradition lies in an appeal to the common sense of all mankind. It is a reliance upon the testimony of men, considered as men, and not as persons of this or that people or persuasion, actuated by principles implanted in that nature which the whole species partake of, and not influenced by the power of such as are peculiar to any particular community or religion.”\*

On this principle have the traditions of Masonry been transferred from father to son, along with

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\* Stanhope's Boyle Lect.

the knowledge of God's eternal existence and the immortality of the soul. Before the time of Moses tradition could scarcely err, and that legislator modelled Masonry into so perfect a system, and circumscribed its mysteries by *land-marks* so significant and unalterable, that from him its transmission was little liable to perversion or error. The length of life, in the early ages of the world, was such, that oral tradition in general might be safely relied on, proceeding to Amram, the father of Moses, as it did, from Joseph, who received it from Isaac, who received it from Abraham, to whom it was communicated by Shem, who had it from Lamech, and to Lamech it was revealed by Adam. The Samaritan Pentateuch makes the communication still more direct, by placing Adam as contemporary with Noah.

Bishop Tomline inquires, with his usual penetration and judgment, " could the grandchildren of Jacob be ignorant of their own pedigree, and of the time when they came into Egypt? Can we think that so many remarkable circumstances, as attended the selling and advancement of Joseph, could be forgotten in so short a time? Could Jacob be ignorant whence his grandfather Abraham came, especially as he lived so long in the country himself, and married into that branch of the family which was remaining there? Could Abraham be ignorant of the Flood, when he was contemporary

with, and descended from Shem, one of the eight persons who escaped in the Ark? Could Shem be ignorant of what passed before the Flood, when Adam, the first man, lived so near the time of Noah? and could Noah be ignorant of the creation and fall of man, when he was contemporary with those who conversed with Adam?"\*

Oral tradition is fairly admissible when its subject contains nothing improbable or inconsistent with Scripture or reason; and the traditions of Masonry, tried by this standard, will be possessed of irresistible claims to our belief. But in matters of religion, as we possess a book of revelation to regulate our faith and practice, it must be carefully rejected, because the Scriptures contain *every thing* necessary to salvation; and the passions and contending interests of men would induce such numerous perversions, as would place our hopes on too precarious a basis. A most remarkable instance of this perversion occurs in the extraordinary oblivion of God's power and providences, as well as the degeneracy of man, which so rapidly succeeded the Deluge amongst the posterity of Ham. It appears from the testimony of Sanchoniatho, whom Eusebius and Theodoret speak of as an accurate and faithful historian, that in the time of Thoth, the son of Mizraim, an acknowledgment of the

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\* El. of Theol., part 1, chap. 1.

power of God in the creation of the world, and of his vengeance against idolatrous pursuits displayed in the universal Deluge, was disallowed and prohibited. In his Cosmogony, which was professedly compiled from the records of the Cabiri, the sons of ( $\Sigma\iota\delta\upsilon\kappa$ ) Melchizedek or Shem, the production of the world is described as proceeding from a heterogeneous mixture of wind, air and mud, or putrefaction. After a visionary account of the creation, the secretaries of Thoth are wholly silent about the Deluge, which creates a suspicion that their silence is rather the effect of design than ignorance; for they acknowledge that Cronus (Ham) was living after the death of his son Misor (Mizraim); and placed Thoth, the reputed author of these Records, on the throne of his father, in Egypt. Now as Ham was one of those who miraculously escaped the general destruction, it can scarcely be supposed that he would conceal so remarkable an event from Thoth, who was his private and confidential adviser. But as they intended to erect *themselves* into objects of divine adoration,\* they erased that great event from their Records, lest mankind should be confirmed in their adherence to the true worship, by the recollection of

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\* "Cronus begat on Rhea seven sons, the youngest of which was consecrated a God as soon as he was born!"—*Sanch. in Euseb. de Præp.*, l. 1, c. 10. This infant deity, according to the best authorities, was Muth, whom the Phœnicians call Pluto.

so fearful a display of vengeance inflicted on the human race for idolatrous practices.

The facts of the Creation, and the destruction of mankind by a general Deluge, were however too important to be buried in utter oblivion, even by apostate nations; and therefore, as they were unequivocal testimonies of God's infinite power and justice, they were hid under the impenetrable veil of mystery, which overshadowed the knowledge of the *one true God*. Thus the elevation of a ship formed a prominent ceremony in these mysteries, which, though not explicitly applied to that event, could have no significant reference to any thing but Noah's salvation in the ark: and to involve the subject still deeper in mystery and darkness, innumerable fables were invented and engrafted on the true account of that memorable occurrence, which perplexed even the *Epoptai* themselves; and by directing their inquiries into a false channel, prevented a discovery of the truth.\*

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\* "A coin of Philip the elder, which was struck at Apamea, or Cibotus, contained, on its reverse, an epitome of this history. The reverse of most Asiatic coins relate to the religion and mythology of the places they were struck at. On the reverse of this coin is delineated a kind of square machine floating upon water. Through an opening in it are seen two persons, a man and a woman, as low as the breast, and upon the head of the woman is a veil. Over this ark is a *triangular* kind of pediment, on which there sits a *dove*; and below it another, which seems to flutter its wings, and hold in its mouth

Thus was the knowledge of this event obscurely transmitted in the heathen world. The Deluge was a circumstance, which, though omitted in the public records of many nations, was never wholly lost. Their theories were indeed much varied as to the attendant circumstances, but oral tradition was sufficient to preserve its memory alive. Not only the Egyptians, with all the caution of their early monarchs to suppress it, and, after them, the Grecians and Romans, and all other nations who adopted their theology; but the Chinese, the Japanese, the Persians, the Hindoos, and even the Indians of North and South America, have abundant theories sufficiently circumstantial to evince that they possess a traditional account of the Deluge of Noah. Their respective theories are too copious to be cited here; I must therefore refer the curious Mason to "Bryant's System of Mythology," "Perron's Zendavesta," "Nieuhoff's Voyage to Brazil," "Acasta's History of the Indies," and "Faber's Dissertation on the Mysteries of the Cabiri," where he will find this subject fully treated on.

Antediluvian Masonry depending in a great

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a small branch of a tree. Before the machine is a man following a woman, who, by their attitude, seem to have just quitted it, and to have got upon dry land. Upon the Ark itself, underneath the persons there inclosed, is to be read, in distinct characters, N.O.E."

*Bryant's Myth.*

measure upon oral tradition, from the paucity of records ascending to these ages, some degree of conjecture must necessarily be used ; but these conjectures, at all times, however distinguishable from fact, being founded on the strongest and most irrefragable supposition, will amount to nearly the same thing as direct proof.

The knowledge of the ancient philosophers was all traditionary. Even Pythagoras and Plato, eminent as they were in those dark ages, can scarcely be said to have broken the trammels, and delivered any thing but what they received on the authority of others ; for it was an industrious and indefatigable collection of ancient traditions, which distinguished them from the rest of the world.

Tradition ought to be received as genuine, when the parties delivering it are not suspected of being themselves deceived, or of a wish to deceive their successors. And this may be presumed of the Hebrew Patriarchs, through whom alone Masonry is asserted to have been truly transmitted ; for its deterioration and ultimate oblivion amongst idolaters is unequivocally admitted. But if the Patriarchs believed Masonry to contain some truths inseparably connected with their religion, it is scarcely possible to suppose they could be deceived in its application ; nor can they be reasonably accused of a desire to deceive poste-

rity in a matter which was dignified with the same high sanctions as their faith and worship. Hence the traditions on this subject were preserved and conveyed the more carefully, because its essentials, even after the invention of letters, could not be committed to writing. The channel being pure, the stream was unadulterated.

“ Ancient traditions have often afforded occasional assistance to history, by stepping in to supply the want of existing monuments and records; and even at this time, in remote countries, where letters are little, if at all known, common tradition hands down past events with an artless sincerity, sometimes wanting where such advantages are liable to be perverted for indirect purposes. But Masonic traditions stand upon much firmer ground; the chief bond of connexion among Masons in all ages having been FIDELITY. It is well known that in former times, while learning remained in few hands, the antients had several institutions for the cultivation of knowledge, concealed under doctrinal and ritual mysteries, that were sacredly withheld from all who were not initiated into a participation of the privileges they led to, that they might not be prostituted to the vulgar. Among these institutions may be ranked that of Masonry; and its value may be inferred *from its surviving those revolutions of government, religion and manners, that have swal-*

*lowed up the rest.* And the traditions of so venerable an institution claim an attention, far superior to the loose oral relations or epic songs of any uncultivated people whatever.\*”

Operative Masonry was cherished by the Egyptians, who received it from their great progenitor Mizraim,† the grandson of Noah. He displayed his Masonic skill and taste for the liberal arts, by building the magnificent cities of Memphis and Thebæ Egyptiæ: the latter called by the Greeks Diospolis, and by the Jews Hammon No. We learn also from hieroglyphical inscriptions, which still exist on Egyptian monuments, that speculative Masonry was originally known amongst that people, though afterwards deteriorated to advance a different interest, the propagation of idolatry. Our claims to antiquity, however, do not rest upon the exclusive authority of these inscriptions, though they are adduced as a corroborative proof of the existence of Masonry in the ages immediately posterior to the Flood; the principal evidences being found amongst that people who preserved the true worship of God. Of these inscriptions candour obliges me to remark, that their interpretation being rather equivocal, they are by no means a certain criterion

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\* North. Const., part 1, chap. 1.

† This name is said by Bochart to be derived from the Syriac word מִצְרַיִם Mizra, Free.

of Masonic truth; particularly as the institution is founded on those *leges non scriptæ*, which are unattainable by all mankind excepting the initiated.

The tropical *hieroglyphic*, used for general purposes, was easily comprehended; but the subsequent introduction of the tropical *symbol* cast the veil of secrecy over their knowledge, and was employed for the purpose of concealing their sacred mysteries from common observation. But the tropical symbol was a very late improvement on the system of hieroglyphical writing: for the proper hieroglyphic was used many ages before the tropical symbol was invented, and possessed a significant meaning generally understood, and adapted to the same purpose as modern letters; to perpetuate a knowledge of past events, and to record the wisdom and experience of every age, for the benefit of posterity. The early hieroglyphics being of a very simple construction, their meaning was not of that doubtful character which rendered the subsequent use of enigmatic symbols so difficult of comprehension.

In the monumental inscriptions which still exist, the simple antient hieroglyphic is blended with the more modern mystic character, which makes their interpretation somewhat dubious and uncertain. If Masonry rested its claims to antiquity, as some have unlearnedly pretended, on

the unlimited construction which might be given to these vague and mysterious records, it would be impossible for the most zealous and indefatigable Mason to trace the science back to the antediluvian ages, amidst the darkness of ignorance and barbarity which overspread a great portion of the globe, at various periods, and under forbidding forms, from the Deluge to the full revelation of Christianity. But the traditions of Masonry require not the feeble and adventitious aid of ancient hieroglyphics: they possess an internal evidence of truth which no argument can supersede, no sophism overwhelm, and no incredulity can dissipate.

Our secrets embrace, in a comprehensive manner, human science and divine knowledge; they link mankind together in the indissoluble chain of sincere affection; and, which is of far greater import, they incite to the practice of those virtues, which may do much towards securing happiness in a future state. It cannot then be denied that such valuable secrets might be truly transmitted by oral tradition, when it is admitted that the idolatrous mysteries were actually transmitted through the same medium for the space of two thousand years; and only sunk into oblivion with the systems they were established to uphold. Now Christianity, or the system of salvation through the atonement of a crucified Mediator,

was the main pillar of Masonry at the fall of man; and there is, therefore, every reason to believe that it will exist until the final dissolution of all sublunary things; and shine together with perfected Christianity, in the glorified state of blessedness for ever and ever.

Masonic traditions could only be pure when united with the true worship of God; and hence they were miserably perverted amongst idolatrous nations, until nothing remained, after this worship was rejected to serve the purposes of ambition and pride, but the simple belief of the soul's existence in a future state, together with the general principles of *operative* Masonry. These were preserved amidst the increasing degeneracy of mankind, and their apostacy from God and true religion. That the early idolaters believed in a resurrection and a future state, is clearly deducible from their practice of deifying dead men; for without a renewed existence they could not have been expected to aid their worshippers, either by conveying blessings or averting misfortunes. But we are furnished with positive authorities in proof of this fact. Herodotus informs us that the Egyptians maintained the immortality of the soul. Tully says that the wisest of the heathen philosophers taught the same doctrine. And Homer took it for granted that the soul's existence in an after state, either of

misery or happiness, according to the deeds done in this life, was a doctrine universally admitted by all the world.\*

Stillingfleet lays this down as an axiom; "there is no certain credibility in any antient histories which seem to contradict the Scriptures; nor any ground of reason why we should assent to them *when they differ from the Bible.*"† This observation will equally apply to Free-Masonry. If its traditions were in any respect opposed to Religion, or its precepts at variance with the Holy Scriptures, it ought to be rejected as unworthy of credibility or attention. On this ground the cause of Masonry rests, and it is a foundation firm and immoveable as the basis of our holy faith; for nothing can be permanent, nothing successful, except it be grounded on religion. Hence, when idolatry assumed its empire over the world, the most sublime and beautiful part of Masonry receded from the view; and when a false worship degenerated into little better than atheism, it became obscured amidst the same mazes of intellectual darkness; and, like *certain mysterious secrets*, was lost to heathen nations; until, by the practice of operative Masonry, in

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\* Vide "Addresses from a Minister to his Parishioners," (V.) by the Author of this work, where the subject is fully discussed.

† Orig. Sacr., l. 1, c. 1.

building an actual edifice to the true God, *future ages recovered it.*

As a man loses not his reason, sensibility, or activity of intellect by the loss of a limb, so Masonry, though amidst the increasing atheism of the world it suffered the loss of many noble members, was never wholly obliterated. Enfeebled by the degeneracy of mankind amongst apostate nations, its essence was nevertheless preserved by that small race of men who adhered to the genuine worship of God. Hence, though one of its general grand divisions sunk with the knowledge of God, the other suffered no material deterioration; because when the former was finally restored by Jesus Christ, the latter, having received accessions of strength in almost every age, was in the maturity of its vigour and excellence.

Masonry was known and practised under the name of *Lux*, or its equivalent in all languages used since the creation; and they who search for its existence, in its true and spiritual form, amongst idolatrous operative Masons, in the early ages of the world, may expend much time to a fruitless purpose, and help to confound our science with many systems at variance with its great and prominent designs, though apparently founded on the same basis. It is true that many eminent men professing the science of *Lux*, which includes a knowledge of all other sciences, applied

it to an operative purpose, and united in the construction of magnificent edifices; but as they chiefly sought their own private interest or emolument, it is no wonder that the true principles of Lux were sacrificed, founded as they are on the belief and acknowledgment of one only Supreme Being, the Creator and Governor of the world; when these edifices were dedicated to deceased mortals, or the host of heaven.

After the Flood the true professors of Lux were termed NOACHIDÆ; but the science itself retained its primitive name for many centuries afterwards. At the building of the Temple by King Solomon it was known under this appellation; which certainly remained for a considerable time subsequent to that event: for our science is recognized by Christ and his Apostles under this denomination; and it even retains the name of Lux in our Latin Records to the present day. St. John, speaking in high commendation of Jesus Christ, says, "He was the true LIGHT" (Φῶς);\* "and the LIGHT shineth in darkness, and the darkness comprehendeth it not."† This Evangelist, as the grand patron of Masonry, inculcates the doctrines of our craft throughout the whole of his writings; and on every important appeal fails not to use such expressions and phrases, as

\* John, i. 9.

† Ibid. 5.

apply equally and jointly to Christianity and Masonry. He considered them in the light of two twin sisters, which would grow up together and moralize the world. His First General Epistle contains all the sublime and spiritual part of our ordinary illustrations. And our Saviour says of himself, "I am the LIGHT of the world" ( $\Phi\omega\varsigma$ ).\* And again more explicitly, "Yet a little while is the LIGHT ( $\Phi\omega\varsigma$ ) with you; walk while ye have the light ( $\Phi\omega\varsigma$ ), lest *darkness* come upon you; for he that walketh in *darkness* knoweth not whither he goeth. While ye have LIGHT, believe in the light, that ye may be the CHILDREN OF LIGHT"† ( $\nu\iota\omicron\iota\ \Phi\omega\varsigma\iota\varsigma$ ).

At the building of Solomon's Temple the sons of light associated together, under an exalted professor of LUX, to devote themselves to the service of the true and living God; but it does not hence follow that the science was designated from the operative pursuits embraced on that memorable occasion, for the appellation of a science is seldom extracted from any of its inferior branches. Its name was more probably changed by some distinguished founder of a sect of philosophy amongst idolaters; because, as I have already observed, it was acknowledged by Christ and his Apostles under its primitive designation.

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\* John, viii. 12.

† John, xii. 35, 36.

The word MASONRY, when first adopted, was merely a corruption of *Μεσοβαρῶν*, *sum in medio cæli*; which name was applied to the science, about A.M. 3490; when Pythagoras, after travelling over the whole world, made many additions to the mysteries of his native country, which he purified from their gross abominations by the use of LUX, which he had learned in Judea;\* and in Greece instituted a lodge of geometricians, on a new principle, compounded from all the existing systems of other nations. The aspirants were enjoined a SILENCE of five years previously to initiation; and they who could not endure this rigid probation were publicly dismissed; a tomb was erected for them, and they were ever after considered as dead men.†

This new institution in Greece would naturally produce a Grecian appellation: as the inhabitants were in the constant practice of naming, according to the idiom of their own language, not only other countries but the sciences, and also eminent men; that the honour of each might be attributed to their own nation. From this time, also, a more intimate union took place between the speculative

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\* Aristobulus the Jew informs us (*Clem. Alex. Strom.* 1.), that Pythagoras transferred the Jewish doctrines and ceremonies into his own system; and this is confirmed by others. (*Hermipp. in Jbs. con. Ap. lib. 1. Orig. con. Cels.* lib. 1.)

† Jambl. vit. Pyth., c. 17.

and operative professors; and the beautiful columns, known amongst us by the names of WISDOM, STRENGTH, and BEAUTY, were brought to perfection amongst that people. Pythagoras also invented an invaluable proposition, which he called the *Euphonia*, because it forms a grand basis for all the laborious calculations of operative architecture. This indefatigable Mason carried his astronomical studies to such perfection, as absolutely to discover the true system of the universe, by placing the sun in the centre, round which the planets made their various revolutions. From this system originated the name of our science, *Μετῆρα*; and the representation of the great luminary which invigorates all nature with its beams, was placed in the centre of his lodge, as an emblem of the union of speculative with operative Masonry; which had been before practised by King Solomon in the *middle* chamber of his temple.

“Greece now abounded with the best architects, sculptors, statuaries, painters, and other fine designers, most of them educated at the academies of Athens and Sicyon, who instructed many artists and fellow-crafts to be the best operators upon earth; so that the nations of Asia and Africa, who had taught the Greeks, were now taught by them. No country but Greece could now boast of such men as Mycon, Phidias, Demon, Androcides, Meton, Anaxagoras, Di-

pœnus and Scyllis, Glycon, Alcámenes, Praxiteles, Polycletus, Lysippus, Peneus, Euphronor, Perseus, Philostratus, Zeuxis, Apollodorus, Parbasius, Timanthes, Eupompus, Pamphilus, Apelles, Artemones, Socrates, Eudoxus, Metrodorus who wrote of Masonry, and the excellent Theodorus Cyrenæus, who amplified geometry and published the art analytic, the master of the divine Plato, from whose school came Zenocrates, and Aristotle, the preceptor of Alexander the Great.”\*

As the Grecian arts, manners, and language became propagated throughout the world, their system of Masonry, together with the name, accompanied them. The Druidical memoranda were made in the Greek character, for the Druids had been taught Masonry by Pythagoras himself; † who had communicated its *arcana* to them, under the name he had assigned to it in his own country. This distinguishing appellation (*Μεταπισπασμένη*), in the subsequent declension and oblivion of the science, during the dark ages of barbarity and superstition, might be corrupted into MASONRY; as its remains, being merely operative, were confined to a few hands, and these artificers and working Masons.

Throughout this work I have used the appellation MASONRY, as the acknowledged designation of our science in its present form; though it was

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\* North. Const., chap. 5. part. 1.

† Amm. Marcell.

not known by that name, during any of the periods I have attempted to elucidate.

The true definition of Masonry is, a science which *includes all others*, and teaches mankind their duty to God, their neighbour, and themselves. This definition evidently conveys two distinct ideas; the former of which is termed OPERATIVE, and the latter SPECULATIVE MASONRY. Architecture, being a science of the greatest use and benefit to man in his natural state, was principally cultivated by the Masons of that race who had separated from the faithful worshippers of God, and migrated into distant realms, where, for want of an intercommunity with the *Sons of Light*, the noble science of Masonry would soon be forgotten, and operative architecture might, by their posterity, be mistaken for the science of which it was, in reality, only a constituent part of an inferior division: and this mistake would not be rectified, until a renewed association with the true Masons convinced them practically of their error, which was effected at the building of King Solomon's Temple. And hence it has happened that many excellent and well-meaning Masons have been led to conclude, that operative Masonry only was known and practised by our ancient Brethren before the building of that sacred edifice.

But, if religion be intimately connected with Masonry, and essentially necessary to its existence,

then we must look for it under some unequivocal and universal form. Now operative architecture is an insulated science, and depends on some others to bring it to perfection; therefore the perfection of Masonry cannot be found in architecture alone: and this more particularly, because the most stately structures of antiquity were erected by idolatrous nations to the honour of false gods, and consequently in defiance of the true God, and to the prejudice of that religion on which we assert that Masonry is founded. It could not then be Lux or Masonry which stimulated them to a renunciation of God, but a perverted system, which bore but a slight and fading resemblance to that science, which gradually sunk into oblivion as idolatry was disseminated over the face of the earth. Nor can the declension of Masonry, in different ages, be attributed to any other cause: for when the pure worship of the true God was the most prevalent, we find Masonry blazing forth in its native and unsullied lustre. Thus it shone amidst the darkness during the life of Adam, of Enoch, and of Noah; thus it displayed its radiance in the time of Abraham, Moses, and Solomon; thus the strong traces of its existence are discoverable in the time of Zerubabel and Jesus Christ; and thus has it flourished in all ages, when sober religion has characterized the manners and influenced the morals of civil society.

We find that where architecture was cultivated as an exclusive science, its professors became much more expert than those nations who practised Masonry as an universal system. Hence, when Solomon had determined to erect a temple to the living God, he was obliged to apply for assistance to the Tyrians, who were, at that time, the most expert architects in the world. It is true the Israelites were not entirely ignorant of that art, having cultivated operative Masonry from the time that their ancestors in Egypt built the cities of Pithom and Raamses. At the building of this temple, the chief architect was a widow's son of the tribe of Naphtali, and consequently an Israelite by his mother's side, though his father was a man of Tyre. He had been brought up under the patronage of Abibalus, the father of Hiram, King of Tyre, and was beyond all competition the best designer and artificer upon earth.

This temple was acknowledged, by all nations, to be the utmost effort of human genius ; and that the united excellencies of all the structures in the world would have been inferior to it in beauty and splendour, either for grandeur of design, or delicacy of execution ; which shews that, when speculative and operative Masonry became *thus* united and blended together under the *wisest* speculative Mason, the *strongest* operative Mason, and the most *beautiful* designer, and employed in

such a laudable and sacred undertaking, its superiority was fully manifested; it burst upon the world with irresistible conviction, and stood unrivalled amidst the proud and ostentatious productions of art which had previously elicited the admiration of mankind. The massive Tower of Babel, the gigantic pyramids of Egypt, exceeded it in solidity, but fell far short of it in magnificence. The idolatrous temples of Jupiter, in Tyre and Lybian Africa, of Dagon at Gaza, and many others which had been regarded with wonder and astonishment, faded into nothing before it; and the architects of those respective nations, forsaking the principles of their former practice, resolved to model their future works upon the improvements exhibited in this famous structure. Hence Jerusalem became the resort of all other nations; and hence the true principles of ancient Lux became more visibly disseminated subsequently to the building of this temple, which has induced a belief that this epoch is the earliest date that can be assigned to Masonry. It is indeed true that the initiated were, at this time, declared FREE, and exempted from all imposts, duties, and taxes, for them and their descendants: for as the remnant of the Canaanites, employed as labourers and bearers of burdens, were associated with the free-born at the erection of this edifice, a distinguishing epithet became ne-

cessary to prevent confusion, as well as peculiar privileges to excite emulation. This epithet was, ACCEPTED, and the privileges were a perfect immunity from all contributions to the service of the State. A similar plan was pursued by Zerubabel at the building of the second temple, when Masonry was revived after the Babylonish captivity. These occurrences affixed to Masons the honourable and permanent appellations of FREE and ACCEPTED.

But the union of speculative with operative Masonry produced advantages much more substantial. The idolatrous nations of Tyre, Phœnicia, Carthage, &c. were much addicted to the shocking and abominable practice of human sacrifices, to avert a general calamity. This barbarous custom, according to the Rabbins, took its rise from the offering of Isaac; for Salomon makes God expostulate with them in these words: "I never commanded that you should sacrifice your sons or your daughters, either by myself or my prophets; nor did I intend that Abraham should actually sacrifice his son; but the command was given to him to display his righteousness."\* But I am

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\* Salomon Jarchi, in Jer. vii. 31. "The Carthaginians and Phœnicians knowingly and wittingly themselves devoted their own children; and they that had none of their own, bought some of poor people, and then sacrificed them like lambs or pigeons, the poor mother standing by all the while, without either a sigh or tear; or if, by chance, she fetched a sigh, or let fall a tear, she lost the price

rather inclined to think that the practice originated long before the offering of Isaac; for Sancho-niatho records that Ham, “in the time of a great plague, offered up his son Isoud as a whole burnt offering to his father Ouranus or Noah.” \*

Our excellent brother Hiram Abiff, by the influence which he had acquired, not only over the Tyrians themselves, but also over their monarch, by the superiority of his understanding, was successful in abolishing this practice in his native country; and the neighbouring nations who had visited Jerusalem for Masonic instruction, were induced in a great measure to relinquish a practice so destructive of the true principles on which Masonry is founded. These Masons, in gratitude to the memory of Hiram Abiff, and to perpetuate the love and affection of his wife (daughter to the noble Prince Adoniram), who, from excess of grief at the untimely end of her husband, terminated her own existence by casting herself from the summit of a precipice, erected three statues of cast brass; one at Jerusalem, another at Joppa, and a third at Tyre: the former of which remained until the final destruction of Jerusalem and the Jewish polity, by Titus Vespasian.

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of her child, and it was nevertheless sacrificed. All the places round the image were, in the mean time, filled with the noise of hautboys and tabors, to drown the poor infant's crying.”—*Plut. de Superst.*

\* Sanch. in Euseb. Præp. Evan.

The distinguishing excellence of our ancient Brethren, was the silence or secrecy they religiously observed respecting the mysteries of our science, except to those whom they found WORTHY of a participation in them, by a previous *trial* and *probation*: they were imparted only to those who were *free-born and well reported of*.

The true way of gaining a knowledge of these secrets, is pointed out by Jesus Christ in his Sermon on the Mount: "*ASK, and it shall be given you; SEEK, and ye shall find; KNOCK, and it shall be opened unto you.*"\* And this was an advice venerable for its antiquity, though used by philosophical paganism to direct the inquiries of its disciples to human learning. "Philosophy," says Shuckford, "was not disputative until it came into Greece; the ancient professors had no controversies about it; they received what was handed down to them, and out of the treasure of their traditions imparted to others; and the principles they went upon to teach or to learn by, were not to search into the nature of things, or to consider what they could find by philosophical examination, but '*ASK, and it shall be told you; SEARCH the records of antiquity, and you shall find what you inquire after.*' These were the maxims and directions of their studies."†

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\* Matt. vii. 7.

† Connect. Pref. vol. 1.

Hence something more than the mere forms of initiation is required to constitute a good Mason : for every one is not acquainted with the true secrets of Masonry who has been initiated into the Order. What ability has denied to one, another loses by his indolence. Honour and probity, diligence and assiduity, truth and fidelity, years, learning, and experience, are unitedly necessary to constitute "*a good and virtuous Mason ;*" for Masonry is the perfection of all the arts and sciences. As a knowledge of medicine, astronomy, morality, and legislation formed the great essentials of the ancient mysteries ; so faith, hope, and charity, temperance, fortitude, prudence, and justice, united with grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy, form constituent parts of the ONE science of Masonry, which has been held in the greatest estimation in every age of the world ; has been honoured with the approbation and public patronage of kings, peers, and prelates ; and still shines with unabated lustre :— the perfection of human nature, supported by the high and unequivocal sanction of revealed truth.

## CHAP. II.

CONTAINING SEVEN HUNDRED YEARS.

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VIEW OF MASONRY, AS IT EXISTED FROM THE CREATION OF THE WORLD TO THE TIME OF ENOCH.

“ FROM the commencement of the world,” says the celebrated Preston, “ we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being.”\* But ancient Masonic traditions say, and I think justly, that our science existed *before* the creation of this globe, and was diffused amidst the numerous systems with which the grand empyreum of universal space is furnished. The great Architect of the universe was the founder of Masonry; and it would be the province of bigotry alone to confine His beneficent revelations to so small a portion of created things as the limited dimensions of our earth contains. But there existed in infinite space numberless worlds, before our earth was formed out of chaos; for it would derogate from the attributes of an eternal

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\* Preston's Illustrations, book i. sec. 3. In the thirteenth and last edition of this much esteemed work, edited by Stephen Jones, the History of Free-Masonry is brought down to the present year.

and self-existent God, to conceive that this great and glorious Being had remained inanimate, and in an useless and dormant state, until the commencement of our history, about 5,800 years ago. Now though we cannot comprehend the nature of that eternity which existed prior to the creation of this globe, yet we are certain that our system does not comprehend the whole of God's created works. With him a thousand years are but as one day;\* what then is the short and contracted period which forms the bound of our insignificant ball? If we open our capacities, and take an enlarged view of space, beyond the reach of our actual investigation, can we be so blind and faithless as to admit that it is all vacant and unemployed, when almost every optical improvement demonstrates, by new discoveries, the existence of worlds piled on worlds, too far remote for human art to measure?

These orbs were surely not made for ornament alone, but for use; and as they possess every requisite for the support of animal life, there can be no doubt but they have been created for the residence of intelligent beings, of the same capacities perhaps as ourselves; probably of the same nature, and certainly intended for the same immortal destination. On these, or some of them, the Creator has bestowed his blessings from all

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\* 2d Peter, iii. 8.

eternity. They have been possessed of all the privileges we enjoy, millions of ages before this globe which we inhabit was reduced from nothing into its solid form : privileges perhaps superior to any we can boast, for who can limit the power of God to confer gifts upon his creatures ? Amongst the most valuable of these was speculative Masonry : for where there exists created beings, there must exist some knowledge of a Creator, and some principle of reverence to Him who can save and who can destroy. And speculative Masonry is nothing else but a system of ethics, founded on the belief of a God, the creator, preserver, and redeemer ; which inculcates a strict observance of the duties we owe to each other, inspires in the soul a veneration for the author of its being, and incites to the pure worship of the incomprehensible Trinity in Unity.

It may indeed be replied, “ if this be true, why is it not recorded in the Holy Scriptures ? ” These Books were written, after the apostacy of man, with no other view than to promote his salvation, by explaining the nature of that transgression which introduced death into the world ; and made all the posterity of Adam obnoxious to divine wrath ; and pointing out the remedy for sin in the person of Jesus Christ. This being the chief end of Revelation, it would have added little to the furtherance of that grand object to have entered into metaphysical disquisitions on

the nature and extent of God's works before the creation of man. The Scriptures, however, are not wholly silent on this head. They proclaim the existence of God before the worlds were made;\* and that Great Being himself declares, that "when the foundations of this globe were laid, the morning *stars* sang together, and all the *Sons of God* shouted for joy."† The stars referred to in this passage are pre-existent worlds, and the sons of God are the angels of heaven. But to admit that our globe was the first fruits of God's power, is to blast and destroy our most valuable expectations: for this admission would deny to God the attribute of eternity, and deprive man of his faith and hope; for a Being could not be worshipped, with full confidence in his power to save to the uttermost, if he possessed any trait of imperfection.

There existed also another order of beings before the earth was created, who had once been angels of light, and were expelled the society of heaven for disobedience.‡ And this is a great and undeniable testimony of the pure existence of LIGHT and truth, and their determined opposition to darkness and error, in times too far remote for human calculation. The angels, who kept their

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\* Hebrews, i. 2.; Psalms, xciii. 2, &c. † Job, xxxviii. 7.

‡ Jude 6, and Rev. xii. 9.

first estate, continually offer up their praises to the eternal I AM, in an unrestrained melody of "Holy, Holy, Holy Lord God Almighty, which WAS and IS and IS TO COME."\* In such pure Masonic employment were the angels engaged *before* the creation of the world; and in such employment will they be engaged to all eternity, augmented by that glorious assembly, who, having worshipped God on earth, shall be placed on the right hand of the Judge, in the great and terrible day of the Lord.

In the beginning of this material world the great Creator sent forth his word, and called all things out of chaos into being. He laid the foundations of this earth on such a solid basis, that they cannot be moved; he constructed the beautiful fabric of the universe without the assistance of *axe, hammer, or metal tool*; lighted, warmed and ornamented as it is with all its luminous attendant orbs. His work was performed in six successive days, and the seventh was proclaimed an eternal sabbath. This division of time into seven parts does not imply that God possessed not the power of calling his works into immediate existence, but it affords a striking example of the WISDOM, STRENGTH and BEAUTY resulting from a methodical arrangement of time and labour; and

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\* Revelations, iv. 8.

to impress on his creatures the propriety and necessity of apportioning one-seventh part of their time to the purposes of rest and devotion. Hence in the sacred compacts between God and man, the seventh day was uniformly appointed to be kept holy, because, a public and external worship being instituted, a certain and specified time was necessary for its performance; and in the Mosaic dispensation the seventh year was a year of rest; and each climacteric, or the recurrence of seven times seven years, was celebrated by a solemn jubilee to the Lord.

On the first day God created light, to convince the future man that without light it is impossible to accomplish any beneficent or useful undertaking. On this day the necessary division of *labour* and *refreshment* was made by the appointment of day and night. This light was created in the *eastern* part of the hemisphere, and was, according to Aquinas, *Lumen informe, quod quarto die formatum est.\**

On the second day creation was expanded; the higher and the lower regions of the air were formed; the earth was surrounded with an atmosphere adapted to its nature and qualities, for the refraction and reflection of light, and for the preservation of animal life. The clouds, which are

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\* Aq. Sum, p. i, q. 70, art. 1.

denominated the waters above the firmament, were appointed as vehicles to collect the vapours of the earth, and condense them into the form of fruitful and nourishing mists or showers, that it might bring forth its luxurious productions for the benefit of man.

On the third day the earth was separated from the waters, and filled with herbage fitted to the use of its intended inhabitants. When the all-powerful Word was issued forth, plants and trees sprung up, in all their beauty and all their variety, from the majestic oak to the lowly *acacia*. The forests put forth their strength to afford shelter for quadrupeds as well as the feathered race, and timber for the future use of man. The hills and vallies displayed their exuberant herbage, for nutriment to the animal creation; enlivened with ornamental flowers, whose fragrance perfumed the atmosphere, and heightened the ripening charms of nature. Trees laden with fruit, or bursting into bloom, shewed the all-provident care of a bounteous Creator, who brings every thing to maturity in its season, for the progressive use of his creatures.

The fourth day was employed in the formation of the planets, which were placed in the heavens, glittering like the brilliant lustre of precious stones in a superb diadem; and in disposing the two great lights of heaven so as not only to promote

the benefit and happiness of mankind, by the light and heat emanating from their beams, but to mark the progress of time, and to divide it into regular periods of days, months, and years. These two great luminaries rule and govern the universe with such amazing regularity, that the returns of day and night, summer and winter, are precisely known, and the purposes of civil life answered to the utmost extent of human wants or wishes. The sun and moon, with the attendant planets which decorate our system, were formed at this late period of the creation, to shew that they are *created* beings, and not gods; that man, being apprized of this, might not fall into idolatry, by giving that honour to the creature which is due only to the Creator; for, though the sun and moon are justly esteemed the two great lights of heaven, they are but instruments in the hands of God to convey his blessings to the world; and if they be converted into objects of adoration, they become vehicles of the greatest darkness. The sun rises in the *east* to open the day with a mild and genial influence, and all nature rejoices in the appearance of his beams. He gains his meridian in the *south*, and shines with full strength upon the earth, invigorating animate and inanimate matter with the perfection of his ripening qualities. With declining strength he sets in the *west* to close the day, leaving mankind at rest

from their accumulated and diversified labours. This is a proper type of the three most prominent stages in the life of man, infancy, manhood, and old age. The first stage is characterized by the blush of innocence, pure as the tints which gild the eastern portals of the day. The heart rejoices in the unsuspecting integrity of its own unblemished virtue; nor fears deceit, because it knows no guile. Manhood succeeds; the ripening intellect arrives at the meridian of its power, and either conveys blessings or curses on all within the sphere of its influence. His strength decays at the approach of old age, his sun is setting in the west; and, enfeebled by sickness or bodily infirmity, death threatens to close his variegated day; and happy is he if the setting splendours of his sun gild his departing moments with the gentle tints of hope, and close his short career in peace, harmony, and brotherly love.

This globe was yet without inhabitants to enjoy the bounties of its Creator: for Providence did not form living creatures until nutriment was provided for their support; on the fifth day, therefore, the waters and the air were furnished with their scaly and their feathered inhabitants. When the Word was given, "let the waters bring forth abundantly the moving creature that hath life," the Ocean swelled with the accumulation of its new inhabitants, and all the monsters of the

deep, suddenly bursting into life, and astonished at their own existence, pierced through the yielding element which enclosed them, and in trackless paths explored its copious recesses in search of nourishment and places of repose. The winged fowl, at God's command, rose into life; and all these creatures were ordered to replenish the waters and the earth with their respective species.

On the sixth day Creation was completed. The powerful Word was uttered, "Let the earth bring forth the living creature;" the earth, obedient to His command who made it, instantly yields cattle and creeping things, and beasts of every kind. Its bowels open; the lordly lion, the fierce tiger, the unwieldy elephant, the gigantic serpent, burst forth in full-grown strength; the timid animals scud to their hiding places. The wild beasts seek the forest; and there, deep embosomed in its impervious recesses, bury themselves in shade and obscurity. Every creature instinctively seeks shelter and protection in its natural abodes, and all unite to proclaim the glory of their Creator by silent marks of gratitude and praise.

Still the magnificent structure of this universe, furnished with every requisite for ornament and use, was incomplete. It wanted a lord, endowed with power and dignified with reason, to hold all creatures in subjection. Last of all, therefore, God created man, and placed him on the

earth as Lord of the Creation : he gave him universal and unlimited dominion over every living thing that moveth upon the earth ; he endowed him with the use of speech, gave him an immortal soul, and, during the forty years that he is supposed to have sojourned in Paradise, communicated to him every thing necessary to his happiness ; explained to him the several works of the Creation, and pointed out to him the seventh day as a Sabbath, or a day peculiarly consecrated to the solemn purposes of rest and devotion. Thus finished, furnished, and decorated, the Almighty Architect reviewed his workmanship, and pronounced it GOOD : and then it was solemnly dedicated by the hallelujahs of heaven. The angelic host, in choral symphonies, welcomed Him to his throne, in the Grand Lodge above, and all heaven rejoiced at the perfection of created things.

The seventh day was sanctified as an eternal Sabbath, because God rested on that day from the work of Creation. He did not *rest*, in the commonly accepted sense of the word, from a sensation of weariness, because Omnipotence is not susceptible of the privations and sufferings attached to human nature in its degraded state ; but that, from this example, man might be induced to appropriate one day in seven to rest and worship, and to keep up a perpetual remembrance of the division of time, and the events which took

place at the creation of the world : for, before the invention of letters, some unequivocal institution was necessary, to prevent these important circumstances from being buried in oblivion.

Placed in the garden of Eden, Adam was made acquainted with the nature of his tenure, and taught, with the worship of his Maker, that science which is now termed Masonry. This constituted his chief happiness in Paradise, and was his only consolation after his unhappy fall. To increase his comforts, every other part of the Creation corresponded in a high degree with the superiority of his own mind. The whole compass of this material world was indeed, before Adam's unhappy fall, infinitely nearer to immortality, and consequently its progressive changes, in advancing to celestial perfection, would have been inconceivably less perceptible, and even attended with pleasure at every gradation ; instead of those frightful appearances, heart-rending separations, and horrible convulsions by which every natural change is now accompanied and effected. Still the charms of Nature were exceeded by human dignity and grace. A companion was provided for the First Man, in whom were united every perfection and every charm which can decorate her species : and thus amongst the works of the Creation,

“ Two of far nobler shape, erect and tall,  
Godlike erect, with native honour clad

In naked majesty, seem'd lords of all :  
 And worthy seem'd ; for in their looks divine  
 The image of their glorious Maker shone,  
 Truth, wisdom, sanctitude severe and pure  
 (Severe, but in true filial freedom plac'd),  
 Whence true authority in men ; though both  
 Not equal, as their sex not equal seem'd :  
 For contemplation he and valour form'd ;  
 For softness she and sweet attractive grace.  
 Adam, the goodliest man of men since born  
 His sons ; the fairest of her daughters Eve."\*

In this state, enjoying almost unlimited faculties of comprehension, the first created pair were the companions of angels, and in full communion with God. What wants, what wishes could remain to render the felicity of these favourites of heaven more perfect and complete ? Enjoying every indulgence, and possessing every advantage of which their nature was capable ; with promises and prospects of increasing happiness and boundless blessings ; scarcely confined by any restraint, or, if restraint it may be termed, the most trifling possible ; warned of their danger, guarded against temptation, encouraged by rewards, and alarmed by the denunciations of punishment, it can scarcely be conceived possible that even an angel of the highest order could be able to prevail on them, under all their awful sanctions, to forfeit the protection of their God, by a renunciation of the sanc-

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\* Milt. Par. Lost, book 4.

tity with which they were endowed. The state of perfection in which our first parents were created, with all the blessings they enjoined in Paradise, were suspended on the observance of a single condition. The one only prohibition which was prescribed as the test and confirmation of their happiness, proved the avenue to their misery : for as immortality was the promised reward of their obedience, so death was the threatened punishment of their sin. In this primitive state of purity our great progenitor lived, it is presumed, for some years, constantly employed in acts of gratitude and devotion to his Maker; the adoration of whom, as it was the end of his Creation, formed the principal delight of his existence.

The perfection in which Adam was created has been disputed by many authors, both ancient and modern; and some have ventured to pronounce that he, and his earliest posterity, were absolute savages, unendowed even with the gift of speech.

But Adam's knowledge was not of the confined nature which has been imagined, because God pronounced ALL his works, amongst which the Lord of the Creation was of course included, to be VERY GOOD. Now the expression *very good*, when used by a divine and perfectly intelligent Being, must certainly imply something more than an ordinary and comparative degree of knowledge. Adam was the work of God, and God's works

cannot be charged with imperfection. Anatomists, in every age, make new discoveries which prove the excellence and perfection of the human *body* : but the *mind* is the noblest part of man, and it will scarcely be assumed that God would exhaust his gifts upon the body, and leave the mind barren and desolate. In Paradise he was the perfection of God's created works, because every thing was placed under his dominion; but it may be conjectured that after the Fall, when the whole creation became deformed with sin, he might be changed from his original state, and lose a portion of that knowledge which he enjoyed in the immediate communication with God and angels. He might, indeed, forfeit, with his purity, the inestimable gift of divine inspiration, but he would certainly retain a recollection of those degrees of knowledge which are within the compass of human capacity. Amongst the rest, or as a general designation, common to them all, he retained a perfect recollection of that speculative science which is now termed Masonry.

The happiness of our first parents in the garden of Eden was too profound, not to excite the envy of that malignant spirit, who had been doomed to eternal punishment and despair; stimulated, as it was, by resentment against the Most High, whose favour he had for ever forfeited. With a view, therefore, of blasting the felicity of our

happy progenitors, and through them of destroying man's obedience for ever, he assumed the form of a serpent, applied himself to the companion of Adam, and with plausible arguments and fair speeches succeeded in convincing her, that the prohibition of God was made with the selfish intention of monopolizing immortality and power; and that instead of death being the result of disobedience, eternal life and ever-increasing happiness would be communicated, and man would assuredly become equally powerful with God himself. Seduced by these specious declarations, the mother of all Masons violated the sacred injunctions of God, and, through her intreaties, Adam followed the pernicious example, and both miserably fell from a state of innocence and purity, to experience all the bitter fruits of sin; toil and labour, misery and death. On this unhappy dereliction from purity are founded some of those characteristic insignia of Masonry, which convey a lasting remembrance of our degenerate state, as well as the glorious promise of redemption. These TOKENS were unnecessary when man was in a state of perfection; but after the Fall they were practised by Adam, and are considered as the *immoveable landmarks* of the order unto this day. The FIVE events attending this transgression and expulsion from Paradise; *viz.* the *transgression, shame, sentence, prayer, and promise*, are

distinguished amongst Masons by such significant tokens of *reverence, penitence, sympathy, fatigue* and *faith*, that the unhappy consequences of the three former, as well as the *hope* derived to mankind from the two latter, can never be blotted from the recollection.

Expelled from Paradise, into a world cursed for their sake, our first parents must have sunk under the effects of this terrible change, if the PROMISE had not lent them support under the extremity of misery. Their calamities were great, but FAITH and HOPE supplied them with fortitude to endure the penalty of their disobedience. Their first object, on passing from ineffable light to temporary darkness, was to clothe themselves with the skins of beasts slain in sacrifice, according to the immediate command of God.

One grand principle of antient Masonry was to preserve alive in men's minds the true knowledge of God, and the great idea of an atonement for sin by animal sacrifices; typical of the one sacrifice of the Lamb without spot, as a propitiation for the sins of the whole world. This was the animating idea which increased men's faith, wheresoever Masonry was practised; an idea which was never entirely obliterated, even amongst the idolatrous nations, by whom our science was most deplorably prostituted, and reduced to something worse than the shadow of its image. Hence

Abel's sacrifice was more acceptable than that of Cain, because it was an animal sacrifice, and offered conformably to the divine appointment; while that of Cain, being unbloody, was an abomination, because it did not contain any reference to the atonement of Christ, without which all sacrifices and offerings were unacceptable to God: for "without shedding of blood there could be no remission,"\* "for it is the blood that maketh atonement for the soul."† It was the object, therefore, of our antient brethren to preserve, through the medium of our institution, a lively remembrance of the great object of their *faith* and *hope*, that the result might be pleasing to God, and produce an unfeigned *charity* to all mankind.

The wants and calls of nature impelled our first parents to labour for their subsistence; and the inclemency of the seasons called for habitations to shelter them from heat and cold; from the scorching fervour of the meridian sun, and from the overwhelming influence of midnight damps, arising from mists and vapours with which the earth was watered. Here they cultivated the barren ground, and with infinite fatigue procured their daily food. Cheered by the divine goodness, however, and penetrated with gratitude and love to the great Father of Mercy, they never again

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\* Hebrews, ix. 22.

† Leviticus, xvii. 11.

deviated from the path of purity and devotion. The principles of speculative Masonry, which had been communicated to Adam in Paradise, were never by him forsaken after having tasted the bitter fruit of the forbidden tree; and as his progeny increased, he communicated to them the divine precepts and injunctions which were enfolded in that pure and sublime science. When men became numerous upon the earth, the evil spirit of darkness was very busily engaged in the corruption of their morals; and succeeded in working up the malevolent passions in the heart of Cain, until he apostatized from Masonry, and slew his brother Abel. God expostulated with the fratricide on the heinous nature of his sin, and justified himself from the imputation of being the author of evil; He pronounced an additional curse on Cain and his posterity, and declared that the ground should not henceforth yield to him its strength, though cultivated with the utmost labour and ingenuity. The principles, in which he had been educated, thus forsaken, he was banished from his kindred, and sent forth as a fugitive and a vagabond; protected, however, from personal violence, by a peculiar mark, which was acknowledged by all mankind.

“ This mark was a SIGN OR TOKEN that no one should kill him. The ridiculous conjectures upon this point have been almost without number.

Some imagine that God imprest a letter upon his forehead: and others have been so curious in their inquiries as to pretend to tell what the letter was. A letter of the word ABEL say some; the four letters of JEHOVAH say others; or a letter expressing his repentance, say a third sort of writers. There have been some that imagined that Abel's dog was appointed to go with him wherever he went, to warn people not to kill him; but this does not come up to the humour of a *mark* set upon Cain; and, therefore, other writers rather think his face and forehead were leprous; others that his mark was a wild aspect and terrible rolling eyes; others say that he was subject to a terrible trembling, so as to be scarcely able to get his food to his mouth; a notion taken from the LXX, who translate "fugitive and vagabond," *ζέγων καὶ τρέμων*. And there are some writers that have improved this conceit, by adding, that wherever he went the earth shook and trembled round about him. But there is another notion of Cain's mark, as good as any of the rest, *viz.* that he had a horn fixed on his forehead, to teach men to avoid him!"\*

Being, however, by the mercy of God, protected from the summary vengeance of his fellow men, Cain migrated from the residence of his

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\* Shuckford's Connect., book 1.

parents, as many of Adam's posterity had done before him, and planted a colony in the land of Nod. Here his race forsook every good and laudable pursuit, along with Masonry, and degenerated into every species of impurity and wickedness; though there were a few of his immediate descendants, who retained so much virtue as to exert the faint remains of their Masonic talents for the benefit of mankind. Thus Jabal, the sixth in descent from Cain, invented the use of tents; Jubal, his brother, invented music, and Tubal Cain, his half-brother, invented the art of forging or working metals. Here Cain, with the assistance of these artists, reduced the knowledge he had acquired from Adam to practice, and constructed a city, which he named Hanoch, after his eldest son.\*

The family of Cain lived in much fear of the

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\* "The invention of building is by Moses attributed to Cain and his issue: for it is certain he must have had many hands to join with him when he built the first city. But in what year, or rather century of his life this was done, we are not informed; only we have reason to judge that he lived as many years as his brother Seth, which were 912; and he might build this city, such as it was, in any part of his time after his son's birth; agreeably to the Mosaical history. We may suppose, therefore, that he did it when he was about seven or eight hundred years old, and had seen seven or eight generations descended from him; each of which was in such numbers increased, as was not only sufficient to build it, but to inhabit and defend it. In so much time all the arts might easily be invented which were requisite to such an undertaking."—*Cumb. Sanch.*

rest of Adam's posterity, whom they conjectured would revenge the death of Abel upon them when a favourable opportunity should present itself. Lamech was the first who endeavoured to remove their apprehensions, and proposed a fortification as the most certain means of safety. By his advice, Cain, with the assistance of Jabal and Tubal Cain, encompassed his city with walls, as a place of refuge, in case of interruption from the people around them. This city, being the first practical exertion of operative Masonry, was necessarily ill-constructed, and probably worse defended. The habitations were merely tents or huts, which served, indeed, to shelter them from the inclemency of the seasons, but whose conveniences were little superior to the dens and caves which had hitherto been used as their places of domestic retreat. The only great advantage derived from the construction of this city was that of association, from which many important benefits resulted. The blessings of superior civilization might ensue, in a well regulated commonwealth, from an union of interests and a reciprocity of benefits : which could never be obtained while men depended on their own insulated exertions for the necessaries of life ; and existed, if not in absolute enmity with all others of their species, at least without the conviction that each occasional companion or associate was a firm and constant friend.

And if, in this solitary mode of living, the duty of laying up stores of provision and comfort for the winter were neglected, in that inclement season the improvident individual must inevitably perish with cold and hunger; unless, with the strong arm of violence and injustice, he wrested the miserable pittance from his more provident neighbour. This, we are assured by Diodorus Siculus,\* was frequently the case; and hence murder and homicide were very common among the Antediluvians, and were the particular species of violence which elicited the wrath of God to sweep them from the earth.

But by the formation of a society or compact, in which the bond was mutual security, these evils might have been prevented; the social virtues of the heart might display themselves, traces of civil government might be visible, to restrain the impetuosity of human passion; and some notions of the moral government of the universe, by a Superior Being, become impressed upon their minds, and possess a genial influence on their morals. Unfortunately the commonwealth of Hanoeh enjoyed but few of these benefits, from a want of regularity in its founder. Rough and inhospitable himself, his posterity were fierce and ungovernable, and more distinguished by violence and li-

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\* Lib. 1.

centiousness, than peace and social order. They had either forgotten God, or were wilfully disposed to act in direct opposition to his commands. Their hostility to the divine Author of their being announces the decay of primitive Masonry amongst them; and their subsequent degeneracy shews how the human heart may be debased, when divested of these true principles, which so strongly stimulate to virtue and holiness.

After this public renunciation of God's laws, vice rapidly increased, until it brought on man's destruction. Lamech, who appears to have possessed great influence in the city of Hanoeh, introduced the evil of bigamy; and the effects of his example increased to such a degree, that, before the flood, there existed amongst his posterity an indiscriminate community of wives, as well as a bestial intercourse with each other.\* Holy Scripture has not recorded their monstrous enormities; and as Masonry was at length wholly given up by this race, I return to the line of Seth, amongst whom it was yet cultivated, and its precepts obeyed.

Seth, the son of Adam, was educated by his father in the strictest principles of piety and devotion; and when he arrived at years of maturity was admitted to a participation in the mysteries of

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\* Euseb. Eccl. Hist., l. i. c. 2.

Masonry, to which study he applied himself with the most diligent assiduity. The progress he made in this science is fully demonstrated by the purity of his life. Associating with himself the most virtuous men of his age, they formed lodges, and discussed the great principles of Masonry with FREEDOM, FERVENCY, and ZEAL. These Masons, in a few centuries, made such progress in the science, that they received from their contemporaries the appellation of SONS OF LIGHT, or SONS OF GOD. Their system of Masonry was purely theological: its illustrations explained the nature and attributes of God, the creation of the world, and the unhappy fall of man. It pointed out the difference between moral good and evil, and compared the happiness of Paradise with the pain, disease, and misery of this wretched world; that the mind might be incited to avoid a much greater punishment, and aspire to the enjoyment of a much higher degree of happiness in a future state. It inculcated the precepts of religion, and the necessity of divine worship; the sanctification of the seventh day, with other particulars which every Mason is acquainted with, who is master of our inimitable Fellow Craft's Lecture.

From general illustrations of God's attributes, these indefatigable Masons proceeded to the study and investigation of God's created works. Of these the celestial orbs appeared the most promi-

nent and splendid, and were, therefore, contemplated with an eagerness of research which produced the most important results. The rudiments of ASTRONOMY were not only formed in these early ages, but the science was carried to some degree of perfection; and certainly inspired a sublime idea of that glorious Being, who could create and govern so vast and complicated a machine.

The Jewish Rabbins, in describing the holiness of this race while engaged in these pursuits, present to the view a true and beautiful picture of the results of Masonry, when practised in its native purity. Separated, by the divine economy, from the rebellious race of Cain, they preserved the primitive sanctity of their progenitors until about the year of the world 500. Their occupations were purely spiritual, for they lived almost solely on the spontaneous productions of nature. The laws and motions of the celestial bodies constituted their chief study, and their usual amusement consisted in singing of psalms to God. Endued with that benign principle which we term CHARITY, the passions of envy, hatred and revenge found no place amongst them; injustice and deceit were banished from their society; sincerity and plain-dealing were their distinguishing characteristics; and they lived, daily ripening for that state which is *enlightened* by the presence of God for evermore. To the purity of these

**SONS OF GOD** our most excellent patron, St. John the Evangelist, compared that of the Christian converts. He addresses them by the same appellation; and contrasts their conduct with that of the wicked, whom he compares with the unrighteous race of Cain.\*

Seth continued to preside over these sacred assemblies until the time of Enoch; and finding that the spirit of God was in that highly favoured individual; and that he excelled his brethren in wisdom and knowledge, he installed him Grand Superintendent in his stead; happy to leave the science under the direction of so excellent a protector.

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\* 1st Ep., iii. 1-12.

## PERIOD II.

## CHAP. III.

## ON THE ORIGIN OF THE ARTS AND SCIENCES.

It has been already explained that Masonry is divided into two distinct parts, OPERATIVE and SPECULATIVE; the latter and most noble portion of which declined amongst the descendants of Ham and Japhet, when they renounced the worship of the true God, and degenerated into idolatry. They cherished, however, the former division, amidst all the fluctuations of their fortune, and diversities of modes of faith and worship. The corruptions which gradually debased the moral principle in man, did not check his ardour in the pursuit of science, or restrain the avidity with which he cultivated wisdom, and the love of every useful art. The Egyptians were celebrated for geometry, the Phœnicians for the perfection of their arithmetical calculations, the Chaldeans for their knowledge of astronomy, and the Cretans for music.

The island of Crete, which was planted in the ages anterior to Abraham, so far excelled in the cultivation of the Fine Arts, that men of learning and

research, from other countries, visited this people to reap the benefit of their improvements.\* Under the patronage and genial encouragement of their kings, they excelled not only in music, but also in medicine, and the arts of civil and social life;† they carried the art of working in brass and metals to a greater perfection than any nation had done before them;‡ they communicated their knowledge very freely to other nations who applied for it, and even appointed public teachers, whose office was to preserve their acquirements pure and free from sophisticated adulterations. These teachers were appointed by an edict of the State, and heavy penalties were denounced upon any person who should attempt to give instruction in the sciences without this authority. Thus Prometheus was condemned for inculcating the art of forging metals, without being duly invested with authority from the deputies legally appointed to grant it;§ he was pronounced a seducer of the people, and suffered banishment for violating the laws of his country.

Yet even when mankind had degenerated into perfect religious indifference, and would scarcely acknowledge that God was the supreme architect of the world, or of the human structure, but de-

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\* Diog. Laert. † Diodor. Sicul. ‡ Xenop. de Institut. Cyri.  
§ Plato in Protag.

duced the original of all things from a fortuitous concourse of atoms, they still encouraged the fine arts, and advanced them to a high degree of perfection. Hence the age of Augustus, the most dark and ambiguous with respect to religion, was esteemed the brightest era of time with respect to the extent of human learning, and the perfection of human science.

#### THE SEVEN LIBERAL SCIENCES,

Originally invented by Masons,\* were transmitted almost solely through their indefatigable zeal, before the invention of printing. These sciences were much cultivated by the idolatrous nations, though they erred in not applying their attainments to the knowledge and worship of the Supreme Creator and Governor of the World, which is the only true end of every scientific

\* A Record which is preserved in the Bodleian Library, and was written about the latter end of the fifteenth century, thus particularizes the arts invented by Masons.

*Quest.* Whatte Artes haveth the Maçonnes techedde mankynde?

*Answ.* The Artes, Agricultura, Architectura, Astronomia, Geometria, Numeres, Musica, Poesie, Kymistrye, Governmente, and Relygyonne.

*Quest.* Howe commethe Maçonnes more teachers than othder menne?

*Answ.* The hemselfe haveth alleine in arte of fyndyng newe artes, whyche arte the ffyrste Maçonnes received from Godde; by the whyche they fyndethe whatte artes hem plesethe; and the treu way of techyng the same. Whatte othder menne doethe ffynde out, ys onelyche bey chaunce."

pursuit. The study of the seven liberal sciences constituted the usual course of education prescribed by philosophers for the higher classes of mankind, and this course was termed encyclopædia, or instruction in a cycle.

The high antiquity of these and other philosophical attainments shews the avidity with which our ancient brethren pursued knowledge, even after they had deviated from the true worship of God. To trace these sciences back to their original may be counted an adventurous task ; but if, amidst the doubtful evidence which remains of these times, we find strong presumptive proof that they were in the exclusive possession of Masons in the most early ages of the world, it will shew that Masonry is not a negative institution, but that it is of some actual benefit to mankind.

#### GRAMMAR

“ Teaches the proper arrangement of words according to the idiom or dialect of any particular people, and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.”\*

It is highly probable that there existed a great variety of dialects before the Flood, which would cause some general elements to be both useful and

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\* Lect. of Masonry. Vide Preston's "Illustrations."

necessary for a beneficial intercourse amongst mankind. The migration of Cain into distant parts would separate his family from the rest of the world for some ages; and the exclusive pursuits in which they were engaged would materially alter the original language: for new wants and new acquirements would demand new names and phrases, which, being adopted from fancy or accident, would in a few years change the character of the language altogether. The same causes would produce an alteration in the language of every tribe which lived *separate* from the general settlement of Adam; and repeated migrations doubtless took place, even during the life-time of that Patriarch, from the rapid increase of the human race, under the advantages of antediluvian longevity, which, without intercourse, must of necessity produce so many radical changes in the primitive language, as to fill the world with new and differing dialects, as infinite as the numerous tribes who might plant colonies in every part of the habitable globe.

Before the time of Enoch, neighbouring tribes had established a social intercourse with each other, which, by the invention of boats, might in some cases be extended to a considerable distance over the sea, having for its basis mutual wants and mutual conveniences. This intercourse rendered some simple medium necessary for the better interpreta-

tion of strange languages. An object so desirable became the universal study ; and it was at length effected by Enoch, who invented an alphabet to perpetuate sounds, and with it adopted some general rules for fixing the character of language :—and this was grammar, which had indeed been long used before such a science was actually known in its proper and specific form. Its essence was coeval with language : for the use of speech includes the idea of arranging words in such order as to convey an intelligible meaning. The invention of letters would naturally inspire the idea of converting this faculty into a science ; and hence its most simple elements may be ascribed to Enoch.

This alphabet acquiring increased accessions of grammatical improvement before the translation of Enoch, was committed by that excellent Patriarch to Methusaleh, and by him to Noah, with whom it survived the Flood, and was transmitted, by him and his sons, to all the generations of the world. Noah carried his alphabet to China, where, in the hands of a jealous and suspicious people, it underwent changes without improvement. With the descendants of Shem it continued to improve, until it arrived at the perfection which the Hebrew dialect so early attained. The Persian language was founded by his son Elam, and is evidently a dialect of the Hebrew. The thirteen sons of Joktan carried the same language and alphabet into

Arabia, where, unpossessed of literary genius, its inhabitants suffered it to assume a new character, which, though nervous and bold, retained its original simplicity. This was the dialect in which the Book of Job is said to have been written. By Ham and his son Mizraim, this alphabet was conveyed to Egypt, whose philosophers and priests, in process of time, substituted hieroglyphical for alphabetical characters, that their attainments might be kept secret from the mass of mankind. The Egyptian Cadmus, improving upon the general principles of alphabetical knowledge, conceived the idea of adapting an alphabet peculiar to the characteristic principles of every distinct language. He carried a new alphabet, consisting of sixteen letters, into Greece, and for this reason is considered by many as the inventor of letters. The descendants of Japheth carried the same alphabet and the same language into the more remote parts of the world, varying into different shades, as new tribes were formed, and fresh migrations emanated from the colonies planted by the parent stock. "The Greek, the Latin, and the Sanscrit languages," says Sir W. Jones, "bear so great a resemblance to each other, that no philologist could examine them all three without believing them to have sprung from some common source, which perhaps no longer exists."\*

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\* *Asiat. Researches*, vol. i.

After the invention of letters, it would not be long before the difference between substances and qualities, action and passion, &c. would be marked by some peculiar designation; and this improving into a system, would define the precise limits of every national language, and an unerring standard would be produced, by which the inequalities of a wild or barbarous dialect might be reduced into symmetry and order.

#### RHETORIC.

“ Rhetoric teaches us to speak copiously and fluently on any subject; not merely with propriety alone, but with all the advantages of force and elegance: wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to intreat or exhort, to admonish or applaud.”

#### LOGIC.

“ Logic teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing, all of which are naturally

led on from one gradation to another, till the point in question is finally determined.”\*

Rhetoric, according to Aristotle, is a kind of scion growing out of logic;† and these are correspondent the one to the other.‡ Like grammar, they naturally spring from language: for the rudest savages will use different powers of language to express love and hatred; accusation, persuasion or defence. Hence these sciences existed in the very first ages, unrestricted by rule or method, and governed only by the passions and affections of those who used them. Primitive argumentation was rude and unembellished, and directed solely to the purpose in view. A striking instance of this is exhibited in Cain’s defence against the accusation of God. At first he sternly denies any knowledge of the fate of his brother; but, to qualify this bold falsehood, he resorts to subterfuge: am I my brother’s keeper? When his sentence is pronounced, he endeavours, by a subdued language, to awaken the pity of his Judge, in mitigation of punishment: “And Cain said unto the Lord, my punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass

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\* Mas. Lect.

† Rhet., l. i. c. 2.

‡ Ibid, l. i. c. 1.

that every one that findeth me shall slay me.”\* Another specimen of this sort of rhetoric occurs in the address of Lamech to his wives; and these are sufficient to shew the originality of these sciences. The invention of letters might lend an assisting hand to their improvement; but it was not until many other refinements were introduced into the world, that they were arranged into the form of regular systems, and governed by specific laws.

These sciences were much cultivated by the early Masons, and vigorous efforts were made, in every age, to attain superior excellence in those acquirements which conveyed a decided superiority over the passions of men. By the practice of these sciences Thoth, the son of Mizraim, acquired much of his celebrity: for he was an able rhetorician; and even received the appellation of Hermes for his superior skill in logical disquisitions.† The persuasive eloquence of Abraham was celebrated throughout the world; and from the specimen recorded by Moses (Genesis, xviii. 23. *ad fin.*) his fame was not undeserved. In this respect Aaron is spoken of in terms of high commendation by God himself;‡ and hence we may deduce that these sciences were already recognized, and reduced, at least, to an elementary form.

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\* Gen. iv. 13, 14. † Tertul. de Cor. Fest. ‡ Exod. iv. 14.

## ARITHMETIC.

“ Arithmetic teaches the powers and properties of numbers, which is variously effected by letters, tables, figures and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another is already known or discovered.”\*

This science, according to Gale,† had its origin with God himself; because the first computation of time is made by the Deity at the creation.‡

Some authors are of opinion that, in the first ages of the world, arithmetic proceeded no farther than counting the fingers of the left hand, which was the *ne plus ultra* of notation; and here it remained without any advances for many centuries; and that even at the time of the Odyssey it had scarcely advanced further; for Proteus is there said to number his herd by *fives*. But surely this reasoning is very insufficient; for if a sabbath was instituted at the creation, and a day of rest was ordained to succeed every six days of labour, it must be admitted that Adam was acquainted with the art of numbering by *sevens*; and as there existed no visible objects to guide and assist him in this calculation, it must have been effected by the exercise of his reason and ingenuity. And

\* Mas. Lect.

† Court of the Gentiles.

‡ Gen. ii. 2, 3.

if this conjecture be true, it may be reasonably supposed that his knowledge of this science extended much farther. The computations, as we are assured from the only legitimate source of information which we possess respecting the knowledge of those very remote ages, were similar to the mode in use at this day; *viz.* by *tens*; and of this we have a very satisfactory evidence in the prophecy of Enoch: "Behold the Lord cometh with *ten thousand* of his saints, &c."\* The construction of the Ark, according to certain specified dimensions, proves that Noah was acquainted with the more abstruse calculations attached to space and symmetry.

It may be generally asserted that wheresoever Masons were congregated for any particular purpose, there arithmetic was known and practised. The proportions of an edifice could not be correctly ascertained without a knowledge of figures; and calculations could not be effected without the aid of arithmetic. Besides, as the riches of mankind consisted, in those early times, of flocks and herds, some knowledge of numbers was absolutely necessary to form a standard of comparative wealth, by which the strength or power of a particular tribe could alone be estimated.

After the Flood we find arithmetic much culti-

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\* Jude, 14.

vated; and the patriarch Abraham eminently distinguished for a competent knowledge of this science, which he taught, in conjunction with other illuminated attainments, to his family and friends. His calculation of just men, proposed to the Almighty as a test or condition on which was to be suspended the safety of Sodom, and the rest of the cities threatened with destruction, was made by *tens*; and the same method prevailed amongst the relations of Abraham when they delivered Rebekka as the wife of Isaac; they prayed that she might be the mother of thousands of millions; which shews that this science had, at that time, attained full perfection in one of its component parts; for no better method has been since devised of expressing an infinitely extended notation.

Abraham introduced arithmetic as a science into Egypt, and the philosophers were so fully impressed with its transcendent advantages, as to make it an object of incessant application. They blended it with the mysteries of their religion and politics, and in after ages their general elucidations were effected by the assistance of arithmetic. From Egypt it spread to other parts of the world; and Pythagoras, who investigated its properties with a more than common assiduity, pronounced it to be an attainment more than human, and publicly

asserted, that a knowledge of numbers was a knowledge of God.

#### GEOMETRY.

“ Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, from a point to a line, from a line to a superficies, and from a superficies to a solid.”\*

According to Josephus Geometry was known to the antediluvians. “ Providence,” says he, “ found it necessary, for the promotion of virtue, and for cultivating the study and improvement of astronomy and geometry, to give a long date to the life of man ; for, agreeably to the computation of the great year, no less a space of time than six hundred years was required for making accurate experiments in those sciences.”† As geometry is a science on which all others depend, this conjecture of the Jewish historian is undoubtedly correct ; for Cain could scarcely practise architecture with any degree of success without the aid of geometry ; nor could he apply himself to apportion and divide the land of Nod amongst his children,‡ had he not possessed some knowledge of this fundamental science.

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\* Mas. Lect.

† Ant. l. i. c. 4.

‡ Ibid. l. i. c. 3.

After the Flood we have positive evidence of the use to which these sciences were applied. Not to mention the negative proofs displayed in those gigantic monuments erected by the most ancient inhabitants of the post-diluvian world; the old constitutions of Masonry affirm that Abraham was an eminent geometrician, and communicated this science to the *free-born* only.

Diodorus, Proclus, and others, attributed the invention of geometry to the operative Masons of Egypt, under the direction of Mizraim and Thoth. It is certain that the early Egyptians were well versed in this science, which they applied to astronomy and all the liberal arts. They found it particularly serviceable in ascertaining the situation of landmarks, which formed the boundaries of their respective estates, usually obliterated and destroyed by the annual inundations of the river Nile.

Herodotus records the practice of geometry in the reign of Sesostris, to whom, indeed, he attributes the invention of this science. "Sesostris," says this historian, "made a regular distribution of the lands of Egypt. He assigned to every Egyptian a square piece of ground; and his revenues were drawn from the rent which every individual annually paid him. Whoever was a sufferer by the inundation of the Nile, was permitted to make the King acquainted with his loss.

Certain officers were appointed to inquire into the particulars of the injury, that no man might be taxed beyond his ability. It may not be improbable to suppose," adds Herodotus, "that this was the origin of Geometry."\*

"The study of geometry among the Egyptians owed its original to necessity; for the river Nile being swelled with the showers falling in Ethiopia, and thence annually overflowing the country of Egypt, and by its violence overturning all the marks they had to distinguish their lands, made it necessary for them, upon every abatement of the flood, to survey their lands, to find out every one his own by the quantity of the ground upon the survey; the necessity of which put them upon a more diligent inquiry into that study, that thereby they might attain to some exactness in that, which was to be of such necessary, constant, and perpetual use."†

The precise description of the promised land, which was surveyed and marked out by unequivocal boundary lines, proves Moses to have had a mathematical knowledge, which was a part of the learning of the Egyptians in which he was skilled.‡

Pythagoras, who introduced Masonry into England, was taught the elements of geometry in

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\* Beloe. Euterp. † Orig. Sac. book ii. c. 2. ‡ Cumb. Orig. Tract. 8.

Egypt,\* which he reduced to a regular science, on fixed and certain principles. He taught that a geometric *point* corresponded with an *unit* in arithmetic; a *line* with *two*; a *superficies* with *three*, and a *solid* with *four*. A principle still preserved amongst Masons, and inculcated in the second lecture.

“ After Pythagoras, geometry became the darling study of the Greeks; and their learned men applied its principles to mechanical purposes in general, as well as to operations in stone or brick. And as Masonry kept pace with geometry, so many lodges appeared, especially in the Grecian Republics, where liberty, trade, and learning flourished; as at Sicyon, Athens, Corinth, and the cities of Ionia, till they perfected their beautiful *Doric*, *Ionic*, and *Corinthian* orders.”

“ From this time we date the strict union between the *free* and *accepted* Masons, which has subsisted ever since in all regular lodges.”†

Plato entertained so exalted an opinion of geometry, that he inscribed on the portal of his school, “ Let no one ignorant of Geometry enter

\* We learn from Diodorus Siculus, that the ancient poets and philosophers resorted to Egypt for the purpose of learning their laws, and acquiring every species of useful knowledge from that people. Euseb. Præp. Evan., l. x.

† Anderson's Hist. of Masonry.

here ;” thus making geometry an introduction to the study of philosophy.

Euclid, a zealous and indefatigable Mason, applied himself sedulously to the exclusive study of this science. He collected all the existing works of ancient mathematicians, reduced geometry into order and regularity ; and brought it to a degree of perfection, which has been exceeded only by a truly Masonic genius of our own nation, whose modesty declined the laurels which his merits entitled him to wear ; and the illustrious name of Sir Isaac Newton will elicit the admiration of mankind, so long as Nature follows her accustomed course, and the frame of this world is governed by her laws.

Under this head may be properly classed the science of Architecture, which is “ the art of building edifices proper for habitation or defence. Although architecture, in its utmost latitude, may be defined a mathematical science, containing rules for designing and raising all sorts of structures, according to geometrical proportion, yet in its ordinary acceptation it is applied only to the construction of such buildings as are necessary for the purposes of civil life.”\* It is divided into three parts : civil architecture ; military architecture, or fortification ; and naval architecture, or

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\* Mas. Lect.

ship building. As the former of these divisions appears more intimately connected with Masonry, as an institution of peace, harmony, and brotherly love, I shall confine my brief notices exclusively to it.

Civil architecture, we certainly know, was practised before the Flood, though we are ignorant of the precise nature of their buildings, as the Flood destroyed every antediluvian monument, except one of the pillars of Enoch. We have positive evidence, from the Books of Moses, that Jabel built tents, and afterwards, probably, Cain built a city: for “in the space of nine hundred years assigned to his life, he might live with, and make use of to build his city, those whom Sanchoniatho names in the fifth and seventh generations from Protogonus; viz. in the fifth Memrumus, who also, in Greek, is called Hypsuranius. He made houses about Palætyrus, compassed and covered with ordinary reeds, rushes, and the paper reed. In his seventh generation, he puts Chrysor, whom he affirms to be the Hephaistus of the Greeks, and the Latin Vulcanus, and his brother, the inventor of bricks, tiles, and walls. These men joined together will easily do all that belongs to the building of one or many cities.”\*

Very early after the Flood, architecture was

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\* Cumb. Sanch.

considerably advanced. The most noble monuments of antiquity, the pyramids, obelisks, and the gigantic Sphynx,\* added to those mighty efforts of human genius displayed in the Tower of Babel, the wonders of the city of Babylon, the Egyptian labyrinth, &c. assure us of the great perfection to which this science was carried in the most early ages of the world. The primitive inhabitants of Ethiopia, who received their knowledge of Masonry from Cush the grandson of Noah, erected monuments of art which remain to this day. Bruce tells us of obelisks, pillars, and prodigious fragments of colossal statues of the Dog Star, which are of the highest antiquity, and are still to be seen in this country: and adds, that “the Cushites, with unparalleled industry, and with instruments utterly unknown to us, formed to themselves commodious yet wonderful habitations, in the heart of mountains of granite and marble, which remain entire in great numbers to this day, and promise to do so till the consummation of all things.”

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\* This monstrous statue, formed with a virgin's head and a lion's body, was symbolical of the overflowing of the Nile, which happened when the sun was in the signs of Leo and Virgo. It had its name from this circumstance; for the word *sphynx*, in the Chaldean language, signifies, to overflow. This monument of Egyptian assiduity, which will exist as long as the world shall endure, was cut out of a solid rock, and was intended as a sepulchre for King Amasis.

## MUSIC.

“ Music teaches the art of forming concords so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones, and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.”\*

Music, the next in order of the seven liberal sciences, was successfully cultivated by the idolatrous nations as well as the true worshippers of God, and has been a general Masonic pursuit from the time of its invention in the most early ages. This science was practised before the Flood; for Moses informs us that Jubal, the son of Lamech, “ was the father of all such as handle the harp and organ:”† and this is all we know, with any degree of certainty, of the origin and use of musical instruments before the Flood. Thoth or Hermes is said, by Apollodorus, to have invented music. “ But no one person ought strictly to be called the inventor of an art which seems to be natural to, and coeval with, the human species; but the Egyptian Mercury is, without doubt, en-

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\* Mas. Lect.

† Gen. iv. 21.

titled to the praise of having made striking improvements in music, as well as of having advanced, in various respects, the civilization of the people, whose government was chiefly committed to his charge.\* His invention of the lyre was the effect of accident. Striking his foot against a dead tortoise, on the banks of the river Nile, whose cartilages were distended across the shell, and dried by the heat of the sun, the concussion produced a distinct and continuous sound. Impressed with this idea, he constructed an instrument in the form of a tortoise, and strung it with the dried sinews of animals.† This instrument consisted of three strings; to improve which Apollo (who was cotemporary with Hermes, for he is said to be the Phut of Moses, and was esteemed the most able musician of antiquity) added a fourth; a fifth was added by Corebus; a sixth by Hiagnus; a seventh by Terpander; and Pythagoras increased the number of strings to eight, and practised the method of tuning diatonically. This great man afterwards made an instrument with fifteen strings, which completed the double octave, and his system became at length distinguished by the appellation of the Pythagorean System. In process of time, the system was perfected by the introduction of the Chromatic

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\* Morison.

† Apollodorus.

and Enharmonic Scales; the former by Timotheus, and the latter by Olympus.

Eusebius relates\* that Osiris, when he travelled about the world to plant colonies and civilize mankind, had with him, as companions, Apollo and Pan, as well as Nine Virgins, so celebrated for their respective talents as to be afterwards termed, in Greece, the Nine Muses, because of the sweetness of their voices and instruments.

The extraordinary effects produced by music on the passions of men in ancient times caused it to be much used in religious ceremonies. From Egypt the science was carried, by the children of Israel, into Canaan; and so attached were they to it, that every rite of their worship was accompanied with music. The priests were necessarily musicians; and the assistance of a musical instrument was a usual accompaniment to the delivery of prophecies, to express more feelingly the sentiment of joy or terror which they were intended to inspire.

The ancient Lodges of Free-Masons, whether congregated on the highest of hills, or in the lowest of vallies, were opened and closed, as we have reason to believe, with solemn music, as well as solemn prayer. And at the dedication of King Solomon's Temple, as we are informed by Jose-

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\* De Præp. Evan. l. 2, c. 1.

phus, there were present twenty thousand musicians.

At this day our meetings, dignified by literary research and scientific illustration, are enlivened by the enchanting power of music, which lends a portion of refinement to our more social and relaxed pursuits, and adds a charm to Masonry, which leaves no sting behind.

#### ASTRONOMY.

“Astronomy is that divine art by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator, in those sacred pages the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies: by it we learn the use of the globes, the system of the world, and the preliminary law of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole creation trace the glorious Author by his works.”\*

Philosophy and astronomy, as we learn from Strabo, were cultivated by the Egyptians, who kept their mysteries secret from all but the ini-

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\* Mas. Lect.

tiated: this practice they derived from Thoth their second monarch, whose wisdom exalted him to the confidence of his grandfather Ham. Now as Egypt is one of the most ancient nations in the world of which we have any authentic records, to Egypt we must look for the early perfection of many sciences, which have not been noticed in the Mosaic Records.

The science of astronomy was certainly invented by the posterity of Seth, though the Jewish Rabbins insist that it was revealed to Adam by God himself. Josephus does not sanction this hypothesis; he merely observes, "that the children of Seth were the first persons who studied the motions and influences of the heavenly bodies."\* But Eupolemus absolutely ascribes the invention of astronomy to Enoch:† and it is thought, from an observation of Josephus, that the antediluvians were acquainted with the grand period of six hundred years, in which the heavenly bodies return to the same relative situation.

Shuckford says, "Noah must be well apprized of the usefulness of this study, having lived six hundred years before the Flood; and he was, without doubt, well acquainted with all the arts of life that had been invented in the first world; and this of observing the stars had been one of

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\* Ant. l. 1, c. 3.

† Euseb. Præp. Evan. l. 9, c. 17.

them ; so that he could not only apprise his children of the necessity of, but also put them into some method of prosecuting those studies.”\*

After the Flood, therefore, the line of Ham were by no means ignorant of this science ; on the contrary, the Phœnicians and Egyptians attained a very early knowledge of the planets as distinct from the stars ; and even arranged the clusters of stars into constellations, by which they are in the present day distinguished. Thus Cronus or Ham was consecrated into the planet Saturn.† Thoth or Athothes was consecrated into Mercury.‡ The bodies, according to Plutarch, of Osiris, Isis, Typhon, &c. were worshipped on earth, and their souls shone as the stars in heaven. Isis was called the Dogstar ; Orus appeared in the constellation known by the name of Orion, and Typhon in Ursa Major.§

Chronologers tell us that the first celestial observations after the Flood, were made immediately subsequent to the erection of the Tower of Babel ; and this seems to be confirmed by what Porphyry tells us, that when Alexander took Babylon, he found in that city astronomical observations for nineteen hundred and three years ; and

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\* Con. Bk. 6. † Sanch. in Euseb. Præp. Evan. l. 1. c. 10.

‡ Eratos. Catas. cap. 23. § De Isid.

this brings them within fifteen years of the building of Babel.

“ Berosus, who collected the ancient Chaldæan monuments, and published treatises of their astronomy and philosophy, gave an account in his history, of a man among the Chaldæans in the tenth generation after the Flood, ‘ who was righteous, and great, and skilful in the celestial science;’\* which character agrees with that of Abraham, who is said by Josephus to have taught the Egyptians astronomy and arithmetic, of which sciences they were utterly ignorant before his time.”†

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The investigations in this chapter are calculated to shew, that the science of Masonry, which embraces every branch of human learning, and applies each to the only end which can make men truly useful here, or happy hereafter, *the glory of God*; was practised amongst the descendants of Ham and Japheth as far only as its operative nature extended; for they stopped short at the portal of that most sublime and spiritual edifice, “ a building not made with hands, eternal in the heavens.”‡ Hence at the coming of Christ to restore the primitive religion, and with it the essence of speculative Masonry, the idol-

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\* Jos. Ant. l. 1. c. 7. † Bp. Tomline.

‡ 2. Cor. v. 1.

atrous worship sunk to decay, and all the works founded on its basis mouldered into dust and ruins. At his birth, the popular legend accredited amongst the idolaters was, that the groves and temples consecrated to dæmoniacal worship echoed with the most tremendous howlings; the waves of the adjacent seas swelled with an unusual agitation; the priests, overwhelmed with awe, enquired of their oracles the causes which produced these alarming and supernatural phenomena; when a voice was said to answer, "Our reign is expired. We are struck dumb by the appearance of a superior power!" However this may be, the fatal shock which idolatry received by the appearance of Jesus Christ on earth, is attested by evidence of a much more certain and specific character; the public confession of Dæmons expelled by Our Saviour from possessed individuals, (as recorded by the Evangelists;) whose uniform cry was, torment us not! We know and acknowledge thy superior power, as the Son of God most High! And nearly four centuries after this, when Julian, in his attempt to restore the idolatrous worship, urged the oracle of Apollo at Daphne to declare the cause of his silence; the God replied, *by his Priests*, that he was prevented from answering, by the bones of a Christian Saint which were buried adjacent to the temple. The bones were removed by

Julian's order, and the temple was soon after destroyed by a fire from heaven.

The triumph of Christianity over Idolatry and Judaism is amply corroborated by the conduct of this apostate Emperor, in his impious attempt to frustrate the prophecy of Jesus Christ, and rebuild the Temple of Jerusalem. The miraculous interposition of heaven to prevent the execution of this project, and assert the truth of Christianity, is recorded by Christian, Jewish, and Pagan writers. Gregory Nazianzen thus expresses himself on this mysterious subject. "The Jews set about the work of rebuilding with great attention, and pushed on the project with the utmost labour and application. But when now driven from their work by a violent whirlwind and a sudden earthquake, they fled together for refuge to a certain neighbouring church. There are who say, the church refused them entrance, and that when they came to the doors, which were wide open but a moment before, they found them on a sudden closed by a secret and invisible hand. As they strove to force their way in by violence, the FIRE *which burst from the foundations of the temple met and stopped them, and one part it burnt and destroyed, and another it desperately maimed*, leaving them a living monument of God's condemnation and wrath against sinners." "The day after the earthquake," adds

the Rabbin Gedaliah ben Joseph Iechajah, " a dreadful fire fell from heaven, which melted all the IRON TOOLS and INSTRUMENTS employed about the work ; and destroyed many, nay, incredible numbers of the Jews." And the truth of this statement is confirmed by the confession of Ammianus Marcellinus, Julian's professed Pagan apologist, who describes this miracle in the following words: " Julian committed the conduct of this affair to Alypius of Antioch, who formerly had been Lieutenant in Britain. When therefore this Alypius had set himself to the vigorous execution of his charge, in which he had all the assistance that the governor of the province could afford him ; horrible balls of fire breaking out near the foundations with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen ; and the victorious element continuing in this manner, obstinately and resolutely bent, as it were, to drive them to a distance, Alypius thought it best to give over the enterprize."\*

The particular stone in the foundation from which these terrible flames issued, is said by old Masons, to be the same which Jacob used for a resting place, when journeying towards Padanaram in Mesopotamia.

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\* Vid. Warb. Julian.

## CHAP. IV.

CONTAINING NINE HUNDRED AND FIFTY-SIX YEARS.

VIEW OF MASONRY FROM ENOCH TO THE UNIVERSAL  
DELUGE.

THE great and prominent truth to be illustrated in these views of antient Masonry, is, that religion or the genuine worship of God, was the chief object of Masonic practice in the primitive ages of the world. And this may be deduced from the existence of pure Masonry at the present day; for had it been erected on any other foundation but the glory of God; had it been instituted solely to exalt human wisdom, or to promote human greatness; it would have been but as a flitting sunbeam, which passeth away and leaves no trace behind.

Religion was the only foundation on which our order could be securely placed; for no institution can be firm or permanent, which is not supported by the favour and protection of the Deity. Every thing merely human must inevitably decay and crumble to ruins before the all-devouring hand of time.

" The cloud-capt towers, the gorgeous palaces,  
 The solemn temples, the great globe itself,  
 Yea, all which it inherit, shall dissolve,  
 And, like the baseless fabric of a vision,  
 Leave not a rack behind."\*

But the word of God, and every thing founded on that basis, shall never pass away. Even " the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up;"\* but Masonry, pure and uncontaminated with earthly abominations, shall triumph over the general and universal dissolution, and shall cement the Host of Heaven in a holy union and communion to all eternity.

Before Enoch assumed the superintendence of our Order, there appears to have been some intermixture of the two lines of Seth and Cain, for the world does not exhibit so bright an aspect as during the last period. Adam, however, was yet living, and his authority was sufficient to restrain the race over which he possessed the supreme government, as king, priest, and prophet, from those rash and violent deeds, which, after his death, deformed the face of nature.

Enoch prosecuted his scientific researches with indefatigable industry, and communicated his dis-

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\* Shaks. Temp.

† 2. Pet. iii. 10.

coveries to his brethren. The line of Seth were indeed less eminent than the Cainites for mechanical arts, because their attention had been devoted to more sublime pursuits. They practised very successfully the speculative sciences which form a constituent part of Masonry. The celestial bodies were objects of their constant investigation. In the science of astronomy Enoch made many improvements; and it is thought that he was acquainted with the grand period of six hundred years, at the expiration of which, the sun and moon return to the precise situation which they occupied at the beginning of it. Other sciences were invented and perfected by Enoch, which tend to illustrate God's attributes and perfections; and hence this extraordinary Patriarch earned a distinguished reputation, which will endure, both amongst Masons and Christians, until the frame of this world shall be shook in pieces by the voice of the Archangel and the trump of God.

But the study of human science was not the sole intention of God in the creation of man: He formed him for a nobler purpose; and these studies were but secondary considerations, springing as natural effects from natural causes. Of this truth we have had abundant proofs, in the view we have already taken of the origin of the sciences. For it appears that the idolatrous na-

tions were not deficient in scientific knowledge, though they had renounced their allegiance to the true God.

Enoch practised Masonry, of which he was now installed Grand Master, with such effect, that God vouchsafed by immediate revelation, to communicate to him some peculiar mysteries, in token of his approbation. The most valuable of these, according to old traditions, was that SACRED NAME OR WORD, which demands our utmost veneration; and enables man to reflect on the goodness of his Maker, with renewed sentiments of reverence and devotion.

The degeneracy of mankind increasing, Enoch exhorted them to turn from their unrighteous ways, and imitate the purity of their forefathers. He pressed upon them the nature of their obligations; he reiterated their duty to God and man; but the fascinations of pleasure had so intoxicated their senses, that the sober admonitions of reason and duty were little regarded. He therefore called a special assembly of Masons in whom he could confide; and in the presence of Adam, Seth, Jared his father and Methusaleh his son, he enumerated the accumulating wickedness of man, and the enormous evils which were desolating the earth; and implored their advice and assistance in stemming the torrent of impiety which threatened an universal corruption. It

was here Adam communicated that terrible prophecy, that all mankind, except a few just persons, should so far swerve from their allegiance to God, as to cause the destruction of all created things by water and fire.

From this information Enoch formed his plans for preserving the knowledge he had acquired, amidst the devastation necessarily attending the predicted calamity. The sacred mysteries committed to his charge occupied his first and most anxious solicitude. Being inspired by his Maker, and in commemoration of a *wonderful vision on the holy mountain*, in which these sublime secrets were revealed to him, he built a temple in the bowels of the earth, the entrance to which was through nine several porches, each supported by a pair of pillars, and curiously concealed from human observation. The perpendicular depth of this temple was eighty-one feet from the surface. Enoch, Jared, and Methusaleh were the three architects who constructed this subterranean edifice; but the two latter were not acquainted with the secret motives which influenced Enoch in causing this cavern to be dug. The arches were formed in the bowels of a mountain, which was afterwards denominated Calvary in the land of Canaan; and the temple was dedicated to the living God.

He then made a plate of gold in the form of

an equilateral triangle, each of whose sides was eighteen inches; which he enriched with precious stones, and encrusted it on a triangular agate of the same dimensions. On this plate he engraved the ineffable characters he had *seen* in his vision; and alone, in silence and solitude, he descended through the nine portals into the temple, and placed this invaluable treasure upon a cubical pedestal of white marble.

When the temple was completed, Enoch made nine secret doors of stone, and placed them at the entrance of the portals, with an iron ring inserted in each for the facility of raising, in case any wise and good man of future ages should be led to explore the secret recesses of this sepulchral vault. He then closed up the whole, that the secrets there deposited might remain in perfect security amidst the anticipated destruction of mankind; for the contents of this temple were not entrusted to any human being. Enoch paid occasional visits to the temple, for the purpose of offering up his prayers and thanksgivings in a peculiar manner to the God who had vouchsafed to him alone such distinguished favours.

As the world increased in wickedness, and the threatened destruction visibly approached nearer and nearer, Enoch, trembling for the fate of those useful arts and sciences which he had invented or improved, proceeded without delay to provide for

their transmission to future ages : for the accomplishment of which, his knowledge of letters lent the greatest facility. Upon a high mountain, therefore, he erected two great pillars, one of marble, and another of brass, to preserve the true principles of science for the benefit of a future world ; the former of which he conceived would withstand *fire*, and the latter *water*. On these he engraved the elements of the liberal sciences, including Masonry ; and also a notification that he had concealed a valuable treasure in the bowels of the earth, which contained the essence and end of Masonry, and was consecrated to the only true and living God. *Let him that hath WISDOM find it !*

Enoch perceiving that men did not reform from his repeated exhortations, instituted that form of excommunication known amongst the primitive Christians by the name of Maranatha, being derived from Maran, the Lord, and Ath, fire. After giving them a solemn warning of the dreadful punishment which awaited their obdurate iniquity, he resigned the government to his son Lamech ; and on his fervent petition for death, it pleased God to translate him from the Lodge on earth to the Lodge above, where his piety was rewarded with everlasting glory. His farewell exhortation was calculated to awaken mankind from their lethargy, if they had not been dead to every impulse but that of vice. " Behold," says

he, "the Lord cometh, with ten thousand of his Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."\*

Being liberated from a monitor whom they regarded with some degree of awe and reverence, mankind proceeded to the unlimited gratification of their rebellious passions, without fear of restraint.

The fascinations held out by the Cainites were too powerful for the children of Seth to resist, and their minds became rapidly tainted with the abominations of idolatry: they worshipped the host of heaven; they erected shrines to the honour of imaginary rural deities; and at length *Tubal Cain* was exalted to the dignity of a god, under the appellation of *Vulcan*. This was the first instance of a mortal being deified, and it took place in the seventh generation from Adam.† To this god the Egyptians afterwards assigned the attributes of prescience, power, and unlimited duration or immortality. While the reign of other gods was confined within certain and specific limits, the reign of *Vulcan* was declared without end.

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\* Jude, 14, 15.

† Sanch. in Euseb. Præp. Evan. l. 1, c. 10.

Lamech, unable to stem the torrent of depravity, placed the government in the hands of Noah, who endeavoured to restore the principles of CHARITY, or love of God and man, which appeared to be in danger of universal deterioration. To accomplish this purpose, he did not confine his *Lectures* to the private and select assemblies of immediate friends, but publicly denounced the judgments of God against those wicked practices to which they were inordinately addicted, and at the same time persuaded them, by the most affectionate exhortations, to keep their passions within compass, to adore their Creator, and to act upon the square with all their fellow-creatures.

In the first ages of the antediluvian world, all men lived in the enjoyment of unrestrained *freedom*, and it was impossible for any person to be reduced to a state of bondage: and this was one of the primitive laws of civil society, as many writers are of opinion. Personal slavery, which, according to Cicero, means the devotion of an abject mind which has no will of its own, is supposed to have begun amongst that race of people whom the Scriptures denominate giants. By the hand of violence they assaulted and made slaves of men and women, whom they kept in a degrading state of servitude, and compelled to administer to their pleasures or their vices. This was so terrible an innovation in the divine eco-

mony, and so destructive of the principles of Masonry, that Noah laboured with incessant diligence and assiduity to restore the primitive laws against slavery, and prevent amongst mankind an unnatural traffic in their own species.

Mankind, thus besotted with their lusts, and advancing by rapid, but almost imperceptible gradations to the utmost extent of wickedness, slighted the precepts of wisdom and experience; even Noah himself was derided, and esteemed little superior to a visionary enthusiast. Foreseeing, therefore, the world's destruction to be inevitable, he proclaimed himself clear of their blood, and offered up his prayers to God for the salvation of his house. The prayer of Noah was heard, for he had found grace in the eyes of the Lord. And God said unto Noah: "The end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth! Make thee an ark of gopher wood: rooms shalt thou make in the ark, and shall pitch it within and without with pitch. And this is the fashion which thou shalt make it of:—the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second,

and third stories shalt thou make it. And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven, and every thing that is in the earth shall die. But with thee will I establish my covenant, and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark to keep them alive with thee."\*

In obedience to the commands of God, Noah began the work, and proceeded in it amidst the ridicule and derision of mankind; who slighted his warnings, despised his promises, and even threatened to recompense with personal violence his benevolent intentions towards them. The ark was finished in three periods of forty years each, which was the term to which God limited human life after this event.† At the expiration of one hundred and twenty years, Noah, with his family, entered into the ark, with the clean beasts by sevens, and the unclean by pairs.

The form and dimensions of the ark have afforded much speculation amongst the learned, who have almost unanimously pronounced its capacity too small, according to the common mode of calculation, to contain the number of animals

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\* Gen. vi, 8—19.

† Jos. Ant. l. 1, c. 4.

which went into it. But Bishop Wilkins shews, that, by taking the cubit at eighteen inches, the ark was rather too large than otherwise. This learned prelate concludes, that there were only seventy-two species of quadrupeds in the ark; the carnivorous animals, he computes, would not occupy more room, or consume a greater quantity of food, than twenty-seven wolves, and for these about one thousand eight hundred sheep would be sufficient for food. The remainder would take up no more room than two hundred and eighty oxen, and would consume about 109,500 tons of hay. These would not be sufficient for the capacity of the two first stories, as it would allow a space of upwards of sixteen square feet for each animal; and Noah and his family, with every species of winged fowl, would leave room, in the third story, for the necessary offices, besides a considerable space for exercise.

“ In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights; and the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered. And every living

substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.”\*

This great convulsion of nature not only destroyed all created flesh (and the antediluvian world is supposed to have contained two millions of millions of souls), but washed away and obliterated almost every vestige of the works of art. Scarcely a building, or the remains of a building, was left, to mark the spot where human greatness or human folly had reared the proud monument of emptiness and vanity; even the brazen pillar of Enoch gave way before the overwhelming torrent of destruction, which even removed mountains and shook rocks from their solid base. But God preserved the pillar of stone, and by this means the state of Masonry, before the Flood, was transmitted to posterity.

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\* Gen. vii, 11, 12, 19, 20, 23, 24.

## PERIOD III.

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CHAP. V.ON THE IDOLATROUS MYSTERIES, AS CONTRASTED  
WITH FREE-MASONRY.

THE mysteries practised by idolatrous nations were nothing else but the *secret* solemnities of divine worship, and were invented to cast a solemn veil over their rites, which might sanction and recommend the worship of false gods to those who, without some splendid and imposing stimulus, might be disinclined to renounce the true God, and embrace the worship of idols. These mysteries, avowedly established on the same basis as Masonry, were secretly intended to produce an effect quite the reverse; for they were instituted with the express design of making our science subservient to the very worst and most degrading practices of idolatry. Hence the two institutions have been frequently confounded together; and Masonry becomes stigmatized with infidelity, if not atheism, and charged with renouncing every scriptural doctrine contained in the genuine fountain of revealed truth. A comparison between the mysteries of idolatry, and genuine Masonry

will show how far the latter was practised in these institutions, and will distinctly mark the line of separation which distinguishes the one from the other.

The *Eleusinian*, the *Orphic*, the *Bacchic*, the *Samothracian*, and all those innumerable mysteries practised by the heathen in every age, were instituted to perpetuate a remembrance of the events which occurred at the universal Deluge, and to preserve the knowledge of a *future state of rewards and punishments*. But, while inculcating that true doctrine, they added many false and pernicious tenets, which perverted both its nature and end. "They taught," says *Warburton*, "that the initiated should be happier than all other mortals in a future state; that while the souls of the profane, at their leaving the body, stuck fast in mire and filth, and remained in darkness, the souls of the initiated *winged their flight directly to the happy islands, and the habitations of the Gods.*"\*

Now Masonry does not inculcate any such doctrine: a doctrine not less impious than the Roman indulgences, and which, if true, would have effected the dissolution of our Order many ages ago. The design of Masonry, concisely and truly defined in *Arnold's Dictionary*, proves the direct contrary to be true. "Masonry," says that

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\* Div. Leg. l. ii, s. 4.

lexicographer, " is a moral Order, instituted with the praiseworthy design of recalling to our remembrance the most sublime truths in the midst of the most innocent and social pleasures, founded on liberality, brotherly love, and charity."

The idolatrous mysteries date their *origin* from the *Cabiri*,\* and Thoth, who were certainly Masons; but, forsaking the pure channel of God's worship, they sunk into the grossest defilements of idolatry, and founded, on the pattern of our craft, an institution calculated to make the worship of imaginary deities fascinating and permanent. In the time when the pastor kings reigned over Egypt, many noble Egyptians, with their families and attendants, migrated into other countries, and disseminated throughout the world the improvements in the mysteries of that superstitious nation. Masonry *originated* with God; like that eternal Being, existed before time was; and shall exist when time shall be no more.

The former and the latter degrees of the ancient idolatrous mysteries were inconsistent, and even positively contradicted each other: those of Masonry are a regular and progressive series; each superior degree strengthening and confirming the preceding, until we arrive at the perfect knowledge of the truth: aptly compared to the steps

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\* Diod. Sic. l. i.

of a ladder, by each of which we advance nearer to "a building not made with hands, eternal in the heavens."

To the nocturnal celebration of these mysteries women\* were admitted; a practice which led to the most shocking abuses, and the indiscriminate practice of licentiousness and vice. And this was soon carried to such a dreadful pitch of shameless profligacy, that the κτεῖς and φαλλος were actually exposed† and carried about in public procession!

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\* "At the celebration of these solemn festivals, the women were carried to Eleusis in covered waggon, which were dragged along very slowly, by way of imitating the carrying of corn in harvest. The middle days of the Thesmophoria were observed with peculiar solemnity: they sat all day upon the ground, near the statue of Ceres, keeping fast and lamenting."—*Note 12, Beloe's Herodot. Erato.*

† "From the idea of the patriarch Noah being the father, and the ark the mother of mankind, united, perhaps, with some traditional remembrance of the crime of Ham, I doubt not but that the whole of the detestable Phallic orgies derived their existence. They were early introduced into the Cabiric, or Diluvian mysteries; and the abominations which accompanied them called forth the loudest and most pointed invectives from Arnobius and Clemens Alexandrinus. The Louim, or Yonijas of Deucalion, brought them to the temple of the Syrian goddess Atargatis, and erected a number of Phalli in the area before the vestibule, for the special purpose of commemorating the events of the Deluge. Twice each year, in allusion to that dreadful catastrophe, a person climbed to the top of one of the Phalli, where he remained seven days, the precise period which elapsed between each time of Noah's sending forth the dove. Lastly, the same indecencies were practised in the rites of the Cabiric Ceres, as in those of Bacchus, Osiris, and Maha Deva: her deluded votaries vied with each other in a studied obscenity of language, and her nocturnal orgies were contaminated with the grossest lasciviousness."—*Faber, Mys. Cub. c. 8.*

In Masonic Lodges such abuses are effectually guarded against by the exclusion of females.

In the early ages of Christianity, the mysteries were inimical to the propagation of the Gospel, and the Mystagogues branded every Christian with the appellation of an atheist. Masonry revived with the appearance of Christ in the world, and flourished abundantly in the first ages of the Gospel, under the sacred patronage of apostles, evangelists, and martyrs.

The legend preserved in the Eleusinian mysteries is briefly as follows :

Osiris, King of Egypt, willing to confer an in-deprivable benefit on all the nations around him, by communicating to them the arts of civilization, left the government of his kingdom to the care of his wife Isis, who was the same with Demeter or Ceres,\* and made an expedition of three years to effect his benevolent purpose. On his return, he fell a sacrifice to the intrigues of his brother Typhon, who had formed a conspiracy, in his absence, to destroy him and usurp his throne. At a grand entertainment, to which Osiris was invited to meet the conspirators, Typhon produced a valuable chest, richly adorned with work of gold, and promised to give it to any person present

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\* Herod. Euterpe.

whose body it should most conveniently hold. Osiris was tempted to try the experiment: but was no sooner laid in the chest, than it was nailed down and thrown into the river. The body of Osiris, thus committed to the mercy of winds and waves, was cast up at Byblus in Phœnicia, and left at the foot of a tamarind tree. Isis, in the extremity of sorrow and despair at the loss of her husband, set out in company with Thoth, and traversed the earth in search of the body, making the air re-echo with her lamentations. After encountering the most extraordinary adventures, they at length gained possession of her husband's corse, with which she returned to Egypt, in great joy, intending to give it a splendid interment. By the treachery of Typhon, she was again deprived of the body, which was severed into fourteen parts, and deposited in as many different places. Isis, with unparalleled zeal and perseverance, undertook a second journey to search for these scattered remnants; and, after considerable fatigue and disappointment, succeeded in finding every part, and buried them in the several places where they were discovered; erecting an altar over every grave, to mark the place where her husband's remains were deposited.

The rites founded on this legend were the abominations shewn by the Lord to the prophet Ezekiel, in his vision at Jerusalem. "He said unto

me, 'turn thee yet again, and thou shalt see greater abominations that they do.' Then he brought me to the door of the gate of the Lord's House, which was toward the north; and behold there sat women weeping for Tammuz. Then said he unto me, 'Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.' And he brought me into the inner court of the Lord's House; and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces towards the east; and they worshipped the sun towards the east."\*

"The month which we call June, was by the *Hebrews* called *Tamuz*, and the entrance of the sun into the sign Cancer was, in the Jews' astronomy, termed *Tecuphæ Tamuz*, the revolution of *Tamuz*. Concerning *Adonis*, whom sometimes ancient authors call *Osoris*, there are two things remarkable: ἀφαισμός, the death or loss of *Adonis*; and εὑρισίς, the *finding of him again*. As there was great lamentation at his loss, especially amongst the women, so there was great joy at his finding. By the *death or loss of Adonis*, we are to understand the departure of the sun; by his *finding again*, we are to understand his return. Now he seems to

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\* Ezekiel, viii. 13-16.

depart twice in a year: first, when he is in the *tropic of Cancer*, in the farthest degree northward; secondly, when he is in the *tropic of Capricorn*, in the farthest degree southward: answerable unto these two departures which may be termed ἀφαισεις *μοι*, *disparitions*, or *losses of the sun*; there are two returns immediately succeeding, which may be termed εὐρεσεις, the *finding*, or new appearance of the *sun*. Hence we may note that though the *Egyptians* celebrated their *Adonia* in the month of *November*, when the sun began to be farthest southward; and the house of *Juda* theirs in the month of *June*, when the sun was farthest northward; yet both were for the same reasons, and in substance they agreed. And of this the *prophet Ezekiel* is thought to have spoken (*Ezek. viii, 14*): ‘*There sat women weeping for Tamuz.*’

“ These solemnities were chiefly observed between the *Byblienses* and the *Alexandrini*. The manner was thus: when the *Byblienses* solemnized the death or loss of *Adonis*, at that time the *Alexandrini* wrote a letter; this letter was enclosed in an *ark of butrushes*; therein they signified that *Adonis*, whom they lamented, was found again; this ark being, after the performance of certain rites and ceremonies, committed to the sea, forthwith it was carried by the stream to *Byblus*; upon the receipt thereof, the lamentation of the women was turned into joy. Others

say, that this lamentation was performed over an image, in the night season; and, when they had sufficiently lamented, a candle was brought into the room, (which ceremony might mystically signify the return of the sun); then the *priest*, with a soft voice, muttered this form of words: ‘*Trust ye in God, for out of pain salvation is come unto us.*’ There are likewise of the *Jews* that say their *Tamus* was an image whose eyes they filled with lead, which lead being melted by the means of fire under it, the image itself seemed to weep.”\*

Hence was Ezekiel carried to the north door of the temple, to behold the women weeping, &c., because the north was the most unpropitious aspect, as the sun darts no rays from that quarter to enlighten our hemisphere.

The recital and mimic performance of the adventures of Isis in search of her husband’s body, constituted a part of the ceremony of initiation into these mysteries. The wildness and terror of the scenes exhibited to the Aspirants’ view, conveyed a species of horror to the mind calculated to encourage the natural ferocity of their temper, and to suppress and extinguish those mild and amiable feelings of humanity which unite the soul of man in communion with his God.

The following is a brief description of the cere-

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\* Godwyn’s *Moses and Aaron*, l. iv. c. 2.

monies attending the initiation of candidates into these mysteries :

The *Aspirants* were required to be men of the strictest morality and virtue, of spotless reputation, and eminent for their piety and devotion to the Gods. As a preparation to some of these mysteries, particularly the rites of *Mithras*, celebrated in Persia, a probation of seven years was enjoined, the last fifty days of which period was employed in acts of austerity, in fasting and prayer, amidst the most rigorous extremes of heat and cold, hunger and nakedness, and not unfrequently the severe infliction of whips and scourges. Previously to initiation they were habited in new garments, expressive of the new life they were about to commence ; and, after a public procession of matrons, and some trifling introductory ceremonies, they were admitted within the hallowed walls of the cavern\* where those orgies were celebrated at dead of night. The Hiero-

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\* Mr. Faber is of opinion, and I think the conjecture is too reasonable to be lightly rejected, that St. Patrick's purgatory, the pyramid at New Grange, the temple of Muidhr in the small island off Sligo, together with the Cornish Tolmen, Stonehenge, and the stupendous natural cave of Castleton in Derbyshire, were all places destined for the celebration of the Phallic worship. With respect to the latter, I beg leave to quote his own words, which appear to carry conviction with them : " With regard to the interior of the Derbyshire cavern, I am persuaded that any person who descends into it, after having first attentively perused the sixth book of the Eneid, will be not

phant, *habited like the Creator*, then pronounced the tremendous sentence of exclusion to the uninitiated, *εκας, εκας εστε βεβηλοι*, on which the doors were closed, and the rites commenced. A sacred hymn was chaunted;\* and the wanderings

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not a little surprised at its singular resemblance to the Hades of the mysteries, though the terrific machinery, once introduced into it, exists no longer. You first enter into an immense and magnificent natural cave, the whole of which, however, is perfectly visible by the dusky light admitted through its noble arched gateway. From this cave you are conducted to a small narrow door; having passed through which, you rapidly descend, till you find yourself upon the brink of a subterraneous river. Over the river you are ferried in a small boat; and, after reaching the opposite side, you continue your course along its bank, through an alternate succession of narrow passages and lofty caverns. At length you arrive at a beautiful arched grotto of very large dimensions, in the centre of which rises a natural rock, which you are surprised to find illuminated ready for your reception. The rock itself is occupied by a number of persons, who had previously entered for that purpose; and your ears are forthwith saluted by a variety of wild songs, which forcibly remind you of the old popular superstition respecting elves and fairies. I have little doubt but that this is done pursuant to an immemorial custom; all traditions respecting the origin and import of which have, however, long been obliterated from the minds of the guides."—*Faber, Mys. Cab.* c. 10.

\* This hymn, according to Warburton, may be translated as follows: "I will declare a secret to the initiated, but let the doors be shut against the profane. But thou, Musæus, the offspring of fair *Selene*, attend carefully to my song; for I shall speak of important truths. Suffer not, therefore, the former prepossessions of your mind to deprive you of that happy life, which the knowledge of these mysterious truths will procure you. But look on the divine nature, incessantly contemplate it, and govern well the mind and heart. Go on in the right way, and see the sole Governor of the World. HE IS ONE,

of *Ceres*, with her lamentations for the loss of her daughter Proserpine, or of Isis for Osiris, or Venus for Adonis, or Rhea for Bacchus; all these being but typical of the same event, were represented in mimic shew. A burning brand was furiously waved round the *Mystæ*, accompanied with dreadful shrieks and frantic gestures, to represent the roaring and tumult of Mount Etna, where it was said that *Ceres*, with a serpent twined round her body, kindled a pine tree, that her search might not be interrupted by the darkness of the night. A representation of a corpse laid in an ark hollowed out of a pine tree, was placed in view, and the death was lamented with loud and incessant wailings. An awful pause succeeded this clamour, which afforded the *mystagogue* an opportunity to deliver a lecture on the origin and symbols of idolatry;\* after which the pa-

ONE, and of himself alone; and to that one all things owe their being. He operates through all, was never seen by mortal eyes, but does himself see every thing."—*Div. Leg.* vol. 1. p. 154.

\* The historical part of the Eleusinian mysteries comprized an explanation of the formation of the world out of chaos; the production of men and animals; fabulous accounts of their gods and heroes; the origin of sacrifices, with other illustrations all pointing to the same end, the propagation of idolatry.

The historical part of Masonry commences with the creation of the world; notices the translation of Enoch, the deluge, the rejection of Ishmael, the sacrifice of Isaac, the journey of Jacob to Padanarum,

geants of their Gods, surrounded with beams of light, were exhibited, in the style, as I conceive, of our modern phantasmagoria or magic lantern. All this was performed in the gloom of darkness, in allusion to the darkness of the ark, which contained only one small window; and emblematical also of the darkness of the grave, in the intermediate state between death and the resurrection. Tremendous thunderings and noises occasionally broke through the solemn silence, and every object was introduced which could possibly inspire terror and dismay. Their benefactors or national Gods were represented as existing in Elysium, enjoying eternal youth and never-ending pleasure; whilst wicked men, termed the offspring of Typhon or the Devil, were exhibited in the darkest shades of Tartarus, tormented with the punishment of fire and brimstone. Here the mystagogue expatiated on the benefits of virtue, and the dreadful nature of vice. These scenes were relieved and diversified with plaintive music and

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Padanarum, the delivery of the children of Israel from Egypt, the erection of a Tabernacle in the Wilderness for the sacred purposes of divine worship, the building of the Temple of Solomon and of Zerubabel, the invincible zeal and perseverance of the two great parallels of Masonry and Religion, who sprang up to enlighten and adorn the era in which Jesus Christ appeared amongst mankind, and many other important particulars, perfectly corresponding with the history of Moses, and all tending to promote the glory of God, peace on earth, and good-will towards men.

the burning of rich perfumes, which were calculated to affect the senses and spread a softness over the mind. The mystæ, however, were not suffered long to enjoy the agreeable sensations thus produced; the apparatus of terror was now unfolded in all its appalling forms. Hideous spectres flitted before them, who rent the air with dreadful cries and acclamations. The furies, whose heads were covered with coils of hissing snakes, rushed forward in wild disorder, followed by Cerberus with his three heads, whose fearful barkings and howlings struck the hearts of the mystæ cold with astonishment and horror.

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

*Dryden's Æneis*, l. vi.

Scenes of *Elysium* and *Tartarus* were rapidly exhibited; darkness was succeeded by the most brilliant glare of light, which was as suddenly extinguished to make room for the blackest darkness. Pompous processions, accompanied by the elevation of the Phallus, and all the gross indecencies which more peculiarly marked this part of the ceremony, passed in review before the astonished eyes of the Aspirants; who were invested with the peaceful olive branch as a

mark of protection amidst all the dangers which might assail them; commemorative of the branch brought by Noah's dove, which convinced him that the waters had subsided. Beautiful and enchanting views were introduced, enlivened by all the variety of landscape; where distant music gradually swelled into the full tide of harmony, and the sacred hymns of *Orpheus* were chaunted by numerous unseen voices, whose varying measures swelled the heart with fury, or sunk it to despair. This was termed celestial music, and the pupils were thus confirmed in the superstitious worship of false Gods. At length the body being restored, their former grief was turned into joy; and, amidst loud acclamations, its return to life was celebrated with every demonstration of pleasure. The Hierophant addressed to the mystæ a verse denoting a speedy termination of their troubles, and entered upon an exposition of the design and end of the institution into which they had been initiated.

The *secrets* inculcated in the lesser mysteries, or the inferior degrees, consisted principally in abstruse disquisitions on the origin of the universe, the arcana of hieroglyphical knowledge,\* under

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\* Ramsay in his *Travels of Cyrus*, gives the following explanation of the Egyptian hieroglyphics, which he says, "are to be found with the explications here given of them in Plutarch, Iamblichus, Damascius, and Horus Apollo, quoted by Kircher and Cudworth."

which many valuable and sublime truths were said to be shadowed; plausible theories of reli-

" The temple was consecrated to the goddess Isis, and built in an oval form, to represent the egg of the world; over the great gate was this inscription, *To the goddess who is one, and who is all.* The altar was a great obelisk of porphyry, on which were engraven several hieroglyphics, containing the secrets of the Egyptian religion. Towards the top appeared three dark clouds, which seemed to meet in a point; somewhat lower, a tree planted in a muddy marsh, upon whose branches, which reached up to the clouds, sat a hawk; by the side of this tree was a winged globe, with a serpent coming out of it; at the bottom of all, a crocodile, without a tongue, hid itself in the waters of an abyss, a sphynx at the same time walking upon the surface. On one side of this altar stood the statue of the goddess, covered with a veil, upon which were represented the figures of the celestial and terrestrial bodies; on the other side was the statue of Harpocrates, holding one hand upon his mouth, and pointing to the goddess with the other.

" The high-priest, clothed in his pontifical robes, explained the meaning of these symbols, before he began the sacrifice. ' We adore,' said he, ' no other but the great Ammon, that is to say, *the unknown God*; we consider him sometimes as he is in himself, and at other times as manifested by nature. In the first sense we call him Eicton, Emeph, Ptha, Life, Light, and Love; all whose operations, thoughts, and affections being concentrated in himself, he remains in his solitary unity incomprehensible to mortals; thus considered, we adore him only by silence, or by the name of *incomprehensible darkness* thrice repeated; and we represent him by the clouds which you see towards the top of the obelisk.

" Then we consider him, as he has manifested himself in the multiplicity of nature, by a diffusive goodness that communicates itself everywhere, by a sovereign wisdom which forms within itself the ideas of all things, and by an infinite power that produces, animates, preserves, and governs whatever has a being. We call these three forms of the divinity, Osiris, Isis, Orus, and we represent them

gion and worship adapted to their peculiar system of idolatry; and on the nature and attributes of each particular god. But after a probation of four years,\* the *mystæ* were admitted to a participation in the ἀπόρρητα or *ineffable secrets*. A knowledge of the general deluge and the salvation of Noah and his three sons in the ark, with all the circumstances attending that remarkable event were communicated; the *mystæ* were taught that the gods they worshipped had been mere mortals like themselves, and had not the

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by many different symbols: Sometimes by an hawk, which having of all birds the most piercing eye, and the most rapid flight, serves to express the divine intelligence and activity. This bird sits upon the top of a tree, to signify that the eternal nature is infinitely exalted above matter, which is as dirt, in comparison of the pure essence of the Deity. The globe denotes the indivisible unity without beginning or end; the serpent the supreme wisdom, and the wings that active spirit which animates and gives life to all. The crocodile, which appears under a deep water, and without a tongue, represents the great Osiris hidden in the abyss of nature, and doing all in a profound silence; but you see walking upon the surface of this abyss, a sphynx, which, being half man and half lion, signifies the wisdom and strength of the two other principles. Lastly, the goddess Isis, covered with a veil, and having, as you see, this inscription on her pedestal, *I am all that is, has been, or shall be, and no mortal can remove the veil that covers me*, declares, that universal nature is but a veil which covers the Divinity, and that no one can behold the splendour of his pure and naked essence. The posture of the god Harpocrates denotes, that we ought never to speak of the incomprehensible essence of Isis, but only of her manifestations."

\* Clem. Alex. Strom. 5.

most distant claim to the rites of divine worship ; but for reasons of state that delusion was necessary to be preserved amongst the people. The unity of the Godhead was then inculcated, together with the doctrine of a future state of rewards and punishments. And when these secrets had been communicated, together with the system of morality conveyed in emblematical and hieroglyphical symbols, the perfect mystæ were termed Epoptæ, which implies that they see every thing truly and without disguise. After all the rites of initiation were completed, they were termed *regenerate* ;\* the words Κογξ and Ομπαξ were entrusted to them and they were dismissed.

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\* “ It is worthy of observation, that an idea seems always to have prevailed among the initiated, that the groundwork of their mysteries was a sort of wonderful regeneration, or new-birth. Hence were instituted the singular rites of the Taurobolium and the Criobolium, of which the following account is given us by Prudentius.

“ When the day set apart for the consecration of the high-priest arrived, he descended, arrayed in his pontifical robes, into a pit, which had previously been dug for that purpose. Above the pit was a kind of floor, the boards of which were perforated with an infinite number of holes. Upon this floor they led a bull crowned with chaplets of flowers, and there cut his throat. The reeking blood, descending upon the boards, fell in showers through the holes into the pit ; and was received by the priest upon his head, his body, and his raiment. When all the blood was drained, the victim was removed, and the high-priest came out. It was a horrible spectacle to see him in this plight, his head covered with blood, clotted drops sticking to his beard, and all his garment distained : and yet, as soon

Though I cannot contrast with the above, by a particular description, the sober and rational ceremonies in use amongst Masons, yet I can assure my readers, that Masonry admits not a single rite, which may not be defended on the pure principles of Scripture and reason. The ceremonies of the Order are calculated to expand the mind with piety and devotion, and to lead it by imperceptible degrees to an union with its Maker.

There is indeed some degree of resemblance, in respect of the moral duties inculcated by each, as well as in the purity required from candidates for initiation. Not that I believe the inculcation of virtue to idolaters was likely to produce any

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as he appeared, he was received with a general congratulation; and the assembled multitudes, not daring to approach his person, adored him at a distance, esteeming him a man awfully pure and holy.'

"This baptism of blood was conceived to regenerate those upon whom it was conferred; and, in token of such regeneration, they wore their blood-stained clothes as long as possible."—*Faber, Mys. Cab.* c. 10.

But this mysterious regeneration was usually conveyed by passing through a small cavity composed of consecrated *petræ*, which was to represent the door of the ark, through which the Noachidæ issued after the waters of the deluge had subsided, which in the phraseology of the mysteries, was termed a new or second birth; and which after the general introduction of the Phallic worship, was designated by symbols and perpetuated by rites, disgustingly filthy and obscene, but characteristic of the degradation to which humanity might be reduced, after the true worship of God had been renounced to make way for the introduction of an unrestrained and impure worship, which canonized vice, and erected temples to the grossest and most disgraceful to human passions and propensities.

salutary effects. For *example* being more powerful than *precept*, the practical vices of a single god, were sufficient to produce a proportion of moral evil, which could never be obviated by the theoretical incitements to virtue proceeding from all the philosophers and mystagogues in the universe. But however in some points the two institutions agreed, it only proves that the one was founded on the general principles of the other. Their discrepancies already noticed are too evident and irreconcilable, to sanction the hypothesis, that these mysteries were the Masonry of ancient times.

By the constitutions of Masonry, the persons craving to be admitted members of a Lodge, must be "good and true men, free born, and of mature and discreet age; no bondmen, no women, no immoral or scandalous men, but of good report."\* And each candidate, previously to admission, is obliged to sign a declaration couched in the following terms, and addressed to the master and wardens of the Lodge. "I, A. B., being free by birth, and of the full age of twenty-one years, do declare, that unbiassed by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motives, I freely and voluntarily offer myself a candidate for the mysteries of Masonry; that I am prompted by

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\* Const. p. 181.

a favourable opinion conceived of the institution, and a desire of knowledge; and that I will cheerfully conform to all the ancient usages and established customs of the Order. Witness my hand, &c."\*

The system of morality taught amongst Masons, is briefly set forth in the following extracts from an *Ancient Charge*:

"As you have now passed through the ceremonies of your initiation, allow me to congratulate you on being admitted a member of our ancient and honourable Society. No institution can boast a more solid foundation than that on which Freemasonry rests:—THE PRACTICE OF SOCIAL AND MORAL VIRTUE. As a MASON, I would first recommend to your most serious contemplation the volume of the Sacred Law; charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains, &c. As a *Citizen of the World*, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society, &c. As an *individual*, I am further to recommend the practice of every domestic, as well as public virtue. Let PRUDENCE direct you! TEMPERANCE chasten you! FORTITUDE support you!

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\* Const. p. 181.

and JUSTICE be the guide of all your actions! Be especially careful to maintain, in their fullest splendour, those truly Masonic ornaments—BENEVOLENCE and CHARITY. Still however, as a Mason, there are other excellencies of character to which your attention may be peculiarly and forcibly directed. Among the foremost of these are, secrecy, fidelity, and obedience, &c. : and, as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to become useful to mankind; that you would more especially *devote your leisure hours to the study of such of the liberal arts and sciences* as may lie within the compass of your attainment; and that, without neglecting the ordinary duties of your station, you would consider yourself called upon to make a daily advancement in MASONIC KNOWLEDGE.”\*

The precepts taught in the *Eleusinian mysteries*, which, as they ultimately swallowed up all the rest, may be considered as a fair specimen of the whole, were principally these: “They perpetually inculcated, that it was the chief business of the *mysteries* to restore the soul to its original purity; they made every thing tend to shew the necessity

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\* The whole of this excellent charge, which is now generally used in our Lodges, may be found in the last edition of Preston's *Illustrations*.

of virtue. ' Thus,' says Epictetus, ' the mysteries become useful ; thus we seize the true spirit of them, that every thing therein was instituted by the ancients, for instruction and amendment of life.' In pursuance of this scheme, it was required in the Aspirant to the mysteries, that he should be of an unblemished and virtuous character, and free, even from the suspicion of any notorious crime : for the discovery of which, he was severely interrogated. On this account, *Suetonius* tells us, ' that when *Nero*, after the murder of his mother, took a journey into Greece, and had a mind to be present at the celebration of the *Eleusinian mysteries*, the conscience of this parricide deterred him from it.' So the good Emperor *M. Antonius*, when he would purge himself to the world of the death of *Avidius Cassius*, chose to be initiated into the *Eleusinian* mysteries ; it being notorious to all, that none were admitted to their participation who laboured under the just suspicion of any heinous immorality. The initiated were enjoined, during the celebration of the mysteries, the greatest purity and highest elevation of mind. ' When you sacrifice or pray,' says *Epictetus* in *Arrian*, ' go with a prepared purity of mind, and with dispositions so previously disposed as are required of you when you approach the ancient rites and mysteries.' And *Proclus* tells us, ' that the mysteries and initiations drew the souls of men from a material,

sensual, and merely human life, and joined them in communion with the gods.'”\*

This degree of resemblance, however, cannot assimilate Masonry with the worship of false gods : for, though idolatry might and did imitate the true worship in all practicable points, it could not, for that reason alone, be deemed the true religion ; and *cætera paribus*, though the mysteries here spoken of might be founded upon the ancient practice of Masonry, its members, while worshipping the creature, could not preserve the purity of that Order whose sole foundation is the unsophisticated worship of the Creator.

It has been observed, that the Epoptæ were taught, when admitted to the greater mysteries, that the deities generally worshipped were but dead men, who had been deified on account of some real or imaginary benefit which they had rendered to mankind ; and that the only true God was ONE,† the creator and preserver of all things. As these mysteries became universally disseminated amongst mankind, an altar was publicly erected to the divine Being, taught in the ἀπόρρητα, by the advice of Epimenidas, during the time of a destructive pestilence : but their ideas respecting his nature and attributes were so very con-

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\* Div. Leg. l. ii. s. 4.

† Δημιουργος.

fused and obscure, even in a city celebrated for religious knowledge, and denominated by *Sophocles* Ἀθηνῶν τῶν θεοδμητῶν,\* that this altar was inscribed “TO THE UNKNOWN GOD!” And this opinion of the Athenians was so very popular, that the neighbouring nations used to swear by HIM that was unknown at Athens: Νῆ τὸν ἐν Ἀθῆναις αἰγυγῶνον † yet the communication of this limited knowledge was esteemed the only means of combating the practice of vice proceeding from the contagious example of their libidinous deities.

These mysteries were received with the greatest avidity by all nations; they were supposed to be a potent and effectual charm to prevent or avert calamities; † and individuals were taught that all

\* *Electra*, Act ii. S. 1.

† *Lucian* in *Philopatride*.

† The Druids, who practised the Cabiric mysteries, presented the initiated with an amulet, called *anguinum ovum*, whose properties were to make the possessor fortunate in all his undertakings; to procure him the most exalted patronage, and to give him a decided advantage over his antagonists in every contest for superiority. This egg was produced from the saliva of a large ball of serpents closely interwoven together; and, being impelled into the air by the hissing of the serpents, was received in its fall on a pure white cloth, held by a horseman, who was obliged to retire precipitately from the spot, to escape the fury of the serpents, who usually pursued him until they were impeded by a river which they were unable to cross. The virtues of this egg were then put to the test: it was encased in gold; and being cast into the water, if genuine, it would swim against the most rapid stream. Precisely of the same nature were the magical amulets of the Basilideans (a sect of visionaries, who flourished in the second century from Christ), called

the initiated should receive divine honours after

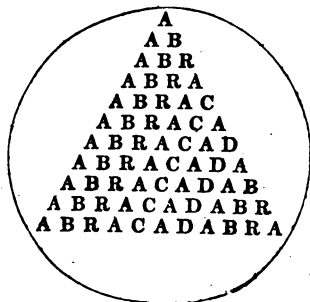
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called Abraxas, which, they asserted, was the sacred and incommunicable name of God the Author of the circle of 365 days; and hence they were supposed to worship the sun, whose annual course was accomplished in that period. The numerical computation is as follows:

A,	1.
B,	2.
P,	100.
A,	1.
X,	60.
A,	1.
Σ,	200.
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	365.
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From Abraxas, say they, comes Logos (the Word); from Logos, Phronesis (prudence); from Phronesis, Sophia and Dynamis (wisdom and strength); and so on to the above number of 365. This Word, which is of the same signification with Abracadabra, was the name of a god worshipped by the Syrians, and was used as a charm to prevent misfortune.

In a circle, the emblematical representation of a year, was inscribed triangularly this Word, which was supposed to convey perpetual health and happiness, and protection from temporal dangers.



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death,\* and their souls be assuredly received into the blest abode of the gods.† Hence arose that great anxiety for initiation; which produced such immense profits that, in a time of scarcity, the public treasury of Athens was amply replenished from the emoluments arising out of these mysteries.

In the dark history of the heathen world, we discover few appearances of Masonry, except in Egypt, Greece, Phœnicia, and Rome; idolatrous fable, and improbable mythologies, supply the place of truth and reason; and it is a remarkable evidence of the connection of Masonry with religion, that, in proportion as the knowledge and worship of the true God has declined in all the countries of the earth, Masonry has also receded from the view, as the glorious light of the sun vanishes before the darkness of the night. And it may be safely added, that no certain traces of genuine Masonry have been found to exist in any country, or amongst any people, who have altogether re-

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Some of these gems have been preserved. "Joseph Scaliger had one of them in his possession, and the excellent Peireskius very many. Amulets they were, and symbols too of their deities, whose names of *Abraxas, Michael, Gabriel, Ouriel, Raphael, Ananael, Proseraiel, Yab-soe* (names of their god, and their seven angels, the presidents of their seven heavens), were inscribed on them, together with the figures of men, beasts, fowls, plants, stars; the schemes of which may be seen in *Pignorius*. *Abraxas* is represented with a human body, with buckler and whip, or sword in hand, as ensigns of power; and with serpents as feet."—*Tenison's Idolatry*.

\* Aristoph.

† Plato Phæd.

nounced the true worship of God, and set up an idol in his stead.

The mysteries which were esteemed as a plausible substitute for Masonry, attained such an influence over the minds of men, that even the great moralist Isocrates confessed that the mysteries were what human nature principally stands in need of.\* And almost all the philosophers of antiquity speak highly of their original purity, and the great and beneficial effects they were calculated to produce both to states and individuals. Socrates approved of them, though he long refused to be initiated; Tully gave them the highest character, in a moral and political point of view; and Plutarch could say, that "their mythologies contained nothing weak, unreasonable, or superstitious; but that, under every fable, was hid some moral, historical, or philosophical truth."†

In the history of an idolatrous nation, the declension of Masonry may be very accurately defined, as its decay is visibly connected with the corruptions of religion. At the dispersion from Babel, the original planters of nations carried with them a knowledge of the principles of our science, more or less deteriorated, according to the practice of their former associates; but in no one instance entirely lost. After these planters were settled in

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\* Paneg.

† De Isid. et Osir, p 353.

their respective colonies, we behold the unceasing efforts of the Cabiri used to pervert it from its original intention, and make it subservient to their own private views of aggrandisement. These innovations brought on idolatry; every nation had its favourite deity; and, in after ages, these gods became incorporated, and hosts of mediators were worshipped by many individual nations, till at length the meanest reptiles, and even inanimate stocks and stones, were worshipped as gods; and, in the time of Hesiod, the world contained no less than thirty thousand objects of Pagan adoration. Amidst such a gross defection from God's worship, it is no wonder that Masonry, clothed in purity and perfection, should hide her face in shame and sorrow; it is no wonder that they should reject her as a meddling and unwelcome intruder, when, faithful to her trust, she denounced judgments against their apostacy; overthrew their idols with contumely, and pointed out charity, or universal brotherly love, as the medium through which they might attain to the knowledge and love of their Maker.

The Eleusinian mysteries were transmitted by *oral tradition*, for a period of more than two thousand years, and continued until the reign of *Theodosius*, who gave the finishing blow to idolatry, and all its accompaniments, throughout his extensive empire. Their secrets were never committed publickly to writing except in the very

latest ages; when their abominable practices brought them into disrepute, and accelerated their dissolution.\*

How very sacred the ancients deemed these mysteries, appears from the following passage in Apollonius Rhodius :

“ To Samothrace, Electra’s isle, they steer,  
That there initiated in rites divine,  
Safe they might sail the navigable brine.  
But, muse, presume not of these rites to tell:  
Farewell, dread isle! dire deities, farewell!  
Let not my verse these mysteries explain;  
To name is impious, to reveal profane.”

*Fowkes.*

The mysteries in every nation were committed to the custody of the priests. The *Bramins* of India were wonderfully tenacious of their secrets, and deviating from the practice of other nations, concealed them from all the world except those who aspired to the sacerdotal dignity. Their secrecy was so severely maintained, that death was the certain punishment for the slightest breach of faith. The Hindoos were idolaters, yet, the general truths of religion ran obscurely through their system of false worship. They represented the Supreme Being under A THREEFOLD SYMBOL.

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\* Warburton says, that the mysteries are laid open, and the tedious forms of initiation fully described by Virgil.—*Ensis*, Bk. 6.

They believed that "God created the world; that he is eternal, omnipotent, knowing all things, and present everywhere." They admit the reality of a future state, though their theory on this point is somewhat vague and fanciful. The threefold symbol evidently shews that these idolaters had some general ideas respecting the doctrine of the Trinity; which appears indeed to have ran through all the systems of false as well as true worship in every age of the world. *Suidas* informs us that the name *Trismegistus* was given to *Thoth* or *Hermes* "because he taught the doctrine of the Trinity."

*Stanhope* says: "Some very learned heathens have made approaches to this doctrine, under the names of *one or good, mind or cause, and soul*; sometimes called *the soul of the world*, at other times *the soul above the world*. The same have been again distinguished by *infinite GOODNESS, infinite WISDOM, and infinite LOVE*; but these distinctions are not made to employ three different principles, but as united in one common principal or universal cause."

"The *first* of these was said to be derived from none; the *second* to be derived from the first; the *third* from the other two. In the production of the world, the *first* was the original MOVER; the *second* was the ARCHITECT; the *third* was the GIVER OF LIFE: but still all these was affirmed to

have but *one* operation, and all things to be produced by the common consent of the three.”\*

Every Mason will fully comprehend this reasoning, because it is nearly allied to a most beautiful illustration contained in the first Lecture of Masonry.

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• Boyle, Lect.

## CHAP. VI.

CONTAINING FOUR HUNDRED AND SEVENTY-SEVEN  
YEARS.

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VIEW OF MASONRY FROM THE UNIVERSAL DELUGE  
TO THE OFFERING OF ISAAC.

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NOAH remained in the ark while the waters inundated the world, for the space of six months, at the expiration of which time the ark rested on Ararat, a mountain in Armenia. After remaining about three months in that situation, Noah sent out a dove, that he might ascertain whether the waters had subsided. This bird very soon returned to the ark, unable, from the prevalence of the waters, to find a place of rest. At the end of seven days he sent forth the dove a second time, which returned to the ark with an olive leaf in her mouth, as a token of peace and reconciliation with God; and the olive branch has consequently been adopted as a symbol of peace by every nation under the sun. When seven days were again expired, he sent forth the dove a third time, which returned to him no more. Hence Noah concluded that the waters were dissipated from off the face of the earth; and at the end of twelve months

and ten days from his entering the ark, he left it on the summit of the mountain, and all the creatures in it were soon dispersed over the earth.\*

The first act of Noah, after his escape from the general destruction of all created flesh, was an act of gratitude and devotion to his Great Preserver. He erected an altar and offered a burnt offering of every clean beast and fowl. Here God covenanted with Noah, that he would no more destroy the world by water, and placed a *rainbow* in the clouds as a token, which was to remain as a perpetual memento of His most gracious promise.

A phænomenon, so remarkable and so frequently recurring amidst excessive rains, serves to impress this assurance firmly on our minds. The appearance of this bow is said to excite very extraordinary sensations upon the Jews, even to this day: superstitiously imagining the sacred name of God to be visibly displayed in the rainbow, they turn from it in the utmost veneration, lest they should behold the majesty of God,

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\* \* In the time of Josephus there was a city in Armenia, which he calls *Αρωβαρτηριον*, or the place of descent: it is called by Ptolemy, Naxuana; by Moses, Chorohensis Idsheuan; and at the place itself it was called Nâth-Idsheuan, which signifies the first place of descent. This city was a lasting monument of the preservation of Noah in the Ark, upon the top of that mountain, at whose foot it was built, as the first city or town after the Flood."—*Bishop Tomline's Theol.*, pt. i. c. 1.

whom no one may see and live; and after an humble confession of their sins, they acknowledge themselves worthy to be cut off by a similar visitation, and celebrate His clemency who spares them, while deformed by a series of accumulated transgressions.

The assurances of preservation delivered to Noah, were accompanied by an injunction to observe certain precepts, which the Jewish Rabbins say were *seven*. 1. Judgment; or punishment for the commission of unnatural crimes. 2. Blessings; particularly the institution of the Sabbath, and praising the name of God. 3. Against the practice of Idolatry. 4. Uncovering our own nakedness forbad. 5. Punishment for shedding the blood of our fellow creatures. 6. Against theft, fraud, and dissimulation: and the seventh forbad eating the flesh of a beast, taken from it before it be dead.\*

In process of time the unnatural conduct of Ham elicited his father's curse. He denounced judgments upon his posterity; and particularly on Canaan, which were inflicted with unremitting vengeance. The curse of a father, in ancient times, was deemed an inexpiable misfortune. Heathen nations were impressed with an idea, that one principal commission of the furies was,

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\* Sheindler in Pentaglot.

to execute vengeance on wayward children, lying under the parental curse. In after ages the descendants of Canaan became addicted to the very worst species of Idolatry; and even sacrificed their sons and their daughters on the impious altars of false and impure deities.\* They practised the most monstrous and unnatural vices, and lost every vestige of that pure science which places a restraint on their unruly lusts and passions. They were guilty of incest, sodomy, and every kind of bestiality.† Thus when the Israelites, who sprang from Shem, had been delivered from their Egyptian bondage, and brought with them the Science of Masonry, which they practised under the auspices of their grand master Joshua, who succeeded Moses in that high office, the effects of Noah's curse became visible; for the Canaanites were destroyed or driven out of the land, to experience every privation and misery in strange lands, where human foot had never before trod. And those that escaped destruction, and remained in the land, were made hewers of wood and drawers of water to the Israelites. They who fled and planted other nations obtained no continuance of rest or peace. The Tyrians were destroyed by Alexander, a descendant of Japheth; and the Carthaginians by the Romans,

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\* Deut. xii. 31.

† Levit. xviii.

who were of the same original. And the miserable remains of this unhappy people are slaves to the Turkish nation, descendants also from the same Patriarch. "Egypt was the land of Ham, as it is often called in scripture, and for many years it was a great and flourishing kingdom; but it was subdued by the Persians, who descended from Shem, and afterwards by the Grecians, who descended from Japheth; and from that time to this it hath constantly been in subjection to some or other of the posterity of Shem or Japheth. The whole Continent of Africa was peopled principally by the children of Ham; and for how many ages have the better parts of that country lain under the dominion of the Romans, and then of the Saracens, and now of the Turks? In what wickedness, ignorance, barbarity, slavery, misery, live most of the inhabitants? And of the poor Negroes, how many hundreds every year are sold and bought like beasts in the market, are conveyed from one quarter of the world to do the work of beasts in another? Nothing can be more complete than the execution of the sentence upon Ham as well as Canaan!"\*

The immediate posterity of Ham partook largely of their progenitor's inherent perversity; stimulated probably by the curse pronounced by Noah.

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\* Newton on the Proph. Diss. 1.

They removed by gradual migrations from east to west, until they found themselves on the Plains of Shinar, about a century after the Deluge. The children of Japhet principally accompanied them; and on these immense plains they laid the foundation of a mighty kingdom, which, under the name of the Babylonian Monarchy, continued in a flourishing state for many centuries. Here they formed the great project of erecting a Tower, whose height and magnitude should be a sufficient protection against any future inundation of the world.

A part of the race of Shem, who had been induced to join in the migrations of mankind under their respective Patriarch, were engaged with Ham and Japhet in the construction of this Tower. They did not, however, suspect what was the secret design of Nimrod; and therefore engaged in the work from principles of public utility; and without imagining that any evil consequences would result. The building was erected to the honour of false gods, as well as to prevent dispersion. It was composed of enormous bricks dried in the sun, each being 197 feet in length, 15 feet broad, and 77 feet in thickness. These bricks were cemented by slime or bitumen,\* which were rendered by time as hard as the substance of

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\* Gen. xii. 3.

the brick. Three years were occupied in making these bricks, though the greatest part of mankind were employed in the work. Many improbable and groundless conjectures have been offered respecting the magnitude of this celebrated edifice. Jerome says, from the testimony of *ocular demonstration*, that it was four miles high, and of proportionable dimensions in bulk. Some Oriental writers have pronounced it to be at least 12 miles in altitude; and one author in particular, is bold enough to make it 5000 miles high! This building, it is true, must necessarily have been of very large dimensions, considering the numbers of people who were engaged in it upwards of forty years:\* Yet these preposterous accounts exceed all the bounds of human credibility. The most probable dimensions of this building are those proposed by Noorthouck in his History of Masonry: "The foundation is reported to have been a square of half a mile in compass; and the building to have consisted of eight square towers, rising in stages above each other, with an ascending passage on the outside, all the way up to an observatory on the top, which was 600 feet from the ground. In the grand tower were apartments with arched roofs, supported by pillars, 75 feet high, intended for a Temple, in which the idola-

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\* Syncel. Chron.

trous worship of the god Belus was afterwards performed."\* In the interior of the bottom story was a cavern in which the Cabiric mysteries were celebrated.

To prevent the select people from imbibing the idolatrous sentiments which God foresaw would be rapidly and widely propagated, he resolved to disperse mankind over the face of the earth. The families then in existence appeared to form one great community, each governed by its respective patriarch, and compacted together under one monarch, with the exception of Noah and his adherents, who had already colonized China. As the building of this tower advanced, men became more confident of their own power and importance, and less inclined to yield obedience to the seven precepts of Noah. Each father of a family, as private interest or inclination might prompt, assumed to himself the power of legislating for his immediate followers; and, departing from primitive usage, adopted such rites of divine worship as were best suited to the new and local object of his adoration. The variety of forms which idolatry would assume, under such circumstances, would lead to a direct oblivion of the true God and religion; and the fascinations of

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\* Noorth. Cons. part 1, c. 2.

novelty being almost irresistible to human nature in its degenerate state, the righteous line of Shem was threatened with contamination; and thus the knowledge of God might have been totally lost: (for it is recorded\* that Shem married into the family of Ham; an union which produced those three extraordinary men named Axieros, Axiokersa, and Axiokersos, or the THREE MIGHTY ONES, who, with indefatigable industry, disseminated the practice of idolatry throughout the then known world;) God, therefore, to preserve a remembrance of himself upon earth, gave to every division of idolatry a separate language; the line of Shem alone retaining the primitive speech of mankind: this impelled the disappointed architects to wander in search of other settlements, where an uniformity of language might unite them in some bond of society.

It is thought that, at the dispersion, there were only *three* languages essentially different, which were exclusively appropriated to the three distinct posterities of Shem, Japheth, and Ham. And, if this be admitted, the ensuing variety of tongues will not be difficult to account for. The posterity of these original patriarchs, having migrated to some distance from each other, and forming sepa-

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\* Sanch. in Euseb. Præp. Evan. l. 1. c. 10.

rate communities, as they encountered different obstacles and experienced a different fortune, every circumstance which produced a shade of variety would be dignified with a new appellation, varying with the various fancies and dispositions of their respective leaders. These new phrases, though at first only casual and adventitious, would in time give a new character to the original language, which would at length become changed both in idiom and words. And hence every nation would be distinguished by its own peculiar dialect. This rendered the adoption of signs and tokens absolutely necessary as an universal language, by the use of which they might occasionally communicate with each other, amidst all the variety and change of speech.

“ The migration from Shinar commenced fifty-three years after they began to build the tower, or one hundred and fifty-four years after the Flood; and they went off at various times, travelling north, south, east, and west, with their Masonical skill, and found the good use of it in settling their colonies. From Shinar the science and the art were carried to the distant parts of the earth, notwithstanding the confusion of dialects, by the Masonic practice of conversing without speaking, and of knowing each other by signs and tokens; which expedient, *according to*

*an old tradition, they contrived upon the dispersion, in case any of them should meet in distant parts who had been before in Shinar.”\**

This great event made such a terrible impression on the minds of all the workmen concerned in this building, that they kept as near to each other and to their original settlement as possible, apprehensive of some further and more signal judgments, until increasing numbers compelled them to extend their migrations, and seek for refuge in more extensive regions, where their accumulating population might be less likely to prove incommodious; and a general tradition remains, distinct from the writings of Moses, in every country to which they migrated from Shinar. Abydenus, the Assyrian, says: “The first men of the earth, being of gigantic form, and insolent in strength, despised their gods, and undertook a tower where Babylon now stands: but when the building had nearly reached the heavens, the gods, assisted by the winds, threw down the edifice upon them. Hence the ruins were called Babylon. *Till this time all mankind had the same speech, but now the offended gods brought upon them a clamorous confusion of tongues.*”† Eupolemus, from

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\* Noorth. Cons. part 1, c. 2.

† Euseb. Præp. Evan. l. 9, c. 14.

Alexander Polyhistor, says the same thing.\* The Sibylline oracles give a similar testimony to the same truth.† And many ancient authors indirectly allude to the ruin and devastation occasioned by the general dispersion of mankind from the plains of Shinar.

“ There are other reasons of the dispersion of mankind into the several countries of the known world, than those that are most commonly offered to us, and they are these : the fruitfulness of many countries above others, as Egypt, Canaan, Greece, and of Asia Minor, besides the islands, were known to Noah and his sons before the Flood, and therefore they would acquaint their offspring therewith, which would naturally excite in them a desire to be early possessed of those fertile lands, which could not be without first removing from their old habitations.”‡

An old Eastern tradition specifies that Noah, a short time previously to his death, made a formal division of the earth between his three sons, and bound them by oath not to encroach on each others territories : but there does not appear any foundation in Moses' history for such a supposition ; for after enumerating the seventy primitive nations springing from Noah, he says expressly,

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\* Euseb. Præp. Evan. l. 9, c. 17. † Jos. Ant. l. 1, c. 5.

‡ Cumb. Orig. Tract 4.

“ These are the families of the sons of Noah, after their generations, in their nations; *and by these* were the nations divided in the earth after the Flood.”\*

It is remarkable however, that, with very few exceptions, the dispersed workmen migrated to different situations, according to their respective pedigrees. The descendants of Shem continuing in Asia, of Ham penetrating into Africa, and of Japheth into Europe; and in the several divisions of the earth which they respectively peopled, exercised those principles which were recommended by their leaders. Ham built Byblus in Phœnicia, previously to the general migration of his posterity into Africa; and, after having remained there many years, visited his children in their new settlements, and ultimately retired to that city as a place of settled residence: his eldest son, Cush, who had originally colonized that portion of land encompassed by the river Gihon, was induced to retire, and form a new colony, when his country had become subject to the arbitrary government instituted by his son Nimrod; he therefore travelled south-westward, and founded that country known by the name of Ethiopia. Mizraim settled in Egypt, and exercised the art of operative Masonry with considerable effect, in building

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\* Gen. x. 32.

the cities of Memphis and Diospolis. Phut penetrated into the heart of Africa, with his followers, about the same time; and his youngest son, Canaan, built the cities of Hebron and Zoan, in the land called after his own name, immediately after the dispersion.

Such were the situations chosen by Ham and his sons for the seat of their respective governments. His grandsons were also assiduously employed in promoting the great work of dispersion. Nimrod, the son of Cush, retired from Babel or Babylon, to avoid the inundations with which that city was annoyed; built the city of Nineveh, and founded the great Assyrian Empire. The other descendants of Cush spread over Arabia Felix, and Ethiopia. The sons of Mizraim established so many nations known by their names in Lower Egypt. The Ludim, or Lybians; the Anamim, or inhabitants of Delta; the Pathrusim, or inhabitants of Thebais; and the Capthorim. Naphtuhim settled at Memphis in Upper Egypt; and Philistim planted the country between Canaan and the Mediterranean sea; and his descendants were the Philistines. Phut peopled the northern borders of the Persian Gulf, and the children of Canaan settled in Phœnicia. Sidon built a city and called it by his own name; his other sons founded nations known by their respective names,

which were afterwards destroyed by the children of Israel.

“The posterity of Japheth inhabit Europe, Asia Minor, Media, a part of Armenia, Iberia, Albania, the vast regions of the north, which formerly the Scythians, but now the Tartars, possess: to say nothing of the New World (America), into which, it is most probable, they migrated by the straits of Anian.”\*

Japheth led his colony into Arcadia, and they were afterwards named the Pelasgi,† because their principal migrations were performed by sea (*πέλαγος*). Not long after this, the Sicyonian kingdom in the same region, was founded by Ægialeus, in whose reign the oracle of Dodona was set up by an Egyptian priestess, who had been taken captive by the Phœnicians and sold into Greece. Thus early was Masonry prostituted amongst the posterity of Japheth. Gomer, Magog, Tubal, and Meshech dispersed with their colonies to the north part of Syria. Their chief city was called Magog, and afterwards Hierapolis, or the sacred city. Askanez, the son of Gomer, established the kingdom of Armenia, and probably Phrygia.‡ Togarmoth, another of his sons, placed

\* Bochart Phaleg. l. 3, c. 1.

† Cumb. Orig.

‡ Boch. Phaleg. l. 3. c. 9.

himself near the country planted by his father. Javan was king of the Ionians, afterwards called the Athenians, and Greece; his son Elishah reigned in Peloponessus; whose descendants were celebrated for the blue, purple, and crimson dye.\* Tarshish retired into Spain; his posterity traded in silver, iron, tin, and lead.† Kittein reigned in a part of Italy; the excellence of his posterity was chiefly in works of ivory.‡ Dodanim advanced farther north, and took possession of France; and hence Great Britain and the northern part of Europe were peopled.§

Shem settled in Salem, and was afterwards its monarch, under the name of Melchizedek. He lived to an old age, and preserved the principles of Masonry amongst his descendants, until he ultimately committed them unsullied into the custody of Abraham, who was upwards of one hundred and fifty years old when Shem died. His posterity spread over the vast continent of Asia, except such part as had already been colonized by Noah, and amongst a certain select portion of his descendants, the knowledge of Masonry was never wholly lost.

Elam planted Persia, which soon became a great and flourishing nation. Ashur, after building Ur of the Chaldees, which became the residence of

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\* Ezek. xxvii, 7.

† Ibid. 12.

‡ Ibid. 6.

§ Bochart.

his brother Arphaxad, succeeded Nimrod in the government of Assyria, which was so named after him; and continued for many successive centuries in the plenitude of its vigour. Arphaxad settled with his colony in Ur of the Chaldees, which was situated in Mesopotamia; and here his descendants, deluded by the fascinations of the Cabiric rites, sunk into idolatry, and renounced the practice of Masonry altogether. Lud was the planter of the Lydians in Asia Minor. Aram planted some part of Syria, but the particular situation of his colony is uncertain.

Eber was the father of God's chosen people the Hebrews, to whose custody the sacred oracles were afterwards committed, and who preserved a knowledge of HIS NAME when all the rest of the world were polluted with the grossest defilements of idolatry. His son Joktan led a colony beyond Mount Mesha; and his thirteen sons spread over Mount Sephar, and penetrated into India; but Peleg and his descendants continued at Ur, and lived amongst the idolatrous Chaldeans, until the time of Terah the father of Abraham, when the Chaldeans drove them out of their land, and wrested their possessions from them, because they openly renounced the worship of idols, and returned to their allegiance to the true God.

The Phliasiens had a temple *without an idol, or any visible object of adoration*, for which they professed to have a special reason, but asserted that it was incommunicable.\* Here then we have a testimony that some traces of our science were visible in a Grecian city, amongst the posterity of Shem: for Phlius was built by Haram, the elder brother of Abraham; and perhaps this small tract in Peloponessus was the only part of Greece where any part of Shem's posterity settled. This peninsula had been very early corrupted, for the mysteries of the Cabiri were established there by Magog or his immediate descendants, which paved the way for the worship of idols; and this worship is the most certain test of the deterioration of ancient Masonry, which inculcated as an indispensable duty the worship of one God, unconnected with any visible symbol.

Thus were the different quarters of the world peopled by the descendants of Noah, the patriarch himself founding the empire of China; and thus was our science disseminated and spread over the earth. Its spirit, amongst *many* of these nations, continued to invigorate the minds of men, and it sunk into oblivion by gradual and almost imperceptible degrees; amongst *others*, more bold and enterprising, it served only as a

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\* Pausan. Corinth.

model for new systems, where, divested of its native purity, it was perverted to advocate and support a cause diametrically opposite, and decidedly hostile to the views of its Divine Author, in its original establishment. It assumed in these nations a daring character, and was invested with an absolute and undisputed authority over the lives and property of its deluded votaries. It boldly proclaimed idolatry to be the genuine and primitive worship, and inflicted the most severe punishments on all who refused to acknowledge its sovereign authority, or to practise the duties prescribed by its dogmatical laws.

The patriarch Shem continued, until the time of his death, to practise those principles of the Masonic science which he had learned of Lamech, Methusaleh and Noah before the Flood. He communicated to his immediate descendants the mysteries of Enoch's pillar, and hence his sons, the Cabiri,\* became fraught with that knowledge which rendered them so celebrated throughout the world. At their migration, they entered into a solemn league with Thoth or Pathrusim the son of Mizraim, who was intent on converting the

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\* The Cabiri are made the sons of Shem by a daughter of Ham by Sanchoniatho; and, it is believed by the learned Bishop Cumberland, justly. They were said to be three in number, Axieros, Axiokersa, and Axiokersos; but some say their number was six: and add to these, Casmillus, Jove, and Dionysius.—*Vide, Cumb. Orig.* p. 355.

imperfect knowledge of Masonry which he had learned from Ham, to his own individual advantage. Finding the sons of Shem in possession of that information to which he so ardently aspired, he eagerly embraced their offers of friendship and mutual amity, and even gave them a share in the government of Egypt. Their ambition being thus excited, little further was necessary to engage the prostitution of their acquirements to the furtherance of any scheme, dictated by their patron, the powerful king of Egypt. The great end to be accomplished was their own apotheosis; and this could scarcely be effected but through the medium of superstition. To awaken this feeling, and enthral the mind most successfully, it was determined, after mature deliberation, to institute mysteries founded on the plan of Masonry. This produced the desired effect. The numerous rites and imposing ceremonies attached to these mysteries were celebrated in the most secret places, and covered with the shades of midnight. Confined at first to a select few, they were treated in public with such a high degree of veneration, that it was accounted almost an inexpressible crime to mention them. These precautions, artfully used, infused into the multitude a superstitious awe, and a dread which they could neither account for nor define; and caused them to shudder with involuntary dismay,

if these solemnities were named. It was then suggested that these feelings were inspired by the superior and invisible beings, under whose immediate protection the mysteries were placed. The people admitted the inference to be just, because they were unable to assign a more probable cause as the source of their inherent terrors. The scheme succeeded but too well. Founded on the same general principles with ancient Masonry, the mysteries were modelled so as to serve the very worst purposes of idolatry; and through their influence idolatry assumed a gross and bestial form, even in the early ages of the Egyptian monarchy.

To disseminate the newly established mysteries, and extend the influence of idolatry in other countries, the Cabiri travelled through Egypt, Asia, and Greece; and in all lodges or societies which had preserved any remembrance of Masonry they introduced amongst the Noachidæ their sophisticated innovations, and by their extraordinary attainments, and insinuating manners, were generally successful in blending ancient Masonry with their mysteries, so that the true import of our science was but obscurely conveyed, if conveyed at all, amidst the multiplication of absurd and unintelligible ceremonies. To dissipate all suspicious doubts, and to make their impositions the more palatable, they taught, that all

who were initiated into their mysteries were under the protection of the Gods, and consequently were exempt from every danger, whether of fire or water, the sword or famine. Such promises, enforced by the information communicated to these nations by the Cabiri, impressed the inhabitants with such a veneration for their persons, that they were deified, as if by mutual consent; and the mysteries promulgated by them were termed "The Rites of DII CABIRI."

These men, I should conjecture, were the first priests who officiated in open violation of the patriarchal privileges attached to primogeniture; and by means of superstition, added to the influence of their mysteries, they gained such an ascendancy over the minds of the people who embraced their systems, as to be allowed to make what regulations they pleased in the civil and religious polity of states and empires; and after death, to be worshipped as the greatest and most powerful Gods. Thoth, their patron, enjoyed an equal share of celebrity, for he was also worshipped under the name of Anubis; hieroglyphically designated by a dog's head, to signify his watchfulness, and the quick scent of his understanding. Osiris and Isis were consecrated into the sun and moon, and Ham into the planet Saturn. The Cabiri laid the foundation of the high rank and dignity which the priesthood enjoyed in Egypt;

and their plans were so rapidly improved by their successors, that before the time of Joseph, the priests had one-third of the land allotted for their subsistence, exempted from all imposts, duties, and taxes; and their persons were accounted sacred as the Gods they worshipped.

The population of Europe was commenced by the posterity of Japheth, who carried with them a knowledge of the genial science of Masonry, which they inherited from their progenitor, who had practised it before the Flood. This knowledge was not perhaps unadulterated with a tinge of the Cabiric mysteries; for Pausanius\* informs us that Ceres, who, according to the best authorities,† is the same with Isis the wife of Osiris or Mizraim, and the daughter of Prometheus or Magog the son of Japheth, initiated her father into the mysteries of the Dii Cabiri, and accompanied him in the propagation of them throughout Macedonia, Attica, and Bœtica. Three of the sons of Japheth extended their wanderings even to the north of Europe; Magog at length ended his life in Scythia, Tubal in Spain, and Gomer in France or Britain.

The Pelasgi wandered as far as Ireland, and brought with them the Cabiric mysteries, to which they were inordinately devoted. And there yet

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\* Bœtic, p. 300.

† Diod. Sicul. in Euseb. Præp. Evan.

remain in that country several monuments of antiquity, which were erected for the express purpose of the secret celebration of these rites.\*

Thus were these rites disseminated throughout Europe by the posterity of Japheth, and reached the distant isles in the north, amongst which were Great Britain and Ireland; and thus was the science of Masonry overwhelmed with an incongruous mass of superstition. But every thing in these ages was prostituted to serve the purposes of idolatry: yet though the true religion and Masonry were overturned, the false were founded on precisely the same principles, but with a different end in view. The idolatrous worship had its oracles, priests, altars, sacrifices, purifications, and temples, bearing a very close resemblance, both in external appearance and internal economy, to the ordinances of the true religion. And the mysteries, in like manner, had their solemn initiations, their distinguishing signs and tokens, their systems of morality, their philosophical disquisitions, and other rites and ceremonies peculiar to the science of Masonry, and perverted to impure purposes by the secretaries of Thoth. And in the same proportion as the true religion was faintly disseminated in idolatrous nations, the true science of Masonry was recognized in the Cabiric myste-

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\* Vide Faber on the Cabiri, c. 10.

ries ; until, in after ages, the shades of truth grew lighter and lighter, and were almost lost at the coming of Christ to restore the purity of both.

The Cabiri very studiously inculcated the *true* principles of operative Masonry, because they assisted the views of their own aggrandizement, and their disciples appear to have greedily imbibed the knowledge thus communicated. They travelled round the inhabited world, as did also Ham and his sister Astarte, as well as Mizraim, in various directions, for the purpose of making their systems universal. Stately structures arose in every country which they visited ; and many nations, under the immediate superintendance of these extraordinary men, made rapid progress in philosophical pursuits : their knowledge of naval architecture enabled them to extend their improvements to distant continents and islands, and the principles of operative Masonry very early extended their influence to almost all parts of the habitable globe.

It is evident that, before the call of Abraham to restore the true worship along with the purity of Masonry, the efforts of the Cabiri, in conjunction with Thoth and others, had succeeded in substituting their mysteries for truth amongst the posterity of Shem, as well as of Ham and Japheth, which they might do the more readily from their intimate connection with that race, as descending

from Shem themselves, though their mother was a daughter of Ham, who was the King of Byblus.

A short time after the deification of Thoth and the Cabiri, Abraham was born ; a man who was destined to impede the rapid progress of idolatry, to reduce the influence of the Cabiric mysteries, and to advance the interests of true Masonry and religion amongst mankind. The exertions of Abraham to promote the genuine worship of God, are finely contrasted with the restless activity of Thoth and his secretaries to propagate the pernicious mysteries of idolatry. Brought up amongst the Chaldeans, and his parents and friends interested in the success of idolatry, he was early initiated into the mysteries used by the Chaldeans, and studied their *αστρονομία* with the most indefatigable industry and perseverance. The wild and improbable mythologies there displayed, appeared, to his superior understanding, inconsistent with the truth, and contradictory to each other. He analyzed, with a philosophical eye, their bold cosmogonies, and wondered how the earth could make itself, or be produced by a fortuitous mixture of winds, and chaos, and muddy atoms ; his knowledge of astronomy enabled him to take a correct survey of the celestial system, and he proposed to his own mind these startling questions : Can the immense orbs which beautify and adorn the spangled canopy of heaven be

formed out of nothing, be suspended in the air without any visible support, and perform their courses with such order and regularity from the sole effect of chance? Did chance ever produce a minor work since the Creation? how then could this imaginary cause produce so august and stupendous a system as this universe contains? The cosmogony being false, he began to entertain doubts respecting the purity of the system altogether; and at length was quite dissatisfied with the popular motives for its establishment, and the doctrines which it taught.

In this state of uncertainty he consulted with the priests and hierophants; but they were too much interested in the success of their own impostures to satisfy his doubts, even if they had been able. Hearing that the old patriarch Shem was living at Salem, he applied to him for assistance and information. The Patriarch on examination, finding him worthy and of good report, admitted him to a participation of those invaluable secrets, which pointed to the one true God, the creator of the universe, as the sole object of adoration. He communicated the true system of the creation, and the history of the world before the Flood; shewed that that great judgment was brought on the world for the sins of its inhabitants; revealed the seven precepts of Noah, as the conditions of God's covenant with

man ; imparted the origin of sacrifices, and the most acceptable offering which can be made by man ; cautioned his pupil against the mischiefs of idolatry, and finally received him as one of the Noachidæ, or faithful followers of Noah.

Having studied Masonry under Shem with unabated diligence and assiduity, until he was a *perfect master* of the art, he communicated with a select few of his own family, who retained some indistinct remembrance of Masonry, though much adulterated and obscured by innovations of Cabiric introduction, and prevailed on them to renounce the worship of idols, though his father was an idol-maker.

The manner in which Terah was reclaimed is thus told by the Jewish Rabbins : Abraham entered into his repository during his absence, and hewed all the statues in pieces with an axe, except the largest, in whose hands he placed the weapon. When his father returned, he angrily inquired who had been the cause of all this devastation ? Abraham answered, that the Gods had been quarrelling who should enjoy an offering of flour which had been presented ; and that, to put an end to the contest, the most powerful amongst them had cut the rest to pieces, with the axe in his hand. Terah replied, that the statue was inanimate, and could not possibly accomplish such an undertaking. His son, on this, urged the impro-

priety of worshipping images which, by his own acknowledgment, could neither act nor speak. This argument, enforced by other considerations, produced a salutary effect on Terah, who appeared convinced of the wickedness of idolatry, and he and his family renounced the worship of false gods; and by the influence of Abraham, through the medium of our science, returned to the worship of the God of heaven.

Thus successful in his own family, Abraham endeavoured to extend the benefit to his more distant relations, and was strenuous in his exertions to restore the true principles of Masonry, as the most effectual means of leading men's minds, by gentle and imperceptible degrees, to the true worship of God. This was an attempt replete with danger, in those ages of violence and arbitrary power. The vengeance of the Chaldeans was elicited against the innovator; and they applied to the king of Assyria to stand forward in defence of their religion, which was openly threatened with destruction. The authority which Abraham possessed was scarcely sufficient to protect him from the fury of this potent monarch. Trembling for his own sovereignty, if the mysteries by which his despotism was upheld were exposed to public execration, he overwhelmed the patriarch with every species of persecution,

and condemned him to perish by fire. He escaped this judgment by a precipitate flight.\*

Thus expelled from their native country by the hand of violence, Terah, with Abraham his son, Lot his grandson, and others who acknowledged the God of their fathers, took refuge in the land afterwards called Haran, in honour of their relative of that name, who died before they migrated from Ur. They remained in this country, in the peaceable practice of our rites, for about five years: but the fascinations of the Cabiric rites, strengthened by the force of ancient prepossessions, and the practice of their neighbours, caused Terah and his son Nahor, who had long oscillated between the two opinions, to decide at length in favour of the splendid error; and they deviated from the practice of piety to the true God, and returned to their superstitions.† The Almighty, therefore, selected Abraham for the subject of a peculiar revelation; he separated him from his kindred, and with promises of superior blessedness to himself and his posterity, he sent him forth, accompanied by his nephew Lot, into the land of Canaan, the place he had selected for his own peculiar residence; and the scene on which his glory was to be displayed to the world.

Abraham, believing the promises of God,

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\* Judith, v. 8.

† Josh., xxiv. 2

obeyed the divine command without knowing where he went, or what dangers he might encounter in entering on the possession of a land, to which he had no claim by inheritance. Here he dwelt in tents with his family, looking for "a city which hath foundations, whose builder and maker is God."\* And here God renewed the ancient covenant, which appeared to be lost amongst mankind.

After a residence of about three years in this country, Abraham was stimulated with a desire to propagate his knowledge, and assert the honour of God in other countries, which were deeply impregnated with the defilements of idolatry. In the first rank of corrupted nations stood Egypt, and thither he resolved to go. Animated with the hopes of vindicating and restoring the worship of God, he introduced himself to the priests by his knowledge of the mysteries acquired in the land of Chaldea, and endeavoured to convince them of the great absurdity of their cosmogony, and the dishonour they did to God by encouraging the worship of dead men. He exhibited the superior advantages of the science which he practised, and even initiated some of them into its mysteries. But the temporal honours and emoluments they enjoyed were too valuable to be relin-

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\* Heb., xi. 8-10.

quished for a science, whose rewards were deferred to a future state. The favour and countenance of their monarch, and the influence they had acquired in his councils, were objects of too great importance, even with the most learned and conscientious of them, to be changed, probably, for persecution or death; and, therefore, though they esteemed Abraham as a man of most extraordinary erudition and ability, they declined embracing his systems for reforming their religion and worship.\*

Abraham became so eminent throughout the world for his piety and learning, that from his example the kings of the surrounding nations, untainted with the stubborn policy of Egypt, were incited to study deeply the mysteries of their national religion. But it was generally too much interwoven with the selfish designs of priests and hierophants to be renounced for a system of inferior splendour, though of greater purity and truth; and few nations were actually led to embrace the true religion through the principles of Masonry communicated by Abraham.

The Persians were descended from Shem through his son Elam, and adhered to these principles for some time after they became a distinct nation; until, either by the Cabiri them-

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\* Nicol. Damas., in Euseb. Præp. Evan.

selves or their descendants, they were seduced into the worship of the sun, moon, and stars, by the fascinating mysteries of these eminent men. The patriarch Abraham had the honour to convince them of their own erroneous practice.\* He reformed amongst them the rites of Masonry, and converted them to the worship of God their creator. The fame of his opposition to the Chaldean mysteries, the credit he had acquired in his disputations with the Egyptian priests, as well as his knowledge of ancient Masonry, had reached Persia; which induced some learned Persians to pay him a visit, for the purpose of studying a science so much celebrated. Abraham complied with their wishes, and taught them the superiority of Masonry over the absurd rites of idolatry; shewed them how the LIGHT shined amidst the DARKNESS of the heathen world, which the darkness could not possibly comprehend; and imparted many valuable theological and philosophical secrets, to regulate their faith and practice, and wean them from the superstitious mysteries of their own depraved worship.

On their return these men succeeded in restoring the primitive religion; which, however, retained its influence only a very short time, for the wild and marvellous fables of error being more

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\* Hyde, Rel. veter. Pers.

fascinating than the sober dictates of truth, they became more enamoured with the license of their former follies, after having reluctantly submitted to the restraints imposed by reason and religion. The disquisitions of Abraham on the comparative merits of LIGHT and DARKNESS, being voluntarily misunderstood, were perverted to lend a sanction to new and improbable superstitions. So great was the avidity with which they returned to their former errors, that, not content with practising Zabiism, they added to it the horrid and unnatural rites of Magiism: which embraced the acknowledgment of a God called Yazdan or LIGHT, who had existed from all eternity; in opposition to an evil dæmon called Ahraman or DARKNESS, to whom they ascribed every evil that fell upon them.

The prophecy of Enoch being communicated to them, that the Lord should be revealed in the latter days, in flaming FIRE, to take vengeance on the worshippers of false gods, they miserably prostituted this great truth to advance the interests of superstition, and worshipped fire as the representative of Yazdan or Light: hence their priests were called Magi, which signifies worshippers of fire. The Cabiric mysteries were remodelled in Persia by Zoroaster, and consecrated to the sun under the appellation of Mithras; and this worship, supported by these rites, remained in Persia long

after the introduction of Christianity into the world.

Here we have a striking exemplification of the proneness of mankind to embrace a splendid error, rather than sober truth. The rites of the Dii Cabiri, combining magnificence with mysterious secrecy, were received with unqualified and even tumultuous approbation, by almost every people to whom they were proposed; while the sedate and unassuming science which taught the placid worship of one God, unadorned with sumptuous statues or imposing embellishments, was rejected by all mankind, except a select portion of the descendants of Abraham.

Abraham returned from the land of Egypt, and settled at Mamre, after dividing the unoccupied land in Canaan with his nephew Lot, and built an altar to the Lord, for the more convenient practice of the rites of his religion. About this time the Assyrians made war upon the cities of the Plain, which were become the residence of Lot; and not only obtained a complete victory over their kings, but took Lot and all his family and substance, and carried them away with the purpose of selling them as slaves. Abraham received early intelligence of the captivity of his relations, and arming his followers, pursued the Assyrians, and overtook the rear of their army, which had charge of the prisoners, at Dan. With the small

force he had suddenly collected he immediately attacked the enemy with courage and resolution, and rescued the prisoners and spoil out of their hands. Melchizedek or Shem resided at Salem, and maintained the true Patriarchal dignity of king, priest, and prophet, living in the immediate practice of our science, and the genuine worship of the most high God. Hearing of Abraham's success, he went out ceremoniously to meet him on his return; publicly applauded his courage and conduct, and rewarded him with a solemn benediction, in his official capacity of a true and regularly constituted priest of the true God.

A short time after this transaction, which conferred on Abraham a great share of reputation amongst the nations around him, God promised him a son, in answer to his prayers, whose posterity should be as the stars of heaven for multitude; and covenanted to give his seed the land of Canaan for an inheritance.

Sarah his wife continuing barren, Abraham took her maid Hagar for his concubine, and she bare him Ishmael, whom Abraham acknowledged as the child of promise; and he was not undeceived till Ishmael was twelve or thirteen years of age. The Lord JEHOVAH appeared to him, and declared that the child to whose posterity he had promised the land of Canaan should be born of Sarah his

wife ; but that Ishmael also should be the father of a great nation.

The inhabitants of Sodom and Gomorrah, having degenerated from the principles inculcated by Noah, were addicted to every species of abominable wickedness. JEHOVAH, accompanied by two angels, appeared to Abraham in the plains of Mamre, and renewed the promise of a son by his wife. He further revealed the heavy judgments about to be inflicted on that devoted city, of which Lot was an inhabitant, for the accumulated sins of its population. Abraham, trembling for the safety of his own connexions, undertook to intercede for the salvation of the city ; and received an assurance that if ten men, unpolluted with the prevailing vices of the city, could be found amongst its inhabitants, their virtues should redeem the rest. The conditions of this test could not be complied with ; and after the safety of Lot, his wife, and two daughters was provided for, the cities were utterly destroyed by fire from heaven ; and the very scite swallowed up, and converted into a lake of the most pestilential qualities.

Abraham now removed to Gerar, a Philistine city, with his family ; and Abimelech, its monarch, being struck with the beauty of Sarah, proposed to marry her as the sister of Abraham. He appears to have possessed some knowledge of that

science which teaches the worship of God in spirit and truth: for when he thus erred in coveting the wife of Abraham, God vouchsafed to appear to him in a dream, and expostulated with him on his violation of the laws of hospitality, in endeavouring to deprive the sojourner of his wife. But Abimelech, terrified at the recollection of the judgments God had inflicted on the cities of the Plain, appealed to the Lord in defence of his integrity, and was justified; for God said, "I know that thou didst this in the integrity of thy heart, for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now, therefore, restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live; and if thou restore her not, know thou, that thou shalt surely die, and all that are thine."\* And God recommended him to cultivate the friendship of Abraham, by whom he should learn more perfectly the true way of His worship and reasonable service. Abimelech profited by this vision, and with the assistance of Phicol his chief captain, prevailed on Abraham to enter into covenant with him, that he might be successful in all his public and private undertakings. The sign and token of this covenant were seven ewe lambs,

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\* Gen. xx. 6, 7.

the word *Beersheba*; and it was ratified by the solemn obligation of an oath.

Sarah was now delivered of the child of promise, in the hundredth year of Abraham's age, whom he named Isaac, and circumcised on the eighth day. The birth of this child proved a cause of rejection, both to Hagar and Ishmael. In this remarkable transaction between Abraham and his Egyptian servant is displayed the difference between BOND and FREE. Abraham made a grand festival at the weaning of his son Isaac, because he was the child of promise, and born of a free woman. But Ishmael, born of a bond-maid, and brought up under her direction, was addicted to many vicious habits, arising out of the contaminated education of his mother in Egypt. At this great feast, Sarah detected Ishmael mocking and perplexing her son, on account of the great preparations that were making to celebrate his ablactation. Fearing lest Isaac should be contaminated by the effects of evil example, she conjured Abraham to cast out the bond-woman and her son; and urged as an incitement to this apparent act of injustice, that the son of the bond-woman could not unite in the inheritance with her son Isaac. She knew that from the loins of Isaac should issue a great and mighty people, who should serve the Lord with freedom, fervency and zeal, and in whom all the nations of

the earth should be blessed; and fearing that, if the two youths should be brought up together, Isaac might imperceptibly imbibe some of Ishmael's depraved and slavish principles, being apprehensive that the minds of slaves contained a species of contamination and servility, distinct from the honourable and uncorrupted mould in which the mind of the free-born is formed and brought to maturity. Influenced by these considerations, she urged the dismissal of Ishmael with great warmth and earnestness. The severity of this request, however, raised some degree of compunction in the breast of Abraham; and with all the tenderness and solicitude which a parent feels for the preservation of his offspring, he hesitated to comply with his wife's injunctions, and put up his petitions to God for advice and assistance in this trying extremity. But the Lord, who had pronounced that Ishmael should be a wild man; his hand against every man, and every man's hand against him,\* thought proper to divest him of Abraham's protection, that he might be prepared to convey a peculiar character to his posterity; and to rely on his own exertions alone for support in every extremity of his fortune. Hence Abraham was commanded to send away Hagar and her son, because in Isaac alone the promises of peculiar

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\* Gen. xvi. 12.

blessedness centred. Hagar and Ishmael were therefore banished from his presence, and all his property and substance were inherited by Isaac ; together with the privileges of birth-right, the sacerdotal, prophetic, and regal functions over his family.

Ishmael was at least fifteen years of age when he left his father's house, and was very expert with his bow. He procured a plentiful supply of provision in the desert of Beersheba by archery ; and water was miraculously supplied in this barren waste by the visible interference of God himself, who continued his protection until the descendants of Ishmael became a very numerous and powerful people.

The typical sacrifice which Abraham was directed to make upon the summit of Mount Moriah, is the next Masonic transaction which the history of the world displays in this period, and is one of the three grand offerings which have consecrated the floor of a Mason's lodge.

The true notion of a sacrifice is, an offering, by an authorized person, of some animal, first killed and then placed upon an altar and consumed by fire, as an humble acknowledgment of God's power and goodness to mankind, in their creation and preservation from evil ; or as a full atonement for the defilements of sin.

The sacrifice of Isaac was a sacrifice of atone-

ment, and according to the rites of the patriarchal worship, if he had been offered, he must have fallen by the hand of his father. Isaac had attained the twenty-fifth year of his age, and by the sweetness of his disposition, and urbanity of his manners, had not only endeared himself to his aged parents, but had conciliated the affections of all his kinsfolk and acquaintance. But at this period, when Abraham hoped to close his career with joy, in the assurance of leaving his inheritance in the possession of a son, who would keep the commandments of God, and practise that mode of pure worship recommended by the Deity himself, he unexpectedly received this paralyzing command: "Take now thy son, thine only son Isaac whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of!"\* Abraham, though doubtless thunderstruck with so peremptory an order, suppressed the tenderness of parental feeling, and obeyed the divine injunction. "He rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him;†" reflecting on the chequered and

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\* Gen. xxii. 2.

† Gen. xxii. 3.

variegated scenes of this sublunary state of existence.

The obedience of Abraham in offering his son, was founded on the strictest belief in the power and promises of God; for though it had been declared that in Isaac all the nations of the earth should be blessed, yet, when he had built an altar on Mount Moriah, he fearlessly bound Isaac and laid him thereon, and stretched forth his arm to slay him, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."\* It pleased the Lord, however, after the faith of Abraham had been proved by his obedience, to arrest his outstretched arm, and to provide a more agreeable victim in the stead of Isaac, pointing out a ram entangled in a thicket by his horns, as a substitute for the human sacrifice he was about to offer.

This was the proper type and representation of the death of Christ. Isaac was born of Sarah, contrary to the common course of nature, and Jesus Christ was so born of a pure virgin. Three days elapsed from the *command* to sacrifice Isaac (from which time Abraham looked on him as dead) and the *offering*, when he was, as it were restored to life; and precisely the same time elapsed

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\* Heb. xi. 19.

between the actual death and resurrection of Christ. Isaac carried the wood to the top of Moriah for his own sacrifice ; and Christ bare the cross on which he was to be suspended, to the summit of Calvary, an adjoining mountain. Isaac submitted without a murmur to be bound and laid on the altar for sacrifice ; and Christ voluntarily offered up his life upon the cross, as an eternal sacrifice and propitiation for the sins of the world.

By this transaction Abraham was made acquainted with the mystery of human redemption ; he saw the day of Christ and was glad.\* And this is a complete answer to those who assert that Masonry contains no Christianity ; for this prominent illustration of Masonry, the offering of Isaac, was the most significant type of the blessings to be conveyed to man by the influence of Christianity, that was ever revealed to a human being. Indeed Christianity is the perfection of our institution ; for if the great duties of Christianity be, as its Divine Author has assured us, the performance of our duty to God, our neighbour and ourself,† it has directly the same tendency as Masonry, which inculcates, as an object of primary importance, the performance of precisely the same duties. Christianity recommends love to God,‡ the sacred Trinity in Unity ; so does Masonry. Christianity

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\* John, viii. 56. † Mark, xii. 33. ‡ 1st Epist. St. John.

inculcates brotherly love,\* relief,† and truth;‡ Masonry inculcates the same thing. Christianity and Masonry unite in enforcing the necessity of faith, hope, and charity; and both say, “the greatest of these is charity.”§ The four cardinal virtues, temperance, fortitude, prudence, and justice, are amongst the number of both their objects of general illustration; and both equally enforce the necessity of a holy life, through faith in a mediator, from the most awful subjects of contemplation which can impress a human being, viz. death, resurrection, and an eternal existence in a future state of happiness or misery, to be determined by the deeds done in this probationary state.

Who then shall say that Masonry contains no Christianity? Or rather, who shall assert that its illustrations are not principally Christian? For if the virtues and doctrines I have enumerated be Christian virtues and doctrines, they are also Masonic; nay, they contain, with their parallels, the whole system of speculative Masonry; and I do not know, were Masonry minutely analyzed, that it contains a single illustration which does not enforce a Christian doctrine, or recommend a Christian virtue. If Masonry contain no Christianity, why are our Lodges dedicated to Saint

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\* 1st John, iv. 21.

† Acts, iv. 34, 37.

‡ 2d Cor. xiii. 8.

§ 1st Cor. xiii. 13.

John the Evangelist? and why are our solemn attestations ratified by an appeal to the truth of God declared in the Gospels?

But it is said that no institutions can assimilate whose origins are not coeval; and as Masonry was introduced on this globe at its first creation, and Christianity four thousand years afterwards, it follows that Masonry and Christianity cannot be assimilated as sister institutions.

To say nothing of the major, the minor of this argument is untrue. Masonry, to the inhabitants of this globe, was indeed coeval with its creation; but the same may be said of Christianity, if the Scriptures are to be believed: for they ascribe the salvation of mankind, both under the patriarchal and the Mosaic dispensation, to faith in Jesus Christ. It was through faith in the *promised* Messiah that Enoch was translated. By the exercise of the same faith Noah was saved amidst the general destruction of the world. By the same faith, Abraham, Isaac, Jacob, Joseph, Moses, and all others celebrated for their piety in the Old Testament, were approved, and obtained a good report, though they received not the promises, which rested in Jesus, the author and finisher of our faith.\* Hence it may be deduced that the only true and permanent religion from the creation of this globe is what we now term

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\* Vide Heb. xi.

Christianity;\* and if Masonry be founded on that universal system of religion which is calculated to make men good and virtuous, it must be assimilated with Christianity, as the only existing religion which encourages the kindly affections of the human heart.

It is true that Masonry is not confined exclusively to Christianity, but embraces all that is great and good in every religion under the sun, because it confines its excitements to the practice of morality, whatever the system of faith may be; because it is an institution of charity or brotherly love, and is not consequently a system of faith but of practice; but it does not embrace, or lend the most indirect sanction to any religious institution which diverges, in the smallest degree, from the systematic worship of one God, the Creator and Governor of the world. But Masonry is more peculiarly adapted to the genius of the Christian than any other religion, because in Christianity nothing is erroneous; and if Masonry be actually the beautiful system we believe and acknowledge it to be, it can only be assimilated with a pure religion. The professors of other religions may indeed urge the same plea, but as truth must have some irrefutable standard of reference, our claims are founded on the most

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\* Vide *Addresses from a Minister to his Parishioners (II.)*, by the author of this work, where the subject is minutely analyzed.

ancient and most singularly protected books in the world; books which carry an internal evidence of their authenticity which no force of argument has been able to remove. In a word, the existence of Masonry in these times, purified from the defilements which it contracted by an incorporation with false systems of worship, in every age, and amongst every people for many successive centuries, sufficiently evinces that its origin was pure; and that, though debased by idolatry, amidst the moral darkness which obscured the world during the long reign of superstition, when the true religion laid prostrate the usurpations of idolatrous worship, Masonry hailed the great work of reformation, and appeared amongst mankind pure and bright as in the days of Enoch, Abraham, Moses, or Solomon.

The conclusion then is this: Masonry on our globe was coeval with true religion, which we now call Christianity; was originally considered a beautiful hand-maid to religion, and from this belief was incorporated by the descendants of Noah into every new system formed by the varying fancies of vicious and designing men; hence its universality as a speculative or an operative pursuit; its essence continued visible amidst the fluctuations of all religious systems, and was more or less expanded as they approximated to, or diverged from the only true plan of divine worship.

## PERIOD IV.

## CHAP. VII.

## ON SYMBOLICAL INSTRUCTION.

THE great end and design of Masonry is to make men virtuous and happy by the inculcation of moral precepts, enforced by the most engaging considerations that can be presented to the mind. The medium of instruction used by our ancient brethren, and still preserved pure and unimpaired, was by *visible symbols*, in which precepts of morality were curiously enfolded, and veiled from common observation. Thus, in the Egyptian hieroglyphics, a child, an old man, a hawk, a fish, and a river horse, properly arranged, were intended to express this precept: "Let all mankind, from youth to old age, know that the gods hate impudence."

"In this hieroglyphic system the hero gods not only represented, and were symbols of the supreme gods and subordinate deities, but they had each their animal symbol to represent their peculiar power, energy, and administration; and their figures were compounded of one part or other

of their symbols, to express more sensibly the natural effects of divine energy attributed to them. Thus Osiris, when he represented the power and all-seeing providence of the Supreme Being, had a human body with a hawk's head, and a sceptre in his hand, and decorated with the other regalia or ensigns of royalty. Orus was represented with a staff or pillar, the capital of which was surmounted by the head of the upupa, to signify, by the variegated feathers of that bird, the beautiful variety of the Creation. In one of his hands he held a lituus, to denote the harmony of the system; and a gnomon in the other, to shew the perfect proportion of its parts. Behind him was *a triangle inscribed in a circle*, to signify that the world was made by the unerring wisdom of God. He had sometimes a cornucopia in his hand, to denote the fertility and production of the earth."\*

This method of communicating instruction was absolutely necessary in the Pythagorean school, where each probationer was enjoined a five years' silence. A great precept of this school was *κναιμων απαχεσθαι*, abstain from beans. This was principally intended as a persuasive to continence, and to refrain from the contagion of illicit amours: for Pythagoras inculcated science upon his disciples as the best incentive to the practice of moral

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\* Smith's Use and Abuse of Masonry.

virtue. This emblematical species of instruction was equally delicate and just, and served to inspire the mind with the noble ardour of emulation, and love of truth and virtue. The precepts of Pythagoras were, indeed, all veiled in allegory; for Jamblichus saith,\* “ he used to propound an infinite number of significations to his disciples by short and pithy sentences, in a symbolical manner. The most divine Pythagoras wrapped up sparks of truth, for such as could kindle them, in a concise way of speech, treasuring up in hidden sentences most abundant theories, as φιλότης, ισότης, friendship, equality; κόσμος, world or heaven, and the famous word *tetractys*.” Some of the most celebrated symbols of Pythagoras are thus explained by Jamblichus. “ Sacrifice and worship *barefoot*” signifies that, in the worship of God, we ought to divest ourselves of those passions which degrade our nature, and go into his presence pure and uncontaminated by any human defilement. “ *Keep a tongue of good report, following the gods,*” carries its own explanation with it. “ Take off your *right shoe* first, but put your *left foot* first into the bason,” is an earnest recommendation to prudence and activity; that good actions may be performed, and bad ones rejected. “ Pass not over a balance,” recommends justice and tempe-

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\* Jamblichus, cap. 29, p. 146.

rance in every pursuit. "Engrave not the *image of God* in a ring," refers to the immateriality of the gods, who ought to be worshipped without any visible symbol. "Take not every one by the right hand," that is, contract not friendship with the uninitiated, but confine your esteem to those who, by long trial and probation, have been found faithful and worthy of your confidence.

"The first Hermes," says the Chevalier Ramsay, "invented the ingenious art of expressing all sorts of sounds by the different combinations of a few letters; an invention most wonderful for its simplicity, but not sufficiently admired, because it is common: besides this manner of writing, there was another, which was consecrated to divine things, and which few persons understood. Trismegistus expressed the virtues and the passions of the soul, the actions and the attributes of the gods, by the figures of animals, insects, plants, stars, and divers other symbolical characters: hence it is that sphynxes, serpents, birds, and crocodiles were placed in their ancient temples, and upon their obelisks; but these were not the objects of their worship. Trismegistus *concealed the mysteries of religion under hieroglyphics and allegories*, and exposed nothing to the eyes of the vulgar, but the beauties of his morality. This has been the method of the sages in all times, and of the great legislators in all countries; these

divine men were sensible that corrupted minds could have no relish for heavenly truths, till the heart was purified from its passions; for which reason they spread over religion a secret veil, which opens and vanishes when the eyes of the understanding are able to support its brightness.”\*

The same system of instruction was practised by the Jews under the Patriarchal as well as under the Mosaic dispensation. The prophecies were frequently delivered symbolically. Thus the Holy Land is termed God’s vineyard by Isaiah and other prophets. The hiding of Jeremiah’s girdle implied the destruction of idolaters,† as the breaking of a bottle did that of Jerusalem in general.‡ Ezekiel pourtrayed the filthiness of the Jews by the scum of a boiling pot;§ and the union of Judah and Israel by joining together two sticks.|| The series of prophecies uttered by Daniel, comprehending every material transaction which should take place in the world to the end of time, are all delivered in the same manner; and the Founder of Christianity explained to his disciples the mysteries shadowed beneath his symbols, but he spake unto the rest of the world in parables, which, without embracing his faith, they were unable to understand.¶

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\* Travels of Cyrus, l. 3.

† Jer., xiii.

‡ Ibid, xix.

§ Ezek., xxiv.

|| Ibid, xxxvii. 16.

¶ Mark, iv. 11.

To fill the mind with images which may present themselves in every transaction of life, which, if evil, may call loudly upon the conscience to shun the danger, is surely a medium not to be despised, particularly when recommended by such high and unequivocal sanctions. When engaged in sinful practices, if any object appear in which is wrapped up a familiar precept, indicating the punishment of sin, how insignificant soever that object may appear to an eye unenlightened by the rays which burn around it; if it rouse the sinner to a sense of his duty, and cause him to abandon his evil pursuits, it has performed a service over which angels shall rejoice, though fastidious mortals may ridicule such a medium, and pronounce it trifling and absurd.

The uninitiated may urge the absurdity of squares and compasses, mallets and chisels, because being mere instruments of labour, they do not present *immediately* to the mind any visible tendency to the cultivation of moral virtue. But were the useful lessons they contain openly displayed and fully comprehended, Masonry would no longer be an object of ridicule or aspersion, but would occupy the first rank amongst those human sciences which confessedly promote the benefit of mankind. From the chequered *ground-work* of a Mason's lodge to its splendid and celestial *covering*, it contains no point, part, or secret

which does not convey a fund of valuable information. The Mason in his full clothing is a striking emblem of integrity, and a perfect model of wisdom, strength, and beauty. *The white apron, gloves and wand*, which are characteristic of his profession, have a direct reference to the innocence and purity with which he ought to be invested, by an adherence to the invaluable lessons which they contain. In all ages, and amongst all people, white robes have been assumed as characteristic of innocence and purity. Such were the robes worn by the priests of Egypt and Greece, the Druids of Gaul and Britain, the Bramins of India, the Gymnosophists of Persia, &c. And in such garments, under the Christian dispensation, were the Catechumens habited after baptism, to express the purity they had obtained through the performance of that initiatory rite.

The universal *extent* of his lodge, referring to the unlimited obligation of Masonry, is well expressed by Zophar in his Masonic address to Job : “ *It is as high as heaven, deeper than hell ; the measure thereof is longer than the earth, and broader than the sea.*”\* It stands due east and west, that its governors may behold the rising and the setting of the sun, with sentiments of devotion and gratitude to Him who appointed that luminary as a

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\* Job, xi. 8, 9.

blessing to his creatures. Its peculiar situation is in the vale of Jehosaphat. *The highest of hills or the lowest of vallies* was in ancient times accounted most sacred. Thus tradition placed the peculiar residence of God on the summit of Mount Horeb ; and Ezekiel declares that “ on the top of the mountain the whole limit thereof round shall be most holy.”\* The *Bible*, *square*, and *compass* point out the sacred source of his faith, and the rectitude of his practice : for while the former, which is always open in the lodge, is considered the rule and standard of his faith and hope, the two latter have the same reference to his life and actions. The Bible is the sacred compact between God and man ; for in that holy book the divine will in essentials is so clearly revealed that he who runs may read ; and the way of salvation is so explicitly pointed out, that the sojourner shall not err therein. The *compass* is appropriated to the Grand Master, as the supreme governor of the institution, because it is the most comprehensive and useful instrument in forming plans and designs, which belong exclusively to his province ; for on the art and judgment with which he applies this instrument depend the general beauty and harmony of the whole. The *square* belongs to the brethren in general, be-

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\* Ezek., xliii. 12.

cause their obligations are founded upon, and they are consequently bound to square their actions by, the principles of virtue and right reason. From these visible symbols Masonry teaches, in its beautiful and expressive phraseology, to keep within compass, and act upon the square with all mankind, but more particularly with brethren. And this is consistent with the teaching of Christianity. St. Paul has interpreted this precept in his truly Masonic address to the Galatians: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."\*

The *jewels*, both moveable and immovable, have a significant reference to what is most dear and valuable to man in this mortal state; exposed, as he is, to sorrow, sickness, pain, and adversity. The *square* is an instrument by which truth and perfection are attained in all manner of architecture; and consequently recommends morality and justice in all our commerce with mankind. The *level* is an emblem of equality, and demonstrates, that as we are descended from the same stock, partake of the same nature, and share the same hope, we ought strictly to render unto others the same measure of kindness and affection which, in similar circumstances, we should require

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\* Gal., vi. 10.

of them. The *plumb* is an emblem of integrity, and admonishes to walk uprightly in our station; to hold the scale of justice in equal poise; to observe the happy medium between intemperance and rigid self-denial; and to make our passions and prejudices coincide with the straight line of duty. The *tracing board* refers to the correct plans and designs traced by the great Architect of the Universe in the Holy Bible, which constitute the summit and perfection of a Mason's faith and hope. We have also other emblematical jewels, to denote the *mind of man* in its progress from infancy to old age, from ignorance to knowledge. In the dawn of life, uncultivated nature feels its own inferiority, and is like a *rough* and shapeless *stone* newly taken from the quarry, which requires the skilful hand of patient industry to mould it into form. Manhood succeeds, and the ripening faculties, emulating perfection, press on with diligence and assiduity, to the great object of rational attainment. And when old age comes on, the placid mind, reflecting on a well spent life, devoted to acts of piety and virtue, looks forward to another and a better state of existence, where, infinitely perfect, it will be filled with the fullness of God. This state of mind may be aptly compared to a well wrought and highly *polished cubical stone*, accurately exact in all its lines and angles; which though minutely

tried with the square and compass, will be pronounced good, perfect, and complete.

That most brilliant virtue *prudence* is represented in a Mason's Lodge by a *blazing star*, which is placed in the centre that every Mason's eye may be upon it, to expand his heart and influence his actions; that his conscience may never condemn him for exceeding the bounds which prudence prescribes, and that he may always be animated with the cheering reflection of its unqualified approbation. The starry zone of prudence, like the broad and spangled ecliptic illuminated with studs of brilliant stars which circumscribes the universe, forms the sacred envelope of all human virtues.

The *groundwork* of a Lodge points out the recurrence of prosperity and adversity with which the life of man is variegated and chequered; and administers the most soothing consolation under the pressure of calamity or affliction. It displays the God of all comfort in his dispensations of mercy and justice; and shews that however man may be exalted above his species here on earth, while blest with prosperity, and animated with strength and health and spirits, in the humble grave all are on a level, death destroying all human distinctions, for the dust of the most potent monarch is not distinguishable from the dust of the lowly pauper. Thus is humility in-

culcated; and thus are we instructed to submit with cheerful resignation to the dispensations of Providence; assured that the hand which gives can also take away. This is a subject which affords ample scope for illustration, and has a rank assigned to it in the Lodge commensurate with its high and paramount importance.

The *covering* of a Lodge is that superb canopy spread over it by the Almighty Creator of all things. The blue, purple, and crimson covering of the first temple erected to the exclusive worship of God by Moses in the wilderness, was a striking symbol of this splendid arch, illuminated with the rays of that great and burning luminary which conveys life, light, and motion to all earthly things. The *ground* and *covering* are connected by means of a ladder consisting of *three principal steps* and resting on the Holy Bible; by which every Mason, who firmly exercises the virtues they represent, hopes to leave behind the unsatisfactory pursuits of mortality; and mount, with the angels in Jacob's vision, to a better country, even the holy city of God.

These three principal steps have a direct reference to three theological virtues, FAITH, HOPE, and CHARITY, of which Charity possesses the highest and most distinguished rank: and the reason of this will be evident, if we distinctly consider the

**exclusive properties** of these virtues, and deduce from thence the incomparable excellence of universal charity.

**FAITH** is a firm and sincere assent to the fundamental truths of religion, the being of a God, the divinity of Christ, the saviour and judge of mankind, a future state of rewards and punishments, and the means and conditions of avoiding the one and securing the other. This faith, as the true basis of all religion, is the first incentive to holiness; and through its medium we are justified, accepted, and finally received.

**HOPE** is an earnest and well-assured expectation of escaping threatened dangers, and obtaining promised rewards. The simple act of faith, or belief, in the existence of a heaven to reward, and a hell to punish, without knowing how to obtain the former and avoid the latter, would be a state of suspense, dark and appalling as the shades of midnight, without a ray to cheer us in our passage through the gloomy vale: hence arise the consolations of hope, which prompts us to a steady perseverance in the path of duty, that we may finally surmount all impeding obstacles, and receive the eternal rewards of our virtuous endeavours.

**CHARITY**, in its greatest latitude, is an ardent love of God, united with an unfeigned affection

for all his creatures. The love of God naturally inspires the love of our brother,\* created by the same architect, formed of the same clay, springing from the same common parent, and cemented by the most indissoluble ties. The love of our brother is one of the principal conditions of our initiation into God's friendship, who is the father and generous preserver of us all. Hence, if the vivifying beams of God's love be not shed abroad in the heart, there will exist little fraternal affection; but the common bond of Masonry and religion being violated, there can be no hopes of good fruit proceeding from so impure a stock, and thus both are calumniated from the vicious conduct of some of their professors. Charity is not capable of a more restricted sense: for, if it be disunited from the love of God, and understood simply of brotherly love, it would be a virtue of inferior rank, and must yield precedence to both faith and hope. But consider charity in its most extended signification, as the pure and unfeigned love of God and man, and the doctrine of Masonry, corroborated by the argument of Saint Paul,† will be fully understood and admitted: and this argument lends a most powerful and decisive sanction to Masonry, which, shielded by the unequivocal support of such a high autho-

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\* 1 John iv. 20.

† 1 Cor. xiii.

rity, can never be overthrown by the united force of prejudice and passion.

A comparison of these virtues will shew, more distinctly, why charity is so preeminently exalted above the other two.

Faith is the evidence of things not seen, the substance of things hoped for. Charity is the sublimity of faith and hope, and may be denominated a grand and *beautiful entablature* of good works, supported by the *strong pillar* of hope, and founded upon the *wise* and broad *pedestal* of faith. From this uncontaminated source we are supplied with WISDOM from above, which sheds its light like the BLAZING STAR in the *centre* of heaven's glorious arch, with STRENGTH to support us while treading the MOSAIC PAVEMENT of this uncertain life, chequered with the variegated scenes of good and evil, and with BEAUTY like a rich TESSELATED BORDER of brilliant stars, to adorn our good works, which, shining before men, may tend to the glory of our Father who is in heaven.

Faith is the basis of religion ; it points to duty and reward, clearly presents to view the means of obtaining the promises, strongly *obligates* the conscience and inclines the will to compliance. Thus we ascend the FIRST STEP of the MASONIC LADDER. Hope is a column raised on the basis of faith that God is, and that he is a rewarder of

them that diligently seek him : this consoling assurance adds vigour to the performance of duty, quickens the pursuit after happiness, circumscribes our wishes within the compass of God's promises, and enables us to win the SECOND STEP. Charity is the ornamented capital which completes the fabric, even the THIRD and SUBLIME STEP, embosomed in clouds and encircled with rays of everlasting glory.

## CHAP. VIII.

CONTAINING THREE HUNDRED AND EIGHTY YEARS.

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VIEW OF MASONRY FROM THE OFFERING OF  
ISAAC TO THE DELIVERANCE FROM  
EGYPTIAN CAPTIVITY.

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THE opening of this period displays Masonry as inculcating the principles of Christianity still more unequivocally and distinctly, if FAITH, HOPE and CHARITY be considered as Christian virtues ; for amongst Masons they are referred to a transaction which illuminates this age of the world ; and by which all good Masons hope to arrive at a building not made with hands, eternal in the heavens.

Abraham buried his wife Sarah in a sepulchre in the field of Machpelah, at the age of one hundred and twenty-seven years. He endeavoured to console himself for her loss by obtaining a wife for his son Isaac ; and bound his steward by a most solemn oath to procure one amongst his own kindred in the land of Mesopotamia. His commission was successful, and he returned with Re-

bekkah the daughter of Bethuel, the son of Nahor, Abraham's brother.

In those ages *an oath* was used on all solemn and extraordinary occasions. It was considered as an awful acknowledgment of the universal presence of God, as well as of his supremacy over all created things, including a belief that he has power to avenge himself on all who shall violate such a solemn appeal to his truth and justice; and soliciting help from God implies also a desire to avoid the penalty, by a firm resolution to observe the prescribed condition. In primitive times men swore by lifting up their hands to heaven;\* by putting their hand under another's thigh;† by imprecation;‡ and by standing before the altar.§ This last method of making an oath was in use also amongst the idolatrous nations; particularly the Athenians, the Romans, and the Carthaginians.

The mysteries and worship of idolatry, notwithstanding their rapid progress by the indefatigable zeal of Ham, Mizraim, Isis and Ashtaroth, with their able coadjutors the Cabiri, had not wholly superseded Masonry in Arabia Deserta; for Job publicly renounces both the one and the other in the presence of his friends, and acknow-

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\* Gen. xiv. 22.      † Gen. xxiv. 2 and xlvii. 29.      ‡ 1st Sam. xiv. 44. : 1st Kings, xx. 10.      § 1st Kings, viii. 31.

ledges the practice of them worthy of punishment.\* The conclusion of his speech, in answer to Bildad the Shuhite, contains a series of Masonic duties, all of which he solemnly declares he has uniformly executed.† And hence his integrity excited the resentment of Satan, whose ordinances he had despised and rejected. “ Job and his friends worshipped the one true God in sincerity and truth ; and their religious knowledge was in general such as might have been derived from the early patriarchs.”‡ He reiterates the doctrines and duties of Masonry throughout the whole of his expostulations. In opposition to the multiplicity of gods, taught in the lesser mysteries, he appeals to the brute creation for an acknowledgement of one God, the creator and preserver of all things. “ Ask the beasts, and they shall teach thee ; and the fowls of the air, and they shall tell thee : or speak to the earth, and it shall teach thee ; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this ?”§

After the death of Abraham, Rebekkah bore unto Isaac twin children, Esau and Jacob ; of whom it had been predicted, that the elder should serve the younger.¶ Esau, of a wandering and unsettled disposition, avoided the society of his

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\* Job, xxxi. 26-28.

† Ibid. xxxi. 14. to end.

‡ Bishop

Tomline's Theol., var

c. 2.

§ Job, xii. 7, 8, 9. ¶ Gen. xxv. 23.

own kindred; associated with the inhabitants of Canaan, and with the Hittites; and probably his wanderings might occasionally extend to Egypt. He was, however, early initiated into and tainted with, the idolatrous rites of the neighbouring nations; and gradually seceded from the God of his fathers. His indifference to the rights of primogeniture, which included the sacred office of priest or sacrificer to his family, induced him to dispose of them for a trifling consideration: he was, therefore, rejected by God, termed a "profane person,"\* because he slighted that privilege which gave him undisputed dominion over the spiritual as well as the temporal affairs of his brethren: but Jacob, who adhered to our science as revived by Abraham and practised by Isaac, received the approbation of God, and was suffered to obtain, not only Esau's birthright, but also his father's blessing.

Isaac secretly encouraged a partiality for his eldest son, in whom he might conceive the promises centred; and hoped, notwithstanding he had deviated from the faith of his fathers, that the blessing of Abraham might descend through him. But Rebekkah, grieved at the preference given to Esau; who had already taken wives from among Hittites, and given in other respects

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\* Heb. xii. 16.

strong symptoms of apostacy; hoped to find means of obtaining for her son Jacob, his father's blessing. Apprized therefore of Isaac's intention to confer on Esau the great privilege of his birthright; and hearing him give directions for a collation of venison, as a preparatory ceremony to imparting his final blessing; by policy she obtained for Jacob the rights and privileges of primogeniture, which were solemnly conveyed and ratified by the irrevocable covenant, to which God himself was a witness.

Esau was exasperated almost to madness at being thus supplanted a second time by his brother; and only waited until the death of Isaac to execute his resentment upon Jacob, and avenge, by a deed of violence, the privileges he had lost; for he had become fully sensible of their value and consequence. His mother, to avert the threatened danger, sent Jacob to Padanaram, a distant country in the land of Mesopotamia, that he might remain in safety under the protection of his maternal uncle Laban. A fugitive from his own country, alone and friendless, overcome with the bodily exertion of his journey, augmented by anxiety of mind, he laid himself down to rest at a place called Luz, with the cold earth for his bed, a stone for his pillow, and the cloudy canopy of heaven for his covering. Here it pleased the Lord to impart that comfort which his situation so imperiously demanded;

and which was conveyed to his senses through the medium of a most extraordinary vision.\* He thought he saw a LADDER, composed of staves or rounds innumerable; whose foot was placed on the earth, but whose top extended to heaven, and was enclouded with a radiant circle of celestial glory. On this ladder the angels of God appeared as the authorized ministers of his dispensations of justice and mercy. Some were ascending to receive divine commissions from the fountain of all goodness, and others were descending to execute these commissions on the earth. Suddenly there appeared, amidst the beams of glory which encircled the ladder's top, the Almighty Architect of the universe in person; who addressed the sleeping Jacob in words full of peace and consolation. "I AM the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again

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\* The three most remarkable visions recorded in Scripture, are, this of the Ladder, the vision of the Burning Bush, and that of the Ancient of Days vouchsafed to Daniel.

into this land; for I will not leave thee, until I have done that which I have spoken to thee of.”\*

This ladder was a type of Christ, who is the only way by which a created mortal can attain the kingdom of God; for no one can ascend up into heaven, but through him who came down from heaven. Its staves or rounds point out the innumerable duties man is called on to perform on his journey from this world to a better. The most prominent of these, and from which all the rest emanate like rays diverging from a common centre, are the three theological virtues, Faith, Hope, and Charity. These virtues are of the greatest estimation amongst Masons, for they form the grand and fundamental basis of their profession.

When Jacob awoke, he consecrated the place, which he conceived to be the house of God and the gate of heaven, by the name of Bethel; he set up the stone on which his head had reclined for a pillar of testimony; and vowed a vow, saying, “ If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father’s house in peace, then shall the Lord be my God, and this stone which I have set for a

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\* Gen. xxviii. 13, 15.

pillar shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee."\*

Jacob married Laban's two daughters in Padanaram, and, through the blessing of God, acquired great possessions while in the humble capacity of shepherd to his uncle. At length he was seized with an ardent desire of returning to his own country; and, despairing to obtain permission, he departed secretly with all his substance. Laban followed him in great anger; but being admonished of God, he entered into a solemn league with Jacob of mutual peace and amity, and set up a pillar at Galeed as a sacred boundary to defend their possessions from hostile encroachment.

Being thus relieved from the fear of Laban, Jacob began to entertain alarming apprehensions for the reception he was likely to meet with from his brother Esau, who had acquired authority amongst the Horites, a powerful and barbarous people who inhabited Mount Seir. These fears were much increased when his messengers reported that Esau was on his way to meet him, at the head of four hundred armed men. He concluded that the hour of vengeance was arrived, and gave himself up for lost. After preferring the most solemn petitions to God for assistance,

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\* Gen. xxviii, 20, 22.

in this extraordinary pressure of dreaded calamity, he devised an expedient which he hoped would appease his brother's anger, and disarm his resentment. He separated his company into two divisions, that one might endeavour to escape by flight, if the other should be destroyed; he then selected a choice present of his best flocks and herds, and sent them before in separate droves, removed his wives and children and women-servants over the brook Jabbok, and remained that night alone.

To alleviate his distress, God vouchsafed to give him a most extraordinary sign or token. The same divine personage whom he had before seen at Bethel appeared to him in the form of a man, and wrestled with him all that night; but could not prevail against him. At break of day, the angel gave up the contest, and changed his name to Israel, because he had power both with God and man; and assured him that, as he had not been vanquished in that trial, so should he remain unsubdued amidst all the apparent dangers which might afterwards assail him.

The brothers met in the course of that day, and a scene of the most affectionate tenderness passed between them. When the first ebullitions had subsided, Esau invited Jacob and his family to reside at Seir, which he thought proper to decline, under the apprehension that his flocks and

herds might suffer by travelling through that mountainous country. Esau, therefore, returned to his own land, and Jacob proceeded towards Canaan.

Jacob had promised to worship God at Bethel, on his return from Syria, and this promise was faithfully performed; for when his sons had conquered and captivated the Shechemites, who had become incorporated with his own family, he reformed the religion of that people, and worshipped God at Bethel. The Lord, therefore, renewed the ancient covenant with him, and confirmed the promise of giving to his posterity the land of Canaan for an inheritance. Jacob afterwards removed to Hebron, where his father still lived, and, though old and labouring under the affliction of total blindness, continued to practise that science which we call Masonry.

Rachel, the beloved wife of Jacob, had died in childbed of Benjamin, which afflicting circumstance, united with other troubles of a domestic nature, had partly alienated his mind from his family. His daughter Dinah had been ravished by the King of Shechem, for which his sons Simeon and Levi stimulated their brethren to the slaughter of that people. Reuben had defiled his bed by lying with his concubine Bilhah at Edar, which was detected by Joseph, which, added to the dissensions of his children, had almost made him

weary of his life : he, therefore, secluded himself from their society as much as possible ; and his sole enjoyment appeared to be in the education of his son Joseph, whom he loved more tenderly than his other sons, from the resemblance he bore to his deceased mother.

He bestowed more than ordinary pains in illustrating the objects embraced by the science of Masonry : he taught him the love of God to man in his creation and preservation, and to himself and his forefathers in particular, by selecting them to be the means of propagating the true religion upon earth, and the medium through whom all the nations of the earth should be blessed ; he described the wickedness of the antediluvian world, and the equity of God's vengeance in their destruction by an universal Deluge : he instructed him in all the mysteries of Providence, and shewed him how God had rejected the idolatrous nations for their irreligion, and had given them over to the sword and pestilence : he solicitously taught him the arts of social life, explained to him the system of the universe, shewed him the stars in their courses, and pointed out the divine hand which had placed them in the firmament and directed all their motions ; expatiated on the origin of sacrifices, and the imminent peril of deviating from the express commands of God ; exemplified in the punishment of Cain, and the

judgments which had been inflicted on the Gentile world; denounced the curses of heaven on adultery and fornication, and cautioned him against contracting the moral defilement resulting from such pernicious practices; advised him *to part with his life rather than part with his honour*, and bid him guard against a breach of the laws of hospitality.

He added to these instructions, the knowledge of his duty to God, his neighbour, and himself, and the exercise of that universal benevolence or charity which constitutes the purest emanation of the Deity: he taught his son the difficult task of forgiving injuries, and of doing to others as he would have them do to him: he neglected not to inculcate the duty of self-government, including a strict regard to temperance in his habits as well as his passions, to fortitude regulated by prudence, and to justice both distributive and communicative: he shewed the necessity of a rigid adherence to truth, as the grand and immutable test of moral virtue; and to mercy, as the dignified attribute of heaven: he taught him secrecy and brotherly love, and bade him never to violate the sacred deposits of friendship, which would be even worse than the villainy of an assassin, who stabs his adversary when unarmed and not suspicious of a foe; to sympathize with the afflicted, to compassionate their sorrows, and to

relieve their distress, were duties he taught him to regard as indispensable. In fine, he stored the mind of his son with every precept which might be useful in prosperity or adversity ; either in his commerce with God or man.

By a series of such instruction Joseph excelled all his brethren in the knowledge of Masonry, which excited their envy and hatred in the highest degree. This was increased by the recital of some dreams which indicated his superiority ; and they resolved to accomplish his destruction. His death was decreed : but some of his brethren relenting he was sold to the Ishmaelites ; who disposed of him to Potiphar, a chief officer in the court of Thusimares, king of Lower Egypt.

The knowledge which Joseph had acquired from the sedulous industry of his father, assisted doubtless by his grandfather Isaac, who was living when he was sold into slavery, proved of infinite service to him in Egypt. He resisted the attempts of Potiphar's wife on his chastity, and suffered imprisonment rather than violate the marriage tie. Here God revealed to him the interpretation of two remarkable dreams ; which introduced him to the notice of the king ; and eventually raised him to a very dignified rank in the kingdom. In his exaltation his knowledge of the social arts was of peculiar service to himself, as well as beneficial to the Egyptians ; and the authority he acquired

in consequence, was equal, if not superior to that of the king himself.

The superiority of true Masonry over that which had been deteriorated by the corruptions of idolatry, is fully evidenced from the estimation those few were held in who practised it in purity, when accident or design led them into idolatrous nations. Thus Abraham was honoured by Janias, the fifth pastor king of Lower Egypt, the very centre of false and corrupted Masonry. And Joseph, who excelled in the knowledge of this science, was so highly distinguished by the same people, that they requested him to accept the supreme government of the fraternity, and to restore the primitive purity of ancient Masonry; that they might be reconciled to the God they had renounced. He was therefore installed their grand master, and Thusimares placed him over all the land of Egypt, acknowledging that the spirit of the true God was in him.\*

Under his superintendence the learning of Egypt was much purified and advanced. He communicated wisdom to her rulers and chief men;† and gave an impulse to their studies, which they had never before experienced. Encouraged by new and unlooked-for discoveries, the Egyp-

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\* Gen. xli. 38.

† Psalms, cv. 22.

tian priests pursued their scientific researches with diligence and success.

Being appointed grand master of Masons, Joseph took up his residence at Heliopolis, which possessed the most celebrated college in Egypt for wisdom and learning ;\* and married Asenath the daughter of Potipherah, the priest or prince of that city. The dignity of Joseph's office is forcibly expressed in the popular cry of *Abrech*, translated in our Bibles—' bow the knee ;' † but actually signifying tender father ; father to the king ; and the nature of his office is equally designated by the appellation assigned to it by Pharaoh, ZAPHNATHPAANEAH, *a revealer of secrets*.

Joseph now entered with great diligence and assiduity on the active duties of grand master and viceroy over all the land of Egypt. His prudence and discretion during the years preceding an expected famine, dictated a remedy for so dreadful a scourge. He erected public granaries, and laid up a fifth part of every year's produce in store, as a certain provision when the famine should arrive. Here Joseph displayed that knowledge and wisdom which he had received from his father. He divided the Masons into lodges, and placed over each an expert master to direct its operations,

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\* Herod. Hist., l. ii. c. 3.  
Marg. Trans.

† Gen. xli. 43. ; and vide

and to be responsible for every act of negligence or error committed by the brethren under his superintendence. Over the whole he placed the most eminent and skilful architects ; reserving to himself the general direction of the works, and the supreme authority vested in him by Thaumates. From the excellency of the arrangements and the regularity of the proceeding, these extensive edifices were carried on with amazing rapidity, and were prepared to receive the allotted stores at the end of the first year.

During the famine Joseph had an opportunity of practising that divine quality, inculcated so earnestly by his father, as the ornament and perfection of Masonry, brotherly love. His brethren, who had threatened his life, and had actually sold him into slavery, pressed by the wants and calls of nature, appeared before him in the guise of humble suppliants at his footstool, to beg a supply of corn, that themselves and their children might not perish by famine. Joseph knew them, and beheld the accomplishment of his dream. Acquainted with the perversity of their hearts, he forbore to reveal himself, until he had ascertained whether adversity had taught them that wisdom which precept had failed to inculcate. After a full probation of their present sentiments and feeling, he was fully convinced of their remorse for past transgressions ; and, dismissing his at-

tendants, he gave his brethren a **TOKEN**, which none but Masons are possessed of, and said, "I am Joseph your brother! Doth my father yet live?" Their fears and compunction were only equalled by their astonishment at finding Joseph in such an exalted situation, after having represented him as dead for the space of twenty-two years. In the true spirit of Masonry, Joseph gave them *the right hand of fellowship*, dispelled their apprehensions, and administered comfort, by assuring them that he harboured no resentment for what they had done, because he considered them as instruments in the hands of a superintending Providence, to save them from perishing with hunger.

They were invited with their father and his whole family, consisting of seventy persons, to reside in Egypt; and Thusimares gave them an exclusive province of his empire for their habitation, where they continued to practise the rites of their religion in peace and harmony, under the direction of the venerable patriarch Jacob, until the time of his death; which event took place about seventeen years after he had settled in the land of Goshen.

The brethren of Joseph, fearing lest the hitherto stifled emotions of resentment should burst forth and accomplish their destruction, now they were left unprotected by the sanction of their father's presence, dispatched an embassy, soliciting par-

don and forgiveness. Joseph's reply was correspondent with the education he had received. Reminding them of the sacred principles in which they had been nurtured, he assured them that those principles were too firmly rooted in his heart to permit him to return evil for evil. He advised them to persevere in the worship of Him who created and governs the world; and while they relied on that GRAND PILLAR for protection they need not dread any interruption from him, or from the people of that land over which he held the viceroyalty.

Joseph retained his dignity eighty years, during the reigns of four successive monarchs; and died at the advanced age of one hundred and ten years, regretted both by prince and people for his unparalleled wisdom and universal philanthropy. He studied the best interests of the people, as connected with the prosperity of the crown; was distinguished as an eminent legislator, in a land celebrated for its excellence in the science of legislation; and raised Egypt to a rank in the scale of nations which it had never before attained.

After the death of Joseph the Israelites remained in Egypt until they became so numerous, that the inhabitants began to entertain apprehensions for their own safety: for the miseries their ancestors had suffered under the Pastors' Iron

Rod, gave them a fearful presentiment of what might be their own unhappy lot if the Israelites should rebel, and bring them under subjection to their authority. The lawless hand of power was therefore raised against the unhappy descendants of Jacob. Heavy burdens were imposed, in hopes that their numbers might be reduced, and their spirits broken, by degrading employments and rigorous exactions. Distinguished by a difference of apparel, as a badge of slavery,\* they were compelled to work at public buildings; and actually fortified Pelusium, and constructed the cities of Raamses and Pithom. These oppressive measures, however, were productive of much benefit to the Israelites: for their native genius being thus brought into action, they acquired a competent knowledge of operative architecture; and by studying the most eminent productions of that people, they became qualified for an independent inheritance in the promised land. And the knowledge thus acquired was fully displayed in the wilderness, by the construction of a Tabernacle for divine worship, under the direction of Aholiab and Bezaleel.

But the more the Children of Israel were afflicted the more they multiplied and grew.† To accomplish the utter destruction of this race of

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\* Eupol. in Euseb. de præp. Evan.

† Exod. i. 12.

people, therefore, the king issued an edict, commanding all the male children of the Hebrews to be cast into the river, for they did not fear any danger from the other sex. The Jewish females being fairer than the Egyptian women, and excelling in the arts of spinning and needle-work, they were preserved to minister to the pleasures, and to conduce to the emolument of their unfeeling masters.\*

About this period Jochabed, the wife of Amram, the grandson of Levi, was delivered of a male child; and dreading the consequences of that cruel decree which devoted her son to death, contrived for the space of three months to secrete him from public observation. But when she was certain that a discovery must inevitably take place, "she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink,"† and with many prayers left him to the direction of Providence. He was discovered by Thermutis, the daughter of the king of Egypt, who was fascinated with the child, as the most divine beauty beamed in his countenance.‡ She took him under her immediate protection, and named him Moses, from the circumstance of his miraculous preservation, the word being derived either from

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\* Pererius.

† Exod. ii. 3.

‡ Acts, vii. 20.

*mos*, water, and *ises*, saved;\* or from *massah*, to draw out.† Thermutis, under the direction of an especial Providence, placed him under the care of his own mother; and, at a proper age, removed him thence, and educated him as her own son. Under the guardianship of the priests, he was instructed in all the learning of Egypt, and attained considerable proficiency in the sacred mysteries of their religion.

Thus prepared for the extraordinary service to which he was afterwards called by the Almighty, he became the admiration of Pharaoh and his court. Having no male issue, the King solemnly pronounced Moses as his successor to the throne of Egypt: but, being now made acquainted with his extraction, and with the peculiar circumstances which introduced him to the daughter of Pharaoh, he declined this distinguished honour, in full expectation of the deliverance of Israel: for God had promised to give them possession of the land of Canaan, in the fourth generation after their entrance into Egypt, which was accomplished in the person of Moses: for Levi was the son of Jacob, Kohath of Levi, Amram of Kohath, and Moses of Amram. The specified period of four hundred and thirty years from Abraham's first arrival in Canaan being also nearly expired,

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\* Jos. Ant. l. 2, c. 9.

† Osiander.

Moses was induced to hope for the speedy performance of the divine promise.

Destined to purify Masonry and religion from the filth which had accumulated over them in successive generations, many particulars met in him which had distinguished the most holy men of old. Enoch was the *seventh* generation from Adam; Moses was the *seventh* from Abraham. Enoch walked with God, and Moses had several personal conferences with the same Great Being. The name of God was revealed to Enoch; so was it also to Moses. Noah was saved in an ark; so was Moses; and the same word, **TEBATH**, is used alike for both.

An Egyptian soothsayer had predicted, that an Hebrew child should be born during the reign of the present monarch, who should prove a scourge to the Egyptians, and exalt his own nation to great glory: and this prediction was confirmed to Amram in a vision a short time before the birth of Moses. When he came to man's estate, after having received a princely education, he displayed the most brilliant talents, both as a legislator and a warrior: his intrepidity and personal bravery, his coolness and conduct in the midst of danger, excited the envy of the Egyptian princes; and the same soothsayer unhesitatingly pronounced Moses to be the person who should bring destruction upon Egypt. A confe-

deracy was formed against him, and his death was clamorously demanded, as a sacrifice to the welfare of their country; but the influence of Thermutis was sufficient to preserve him from the open machinations of his enemies, and it was only by the exercise of the most consummate policy that the king was at length prevailed on to consent to his death, when a plausible pretext should arise to justify that cruel measure.

This pretext soon arrived. The chief study and employment of Moses was to relieve his Hebrew brethren from the burdens imposed by their unfeeling task-masters; and by his exalted situation and high authority he was enabled to render them the most essential services. One day he witnessed a transaction which elicited his personal resentment: he beheld an Egyptian overseer wantonly punish one of his countrymen on the slightest provocation. Moses immediately drew his sword in defence of natural justice, and succeeded in slaying the tyrannical Egyptian, whose body he buried in the sand, and hoped the transaction was unobserved, as it would subject him to the vengeance of the king, whose servant he had slain. The circumstance was, however, reported at court, with many aggravations, and Moses was ordered into custody. An early intelligence of his danger convinced Moses that he could only obtain safety by flight; he, therefore,

took refuge in the land of Midian, where he was soon distinguished by Jethro, its prince or priest.\*

Moses had been initiated into all the peculiar mysteries practised amongst the Egyptians, to which privilege he was entitled by his adopted relation to the royal family. It was during a series of discourses on the nature and tendency of these mysteries with Jethro, who had acquired a competent knowledge of their design and end in the course of his education for the priesthood, at the celebrated College of Memphis, that Jethro became convinced of the divine appropriation of Moses to the accomplishment of some important undertaking. This belief was much strengthened by the miraculous manner in which the mysterious ROD OF ADAM was placed in his hands, by whose apparent agency he wrought all his miracles in Egypt. Encouraged by these supernatural tokens of a divine interference, Jethro gave Moses his

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\* The legendary account of Moses' escape is thus given by Jewish Rabbins. When it was discovered that he had killed the Egyptian, he was apprehended and brought before Pharaoh, who demanded the reason of that act of violence towards one of his servants in the discharge of his duty. Moses boldly avowed its justice; and undauntedly declared that he had but inflicted due punishment on a notorious and tyrannical offender. Exasperated at so open an avowal of guilt, Pharaoh condemned him to immediate death; but the executioner was struck with blindness, and Pharaoh with idiocy, so that he had no power to prevent the escape of his prisoner, who fled into the land of Midian.

daughter Zipporah in marriage; and communicated to him, as the last and best endowment he could bestow, the sublime secrets of Masonry, which opened the understanding of Moses to things of far superior import, and infinitely preferable to any thing inculcated in the mysteries of idolatry. These secrets pointed, not only to one God the Creator, but to the true method of rendering a service acceptable to Him; not only to a future state of rewards and punishments, but to the way by which reward may be attained, and punishment avoided. By this science Jethro, in the midst of an idolatrous nation, was enlightened with the truth, and performed services approved of God.

At the end of forty years God vouchsafed to Moses a direct testimony of his approbation, by inspiring him with a *perfect* knowledge of that science which inculcates, as the chief excellence of man, piety and devotion to God. He resided with Jethro in the humble capacity of a shepherd. Such is the mutability of human life, that Moses, holding the exalted rank of a prince and leader in a dignified and powerful nation, was now obliged to embrace a profession which he had been taught to consider highly dishonourable, if not an absolute abomination.\* He appears to have relin-

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\* Gen. xlv. 24.

quished all expectations of deliverance, after a suspense of forty years' duration, and had probably given up the idea of again visiting the Israelites in Egypt, as he had been rejected from all share of temporal government among them.

Employed in his usual avocation of tending his father's sheep, he drove them to the back side of the desert, and came to the Mount of Horeb, which, by an ancient tradition, was considered the peculiar residence of God on earth ; and was, therefore, regarded by the inhabitants of Midian with such a high degree of reverence, that they dared not to approach it on any occasion. To this solitary and unfrequented spot, Moses often resorted for the purposes of study and contemplation. At the foot of the mountain Moses was one day seated, reflecting on the wonderful works of God, when raising himself from the musing posture in which he had been placed, he beheld a particular bush burning with fire, without any visible appearance of decay. The traditional accounts of the mountain immediately recurred to his recollection, and he felt some symptoms of alarm ; but confiding in the integrity of his heart, he approached the spot with awe and reverence. Here, *after being taught how to ADVANCE without polluting holy ground*, God revealed himself to Moses, and instructed him in some significant ceremonies, which are still used

in our Lodges: here he communicated to him **HIS SACRED NAME**, inspired him to work miracles, taught him the miraculous powers which he had vested in the **ROD**, commissioned him to engage his brother Aaron as an associate, gave him a new **SIGN** or **TOKEN**, and sent him forth as an authorized minister of His divine will and pleasure, to display the almighty power of God in the land of superstition, to deliver his people from the galling and oppressive yoke of Egyptian slavery, and directed him, when the Israelites had escaped from the tyranny of Egypt, to offer his first sacrifice on that holy mountain.

An unshaken confidence was thus excited in the mind of Moses of the superiority of the true God over the Egyptian deities, and nothing but this confidence could have induced him to return into Egypt, on so vast and dangerous an undertaking, and in the face of every impeding obstacle. But the prescribed period of their captivity being now expired, Moses, nothing doubting but God was able to perform the promise made to Abraham, ventured into the presence of Pharaoh with a certain assurance of success.

Such is a general view of the transactions which took place at the mission of Moses; but as a divine communication was at this time made, which unequivocally assimilates Masonry with religion, it may be useful to take a more minute view

of the circumstances attending this important event.

Horeb and Sinai were two eminences on the same mountain, which was celebrated for *seven* particular transactions, connected with the great deliverance from Egyptian bondage. 1. The vision of the Burning Bush. 2. The opening of the Holy Lodge. 3. The drawing forth water by a stroke of Moses' rod. 4. The elevation of Moses' hands, while the children of Israel, under the command of Joshua, vanquished the Amalekites. 5. The delivery of the law amidst thunderings and lightnings and noises. 6. Here Moses fasted forty days and forty nights; and, on his return, found the people performing the idolatrous ceremonies of Egypt, and brake the two tables of stone containing the decalogue, or moral law. And 7. Here the ceremonial law was delivered, as well as the pattern and dimensions of the tabernacle.

This mountain was covered with shrubs, or bushes, called *seneh*, which are described as being full of strong thorns, and so thick that a bird can scarcely penetrate through them; and hence it is said to have derived the name of *Sinai*.\* One of these bushes Moses discovered on fire, and his philosophy could not account for a phenomenon

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\* Pererius.

so contrary to the established laws of nature. The essential properties of fire are to burn and give light ; but God, by a supernatural exertion of His power, took away its destroying quality ; and hence, though the bush actually burned with fire, yet it was not consumed. Thus the only essential property that remained was *LUX*, or light ; a type of that true worship which was now about to be placed on so strong a basis, that no innovations of idolatry would be able to prevail against it.

Moses drew near to investigate the causes which produced this extraordinary appearance : but lest he should presume too far, and pollute himself by approaching the Divine presence without due preparation, God called to him in a voice which the Hebrews think bore a striking resemblance to that of Amram his father, “ ‘ Moses, Moses !’ And he said, ‘ Here am I.’ And he said, ‘ Draw not nigh hither : put off thy shoes from off thy feet ; for the place whereon thou standest is *HOLY GROUND.*’ ” \* The custom of taking off the shoes, amongst the Hebrews, signified the ratification of a bargain, or contract, wherein all right to a possession was yielded up, or renounced ; but this command was issued to Moses, that by obedience he might shew his veneration for a place sanctified by the immediate pre-

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\* Exod. iii. 4, 5.

sence of God. Moses immediately took his shoes from off his feet, and *placed his hand before his eyes,*\* as a SIGN of sympathetic reverence and humility.

The Almighty, by the same voice issuing from the flame, declared that the time was at length arrived when, with a mighty hand and with an outstretched arm, he would deliver his persecuted people from slavery; and give them possession of the land of Canaan, as he had promised his servant Abraham; and that he should entrust to him the conduct of the Israelites in their escape. Moses professed a ready obedience to the commands of God; but entertained some doubts of his ability to accomplish so great an undertaking, particularly as the Israelites had rejected his mediation before His departure from Egypt. But God furnished him with a sign, that the captive people would not only accept his interference, but also that his efforts for their deliverance, sanctioned by his divine authority and protected by His power, should be crowned with success. He commanded Moses to cast his rod upon the ground, which, to his surprise and terror, became a serpent, and, elevating its hissing crest, assumed a posture of immediate attack. Moses was di-

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\* Exod. iii. 6.

rected to take it by the tail, and it again became a rod in his hand.

The transformation of Moses' rod into a serpent had a reference to events of the greatest importance to man. As our first parents were beguiled by the Devil in the form of a serpent, so that miraculous rod, which had its origin in the garden of Eden, and is supposed by the Jewish Rabbins to have been one of the ten things created on the evening of the first Sabbath, was changed into a serpent, as a sign to confirm the promise of delivering a select portion of their posterity from Egyptian bondage. This rod also referred to the mighty work about to be accomplished in Egypt; for as the rod of Moses' government was fearful as the attack of a serpent to the Egyptians, so it was a sceptre of righteousness to the children of Israel. It was called the rod of God,\* and used by Aaron in Egypt, and by Moses in the wilderness. It was a sign of the divine authority, and a visible demonstration of God's power;† used to confound the pretended skill of the magicians, to show the Omnipotence of the Deity, and to humble the pride of Pharaoh, when he beheld mighty wonders wrought by so apparently contemptible an agent as a shepherd's

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\* Exod. iv. 20.

† Pellican.

staff.\* But, above all, this rod metamorphosed was a type of Christ's death, to which indeed all Masonry ultimately points; for as by a serpent death came into the world, so by the death of the Son of God the serpent, or Satan, was fully vanquished and trodden under foot. Thus Moses lifted up the serpent in the wilderness, that as many as looked on it might be healed of the wounds inflicted by fiery serpents for their disobedient murmurings; and the death of Christ upon the cross, thus typified, was to deliver us from sin and death, and to be a full satisfaction and atonement for the sins of all mankind.

Moses became possessed of this rod in a very extraordinary manner. Walking one day in Jethro's garden, and conversing with the priest of Midian about the misery of the children of Israel in Egypt, he remarked a peculiar staff which was set up in the garden without any visible design; and, inquiring its use, attempted to take it up. In this he succeeded, very much to the surprise of Jethro, as no one had been hitherto able to remove it from the place where it had been involuntarily planted. Moses took possession of the rod, after Jethro had explained all the particulars relative to its preservation from the time of Adam; and it was directed by the

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\* Sinclair.

Almighty, to be used as the apparent agent of all his miracles. It was changed into a serpent *three* several times. First at Horeb; again in the land of Goshen, before the congregation of the elders; and lastly in the court of Pharaoh.

To give Moses a further assurance of his power and protection, God commanded him to put his hand into his bosom, which by that simple act contracted a supernatural leprosy; but soon became sound and healthy as the other. A small quantity of water was also changed into blood at the word of God. The astonishment of Moses was somewhat allayed, and his faith confirmed by the assurance that he should perform the same and greater miracles in the land of Egypt, to induce Pharaoh to set his captive brethren at liberty.

As a concluding confirmation of his mission, Moses required to know in whose name he was to demand the liberation of the Israelites; and the Almighty condescended to reveal to him that awful name which makes the pillars of the earth tremble. This tremendous word is *יהוה*; translated, I AM THAT I AM.

St. Jerome says\* that there are several names given to God in Scripture, but none is more expressive of His attributes than the name *יהוה*. He is called ELOHIM,† because he is strong,

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\* Epis. 136. ad. Marcell.

† Gen. i.

mighty and powerful. SABAOTH,\* or the God of Hosts. ELION,† Most High. EHEIE or EI,‡ from his eternal and self-existent being. EL SHADDAI,§ Omnipotent. And JAH,|| a contraction of JEHOVAH. The true pronounciation of this word is said to have been lost during the *Babylonish Captivity*. The Jews abstained from using it on any occasion; and substituted in its stead the word ADONAI; not only from the dread of profanation, but because its use was forbid in the Levitical law, under heavy penalties.¶ Yet though the Hebrews were so particularly tenacious of this name, the idolatrous nations became possessed of it; used it under every variation, and even inscribed it on their temples. The great portal of the Egyptian temples was inscribed, EGO SUM OMNE, QUOD FUIT, QUOD EST, QUOQUE FUTURUM EST. *I am, whatsoever was, and is, and is to come.* In the Temple of Apollo at Delphos was written the essential name of God, EI. Plutarch has written a book on this word, and determines its signification to be, “the eternal and self-existent Being, who is denominated God.” The heathen nations, even at the most deplorable period of their idolatry, uniformly asserted the superiority of some one God above the rest; to whom they attributed

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\* Ps. lix. 5. † Gen. xiv. 22. ‡ Exod. iii. 11. § Gen. xvii. 1.  
 || Ps. lxxviii. 4. ¶ Levit. xxiv. 16.

the most perfect attributes, and gave this sacred and comprehensive appellation.

It was a custom amongst these people, derived from the very earliest times, to keep inviolably secret such names as were considered sacred. In the books which Thoth or Hermes left behind him, these remarkable words are said to be found: "Wilt thou see and behold the Deity? Consider the sun, the moon, and the course and order of the stars. His NAME is unspeakable; incommunicable: let Him be adored in SILENCE!" In the city of Rome a certain *name* was held in such reverence, by the command of the gods as was pretended, that for want of use it became lost, and is not now known; and a person named Marenus Soranus was condemned to torture and death for having incidentally pronounced it.\* *Demogorgon*, an appellation given to the supreme God of the Gentiles, was considered ineffable; and it was believed that the whole earth would tremble if that name were uttered. Erito the sorceress, to command the obedience of evil spirits, threatens to pronounce this terrible name, as a potent charm which would shake hell itself to the centre.†

The name of God, here given to Moses, is well expressed by St. John the Evangelist in his book of Revelation,‡ and clearly points out the eternity

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\* Solinus in Polyhist. de Roma. c. i. † Lucan de Bel. civ. l. vi. ‡ I. 8.



The ancient Jews discerned the mystery of the trinity in this name; *Jod*, signifying the FATHER, the first and only self-existent Being:  $\eta$  *He*, the SON; and *Vau*, the HOLY GHOST, as proceeding from the Father and the Son. It was composed of three sorts of letters only, though denominated *Tetragrammaton*; for the letter  $\eta$  *He* recurs twice, and was thought to have a mysterious reference to the two distinct natures of Christ, the divine and human. This name was considered of so sublime a nature as to be incommunicable; and is expressly asserted to be so by Josephus.\* This belief might originate in a dread lest the name should be profaned by the surrounding idolaters; who, notwithstanding every precaution, gained a knowledge of it, and designated their chief god by its corruption, *Iaw*, *Iawia*, &c.; for it could not be expressed in other languages without circumlocution. It was believed also that God created the world by this letter  $\eta$  *He*, which is, in reality, THE WORD, or Jesus Christ.

This word or name was thought of such a mysterious construction that none but an inspired person could pronounce it.† Many virtues were ascribed to the letters which compose it; and to its possessor was attributed the power of working

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\* Jos. Ant. l. ii. c. 5.

† Ficini.

miracles and curing inveterate diseases. Hence the Jews urged against our Saviour, that this word had been deposited in the Temple, and was guarded by two lions; that it was placed there by Solomon at the erection of the first Temple; had remained undiscovered at the destruction of that edifice by Nebuchadnezzar; *was not found at the building of the second Temple by Zerubbabel*; and after remaining hid for more than a thousand years, Jesus closed up the lion's mouths by some power inherent in himself; and furtively conveyed it thence: and that it was by the use of this omnipotent, all-powerful word, that his miracles were performed! This is, however, little more than an idle fancy. The sons of Sceva could perform nothing by the use of this word, though they had full confidence in its efficacy.\* The miracles of Jesus were not the effects of an extraordinary arrangement of letters into a word; but because he was himself Jehovah, the lord and giver of life and light to the human race; for the same Being that created the universe could alter its course, when the welfare of his people demanded a supernatural exertion of his power.

In a subsequent revelation, God said to Moses, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the *name* of God Almighty, *but by my*

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\* Acts, iii. 16.

*name JEHOVAH was I not known unto them.*"\* And yet in Jacob's vision of the ladder God revealed to him his name, as he had before done to his forefathers Abraham and Isaac; "I am JEHOVAH, the God of Abraham thy father, and the God of Isaac."† And we have the most satisfactory evidence to prove that this was the same name which God revealed to Adam, and afterwards to Enoch. Shuckford says, with his usual penetration; "our English translation of the latter part of the 3d verse of the 6th chapter of Exodus, "but by my name Jehovah was I not known unto them," is undoubtedly a faulty translation; not rightly expressing what Moses intended in this place. The best and most accurate writers have remarked upon this place, that the latter part of the verse should be read interrogatively, thus; by my name Jehovah was I not known unto them? If we take the sentence interrogatively, every one will see that it plainly intimates that the Lord *had* revealed himself to them by this name; which is agreeable to Moses' account of Abraham, Isaac and Jacob's knowledge and worship of the Deity: but to take the words without the interrogation, and suppose them to intend, that the Lord who appeared to Abraham was not known to him, to Isaac, and to Jacob by his name Jehovah, cannot be reconciled

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\* Exod. vi. 3.

† Gen. xxviii. 13.

to some very express passages in the book of Genesis.”\*

The covenant with Abraham might be liable to misconstruction, because he was the father of the Ishmaelites, and other nations founded by the sons of Keturah; it was therefore renewed to Isaac. But Isaac was the father of Esau, who founded the nation of the Edomites; and therefore the promise was confirmed to Jacob, who was the father only of the Twelve Tribes of Israel. These distinctions were pointed out to Moses at the Burning Bush, as an incentive to undertake the deliverance of the Hebrews; who, he was there assured, were God’s peculiar people, notwithstanding their present miserable and degraded situation.

Moses, having obtained the blessing of Jethro, returned into Egypt, and found it governed by Amenophis, a prince with whom he was unacquainted; agreeably to the information which God had given him at the bush. By the divine command Aaron met Moses in the wilderness, and received the joyful intelligence that the hour of deliverance was at hand. In obedience to the command of God,† Moses delivered to him that miraculous Rod, as a token of his appropriation also to the accomplishment of this great work;

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\* Connect. book 9.

† Junius, in Exod. vii. 19.

which was to end in their complete triumph; and the destruction of the Egyptian army, as intimat- ed to Abraham more than four hundred years before.\*

Aaron was an able rhetorician; and on this account was selected to be the associate of Moses, who had pleaded his own imperfection of speech as most unlikely to make an impression on the King of Egypt. This defect is said to have arisen from an ordeal of fire which had been imposed on him in Egypt when but a youth. Pharaoh had selected him, as the adopted son of his daughter Thermutis, to be his successor to the throne of Egypt; and put the crown upon his head as a token of his sincerity. Moses removed the crown in haste, cast it on the ground and trampled on it.† This action, though committed only by a petulant child, was construed by the soothsayers into an evil omen for the nation; and they conjured the king, as he valued his own safety, or the prosperity of his subjects, to put Moses to death. Thermutis pleaded for his life; and proposed to submit his innocency to any test. The superstitious custom of trying innocence by a fiery ordeal was then in use amongst the Egyptians, and was instantly applied to Moses.‡ A red hot cinder was introduced into his mouth;

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\* Gen.. xv. 14.

† Josephus.

‡ Pererius.

which burnt the tip of his tongue, and caused him to lisp or stammer in his speech. Being a man of the greatest meekness and diffidence, he urged this imperfection as an impediment which would doubtless operate to defeat the undertaking, should he assume the arduous office of a deliverer. But God chose him the rather for this defect, that all the honour might be ascribed to himself, and nothing to human exertion.\*

On their arrival in Egypt, they congregated the heads of the twelve tribes as in a Grand Lodge; and Moses communicated the extraordinary circumstances which produced a mysterious commission to conduct the captive descendants of Jacob into the promised land. The truth of these assertions was proved by the miracles which God had authorized him to perform; and further evinced his claim to be received amongst them as a deliverer sent in the name of JEHOVAH. These unequivocal proofs of a divine commission, convinced the assembly of the reality of Moses' pretensions; "and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped."†

Thus commissioned and endowed with supernatural powers, Moses and Aaron appeared before

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\* Theodoret.

† Exod. iv. 31.

Amenophis, King of Egypt;\* and demanded permission for the Israelites to go three days' journey into the wilderness to offer sacrifice to the Lord. This request the king peremptorily denied, though under their peculiar circumstances they were unable to sacrifice in Egypt; for they sacrificed such animals as the Egyptians worshipped.† “*Cæso ariete velut,*” says Tacitus, “*in contumeliã Ammonis; bos quoque immolatur, quem Egyptii Apim colunt.*” Lest therefore he should elicit the vengeance of the Egyptians, and bring on an open and violent persecution, he demanded leave to sacrifice in the wilderness; for this tribute of gratitude was due to the Almighty as an act of religion, on the re-establishment of the covenant. The request was therefore perfectly reasonable, and Moses enforced it in the name of the Lord Jehovah.

Amenophis evaded the appeal by denying the authority of Jehovah, the God of the Israelites, over him as the king of another people, and under the especial protection of other Gods. He there-

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\* This king is said by Simlerus to have been the same with Memnon; whose image, holding a harp, was celebrated for emitting sounds of joy at the rising of the sun, and of sorrow at his setting.

† Pererius refers these three days' journey into the wilderness, to the three theological virtues, FAITH, HOPE, and CHARITY.

‡ Exod. viii. 26.

fore put the power of Jehovah to the test; and opposed to it, the power of the Gods of Egypt.

A tremendous contest ensued between Moses as the agent of the true God, and the magicians as the agents of the Egyptian Gods. Moses, armed with that powerful rod which Adam was permitted to take from the tree of knowledge, and which was the acknowledged testimony of his divine commission, wrought in the presence of Pharaoh and his court, at Tanis, an extraordinary miracle, as a proof that his appeal to the God of Israel was not to be slighted with impunity. The rod was cast by Aaron upon the ground, and it immediately became a serpent, twining itself in folds to the consternation of the whole court. Amenophis called for Jannes and Jambres,\* his magicians, who undertook to per-

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\* A strange legend about Jannes and Jambres, is told by Palladius in his life of Macarius. These magicians, in the midst of a grove of trees, and beside a fountain of water, built a mausoleum for their own interment, which by magical arts was placed under the protection of evil spirits. Macarius having heard the wonderful stories which were related of this fountain, determined to visit the place, and prove the truth of these reports by ocular demonstration. Having penetrated the external avenues of the grove, he was encountered by seventy devils, who with much grimace, threatened to attack him. Without giving way to fear, he recommended himself to God, and these *outré* spirits of darkness vanished away. Coming to the sepulchre, he was met by a gigantic devil with clattering hoofs, and armed with a naked sword, who attempted to drive him back, but without success. Here he saw a brazen bucket suspended by an iron chain  
consumed

form the same miracle. But the serpent of Moses displayed his superiority by devouring the serpents of the magicians. But the king confident in the power of these men, and the knowledge he had himself acquired of the mysteries of their religion, did not feel inclined to make any acknowledgement derogatory to the homage due to his own national Gods; or concession to a power, which, as the tutelary deity of another people, and that people his slaves, he held in the most sovereign contempt. To correct this error, God directed Moses to stretch the rod over the waters of Egypt, which should thus be turned into blood, and engender such prodigious quantities of frogs, that the whole land of Egypt should be infested. But these miracles being also imitated by the enchanters, Pharaoh was confirmed

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consumed with rust; and also some pomegranates and other fruit dried up and wasted away. In what manner the enchantment was dissolved, this author does not say; but it appears unlikely that this legion of tremendous devils would suffer Macarius to explore their secret recesses with impunity; or permit him to depart in safety; unless vanquished by some counter-charm more potent than their own.

The truth is; this and similar accounts of the effects of enchantment might be wonderfully amusing in an age of superstition. But these delusions are no more, and it is now clearly understood, and universally admitted, that no miracle affecting the constituted order of things, has ever been performed, from the creation of the world, by the assistance or intervention of evil spirits, without an especial commission from on high.

in his hardihood, and positively refused to let the children of Israel go.

The great superstition of Egypt was a belief in judicial astrology and natural magic. It was held that the stars possessed a secret and potential influence over human affairs, and that every studious man, deeply read in the mysteries of nature, as Moses was known to be, might direct these influences at pleasure to produce any extraordinary effect out of the common course of things. Hence the King of Egypt required some more decisive proofs of a divine interference, before he would consent to relinquish so great a source of profit and gratification as was afforded by his Israelitish slaves; and persisted in his determination not to set them free, until his whole nation was almost depopulated and destroyed by a succession of desolating judgments. He was willing to enter into a compromise with Moses under the immediate influence of his sufferings; and promised to allow the Israelites permission to sacrifice in *Egypt*, according to the rites of their own religion, but would not consent to let them depart into the wilderness. He frequently relented, indeed, and cried out, "I have sinned against the Lord! The Lord is righteous, and I and my people are wicked!" But his repentance disappeared with the evil; and it was not till the

whole land of Egypt felt the blow in their families, that he consented to their departure.

The plagues inflicted on the Egyptians were of such a nature, as to point directly to the sacred objects of their worship. In the opinion of Pharaoh the contest was between the tutelary deity of the Hebrews, and his own national Gods ; it was therefore a righteous display of God's justice, to shew the fallacy of his reliance on objects of worship which were unable to protect themselves against defilement, or the infliction of grievous calamities.

The first plague was directed against their great god the river Nile ; its sacred waters were turned into blood. There was a great propriety in this dispensation ; not only because the Egyptians held that water was the first principle of all things,\* but because they paid divine honours to the Nile, and superstitiously adored its inhabitants. Their country was greatly benefitted by the annual overflowing of this river, which they conceived was owing to the sacrifice every year performed on its banks in honour of that divinity. Immediately before the expected inundation, solemn processions were formed ; the deity of the Nile was invoked with many superstitious ceremonies ; and, to render him propitious, an immaculate virgin,

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\* Philo.

richly attired and ornamented, was cast into the river, as a sacrifice of atonement.\*

This plague was also a judicial punishment for their cruelty to the Hebrew children; and served as a fearful token to the Egyptians, that the time was now arrived in which a dreadful retaliation should be inflicted, for all the innocent blood which had been shed in that river.† This is plainly referred to by St. John the Evangelist;‡ and Josephus says, “They who drank of it were afflicted with a violent choleric; whilst to the Hebrews it was perfectly wholesome.”§

The second plague with which the Egyptians were troubled, was, swarms of frogs, which came up from their sacred river, and filled their streets, their houses, and even climbed up into their bedrooms. No place was free from them. They covered the tables of refreshment, defiled their provisions, and corrupted the water throughout the land of Egypt; so that the very gods they held in veneration became a pest and a nuisance. This terrible affliction pointed also to their unnatural destruction of the innocents in the river Nile, which now sent forth its reptiles in such numbers as almost to destroy the inhabitants.

The third plague of lice referred to Pharaoh's cruelty to the Israelites themselves. He con-

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\* Herod. Clio. † Lyran. ‡ Rev. xvi. 6. § Ant. l. 2, c. 14.

demned them to perpetual slavery, and that of the vilest and most degrading nature; to make brick from the dust of the earth, and to erect buildings for his convenience or pleasure. From the dust of the earth, therefore, arose an annoyance, which must convince them of God's power, who could so severely afflict them by the most contemptible creatures.\* This plague was also directed at their habitual cleanliness, and fear of pollution. Herodotus says, "that the Egyptians, and particularly the priests, from a principle of cleanliness, shave every part of their bodies on each third day, to prevent vermin, or other impurity, from remaining about their persons."† Hence to persons of such peculiar habits and propensities, the plague of lice must have been an evil of the greatest magnitude.

The fourth plague brought mingled swarms of flies, which not only corrupted the earth, but almost destroyed man and beast. It is supposed that they consisted not only of common flies, wasps, gnats, hornets, &c., but also of venomous reptiles, such as scorpions, asps, vipers, &c. The fly in Egypt and Phœnicia received the honours of divine worship; and one of their chief deities was denominated Baal Zebub, which signifies the supreme lord of flies. This was, therefore, a

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\* Ps. lxxviii. 46.

† Enterpe.

grievous judgment, as it appeared to come under the sanction of Baal Zebub, on whom they relied for protection from every annoyance of that nature.

The fifth plague was less personally troublesome to the inhabitants, for it was inflicted on their most powerful gods. The bull, the ox and cow, the sheep and goat, were supreme objects of adoration ; a murrain was, therefore, sent amongst them, to show the unstable support on which the Egyptians rested : for if their gods could not protect themselves, much less could they render assistance to their worshippers.

The sixth plague was inflicted on the Egyptians' persons. Moses, by God's command, sprinkled handfuls of ashes into the air, which immediately formed a thick white cloud over all the land ; and which, falling on the inhabitants, produced large ulcers, attended with a burning pain, similar to that produced by the application of a red hot iron to the naked flesh ; they spread over the whole body, and swelling at length into one massive sore, caused the most excruciating sufferings.\* This calamity was brought on by means of an agent intended to convict the Egyptians of wanton cruelty to their slaves, for the ashes were taken from the furnace where the Hebrews had been engaged in burning brick.

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\* Philo.

The magicians of Egypt, struck with these grievous boils and blains, now became fully sensible of God's power, and fled from the face of Moses, confessing their inability to cope with him in the art of performing miracles.

The seventh plague was a mighty tempest of hail, rain, thunder, and fire; which appeared the more dreadful to the inhabitants, as in that country such phenomena were very rarely seen. This judgment was directed against their superstitious worship of the elements: for their gods were again converted into ministers of destruction.

The eighth plague is called the Lord's great army,\* and consisted of innumerable swarms of locusts, cankerworms, caterpillars, and palmerworms, which filled their houses, and "covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left, and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt."† Nay, they even bit and killed the inhabitants.‡

The ninth plague was a thick darkness over the land of Egypt, which completely overwhelmed their chief deity Osiris, or the Sun, which they adored as the fountain of light. This was ren-

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\* Joel, ii. 25.

† Exod. x. 15.

‡ Wisd. xvi. 9.

dered more distressing by the appearance of horrible apparitions, fearful sights, and flitting shadows, which haunted them incessantly, night and day.\* Dreadful noises assailed their ears, as of the roaring of a cataract, the horrible yellings and barkings of wild beasts, the hissing of serpents, and the whistling of winds, succeeded by the melodious voice of birds, and aggravated by the reproaches of an accusing conscience.† The darkness was so thick and palpable, that artificial lights could not penetrate through it;‡ and consequently they were unable either to provide subsistence, or to pursue their usual avocations for the space of three days. “They saw not one another, neither rose any from his place,”§ during this period, which was passed in solitary confinement, under the effects of bodily weakness, occasioned by hunger and thirst, augmented by mental agony from the dread of perishing with hunger, increased by the appalling visions which flitted before their eyes, and made them “swoon away”|| with apprehension. They who were in the field when the darkness surprised them, could not return to their habitation, but remained bound to the spot as with a chain.¶

During this period of overwhelming darkness,

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\* Wisd. xvii. 15. † Ibid. 9, 11, 18, 19. ‡ Philo. § Exod. x. 23.  
¶ Wisd. xvii. 19. ¶ Ibid. 17.

the children of Israel had light in their dwellings ; a striking emblem of that intellectual darkness which overshadowed the heathen world, unblest with the light of truth ; and of the children of the world, who sit down in the region of darkness, and the shadow of death, and reject that light which would lead them to eternal life. So true is that observation of St. John, " The light shineth in darkness, and the darkness comprehendeth it not."\*

The rod of Moses was the visible medium by which these miracles were performed ; but lest it should be believed that the virtue was in the rod alone, God directed some of these miracles to be performed without its assistance, and used other agents, to convince mankind that it was only the exertion of his Almighty power which diverted the course of nature, and wrought the miraculous works which preceded the great deliverance. Thus the rod was not used in the fourth, fifth, sixth, ninth, and tenth plagues, but other means were substituted : as ashes in the sixth, the word of Moses in the fourth and fifth, and the stretching forth of his hand in the ninth plague, were sufficient to produce the intended effect.

In these plagues it is remarkable, that those

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\* John, i. 5.

which proceeded from the *earth* were produced by the agency of Aaron, and those which came from *heaven*: by the agency of Moses; for which this reason is given: Moses had been constituted Pharaoh's God,\* and therefore was made the chief minister to direct the extraordinary appearances of the heavens.

During the continuance of these plagues, the heart of Amenophis was a prey to the wildest agitation. Proud and ungovernable, his haughty spirit was scarcely subdued by the recurrence of such dreadful afflictions. He wavered, he relented, he attempted to compromise; but pride and passion supplying the place of reason, his implacable resentment against the supposed authors of his calamities superseded the workings of conscience, and stifled the risings of conviction; and when the effects of one judgment were removed, he dared the vengeance of God to inflict another. His contempt for the Almighty at length arose to desperation, and, refusing to comply with the demands of Moses, he commanded him, at the peril of his life, to see his face no more.

God had reserved the most terrible display of his power and justice for the tenth and last plague to be inflicted on the Egyptians, and it was consequently ushered in with appropriate solemnity.

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\* Exod. vii, 1.

The Israelites were directed to institute a Pass-over, which should be kept as a distinguishing rite of their religion, and an everlasting memorial of their deliverance from captivity, by the destruction of the first-born in every family throughout the whole land of Egypt, both of man and beast. Each Hebrew family, or ten persons,\* was commanded to kill a lamb, and to strike the two side posts and upper door post of their dwelling with the blood; that the destroying angel might pass over the houses thus marked for protection, while engaged in smiting the first-born. The lamb was to be eaten in haste, with loins girded, shoes on their feet, and a staff in their hand, ready for immediate departure. The Israelites were strictly commanded to confine themselves to their respective dwellings; lest, by a promiscuous intercourse with the Egyptians, they should become sharers in their calamity: for though God knew his own people, and could have protected them in any situation, yet he demanded implicit obedience, and rather chose that they should owe their safety to the blood of the Lamb.

This judgment was the more signal and terrible, as it was inflicted on them immediately after the darkness was removed, and while they were still deeply impressed with the terrors of that visita-

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\* Jos. de Bel. Jud. l. vii. c. 17.

tion. The lamb for the passover was killed on the tenth day of the month, and ordered to be eaten on the fourteenth. The darkness commenced on the eleventh, and ceased on the thirteenth. The last interview of Pharaoh and Moses was on the morning of the fourteenth; and at midnight the first-born were slain.

When every thing was thus formally prepared for the departure of the Israelites, and the Egyptians were buried in profound repose, after the fatigue of three days spent in indescribable agony, both of body and mind, "it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon: and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead."\* The inhabitants started simultaneously from their beds, in the greatest horror and consternation, and assembling round the king's palace, clamorously demanded the dismissal of the Israelites. Amenophis, at length subdued, and trembling for his own life, acceded to their proposal; and the people urgently petitioned the causes of all their

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\* Exod. xii. 29, 30.

misfortunes to be gone, for they were afraid the whole nation would become a sacrifice to the offended God of Israel. They did not spare their most valuable property; but, to induce their immediate departure, gave them silver, gold, and raiment in great abundance, including blue, purple, and scarlet silk, fine linen and precious stones; and with these the Tabernacle was afterwards adorned.\* And even the king himself, with all his boasted firmness and impiety, struck with the extraordinary powers vested in Moses and Aaron, called on them for a blessing before their departure: an evident acknowledgment of the superiority of God over all created things.

The Israelites, bearing the bones of Joseph, departed early in the morning, in sight of the

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\* St. Augustine thinks that the mystical signification of these valuable ornaments refers to the liberal arts invented or improved by the heathen; which were afterwards, by the judicious management of wise and pious men, wrested from them, and converted to the service of the true and living God, and made subservient to the interests of religion.—*August. de Doct. Christ.* l. ii. c. 4. Porphyry, in Eusebius, accuses Origen of “calling in the assistance of Grecian learning to confirm the strange absurdities of Jewish fable.”—*Euseb. Eccl. Hist.* l. vi. c. 13. The liberal arts and sciences were considered of such essential service to the propagation of Christianity, that Julian the apostate enacted a law, prohibiting Christians from being instructed in human arts.—*Socrat.* l. 3. c. 10. And the learning of the present day abundantly shews that the spoils of Egypt and other heathen nations are possessed now, in full perfection, only by the true worshippers of God.

Egyptians, who were busily employed in burying their dead.\* They travelled with all their possessions from Rameses to Succoth, a distance of about twelve miles; and here Moses reviewed and numbered the people, and found with him 600,000 Israelites, besides children; making, as is thought by learned writers, at least 1,500,000 souls.† With them Moses also found a mixed multitude of other nations, who had followed this remarkable people out of Egypt. This event happened 430 years after Abraham's vision in Canaan, and 215 years from the entrance of Jacob into Egypt.

Thus did God by his servant Moses redeem the Israelites from their Egyptian bondage, with a high hand and with an outstretched arm; marching before them in a Pillar of a Cloud by day, and a Pillar of Fire by night; and the Deliverance was finally perfected by a mighty wind, the agent of his power.

The Egyptians, repenting that they had suffered the Israelites, who were valuable servants, to depart, and endued with an evil heart of unbelief, which caused them to doubt the actual power of God, even in the face of such tremendous judgments, collected an immense army of 600 chariots, 50,000 horsemen, and 200,000 foot soldiers,‡

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\* Num. xxxiii. † Tomline's Theol. p. i. c. 3. ‡ Jos. Aut. l. ii, c. 15.

and followed them, having, with the plagues, lost their impressions of God's power, and consequently their reverence for his name. Indeed Amenophis appears in reality to have been more in awe of Moses than of any superior being; for "Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people."\*

The Israelites, by the direction and command of God himself, were encamped before Pihahiroth, or the Strait of Hiroth, between Migdol, a tower or citadel of defence, erected on the borders of the Strait; and Baal Zephon, or Temple of Baal, where was kept burning a holy fire, which served also as a beacon to direct shipping in the dangerous navigation of the Red Sea. In this temple was kept a continual watch, as is implied in the name. Thus were they encompassed on three sides by fortresses, inaccessible mountains, and the Red Sea; the isthmus between that sea and the Mediterranean being protected by the well fortified city of Pelusium, and other fortifications, which had been erected by the Israelites themselves during their oppression.†

Arriving in sight of the Israelites, Amenophis contemplated their defenceless situation with secret delight, and concluded that the moment was

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\* Ex. xi. 3.

† Marsh. Can. Chron. p. 105.

arrived in which he could take ample vengeance for all his wrongs. Believing their escape to be impossible, he encamped with his army behind the Israelites, waiting only the approaching day to attack and put them to the sword. But his career was now verging rapidly to its close. That remarkable pillar, which accompanied the Children of Israel in their flight, was by day a cloud only, to convince them of the presence of their great deliverer. This cloud, which was also a fire by night, placed itself between the two encampments, and involved the Egyptian host in impenetrable darkness, while it communicated sufficient light to enable Moses and the Israelites to pursue their destination. By the divine command Moses stretched out his rod over the sea, and a strong EAST WIND arose, which divided the waters, so that the Israelites marched through the sea on dry land, Moses leading the way and exhorting them not to fear; for, said he, "the Egyptians whom ye have seen to-day, ye shall see them again no more for ever."\*

The Egyptian army followed their course amidst the darkness, furious as the tempest which tears down all that impedes its progress; rapid as the cataract pouring down its waters from the summit of a lofty mountain, determined either to compel

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\* Exod. xiv. 13.

them to return, or utterly to destroy them ; and knew not their danger until they were all inclosed within the waters ; for the waves, on the right hand and on the left, were invisible, from the effects of that divine cloud which overshadowed them. At length their chariot wheels were encumbered by the mud at the bottom of the sea, so that they “ drave heavily ;” which, obstructing the general movements of the soldiers, reduced the whole army into confusion. In this situation the cloud was removed, the morning light appeared, and they beheld the threatening waves ready to burst upon them, and the Israelites safe on the opposite shore. They were allowed but little time to deliberate on the means of escaping the calamitous death which they saw suspended over their heads. They fled ; but what flight accomplish for so unwieldy a body of chariots, horses, and footmen, incumbered with armour ; their ranks broken, their chariot wheels entangled with each other, and forcibly wrested off, and themselves paralyzed with confusion and dismay ! Harassed by a long and expeditious march, after three days spent without rest or refreshment, and alarmed at the dreadful appearances before them, to augment which the heavens sent forth all their artillery of thunder, lightning, and rain,\* their

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\* Ps. lxxvii. 18.

escape was altogether impracticable. Besides all this, the Lord looked upon them in anger, and infused a deadly fear into their hearts, which made them irresolute and wavering; until Moses, who saw the Israelites in safety, and all the host of the Egyptians inclosed beyond the power of escaping, stretched his rod again over the sea, and God, by a strong WEST WIND, suddenly brought the waters upon them with irresistible impetuosity, which utterly overwhelmed and destroyed them, with their horses, and chariots, and horsemen; “and Israel saw the Egyptians dead upon the sea shore.”\*

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\* Exod. xiv. 30.

## PERIOD V.

## CHAP. IX.

## ON THE FIVE POINTS OF FELLOWSHIP.

IN every well regulated society, some bond of union, some reciprocal and mutual interchange of benefits forms a distinguishing feature, which no vicissitude of circumstances can remove. Masons profess to be united in an indissoluble chain of sincere affection, called the five points of fellowship; by which, when strictly adhered to, they are bound heart and hand so firmly, that even death itself cannot sever the solemn compact, because in another and more glorified state those relations are perceived and acknowledged, which have characterized the union here on earth. These five points refer to certain virtues requisite to be practised in this world in order to the enjoyment of happiness in a future state, and mark distinctly the difference between virtue and vice.

## 1. BROTHERLY LOVE.

The first point is that on which all the rest principally depend, for they are but emanations

from the great virtue of charity or brotherly love.

Brotherly love is an active principle, which encloses all mankind in the same bond of reciprocal union, however they be otherwise diversified by birth, climate, or education. The inhabitants of this globe proceed from a common parent, and hence, how remote soever the connection may appear, all mankind are brothers, and as such are bound to execute the duties attached to this tender and endearing relation. This general relationship is not broken by distance, climate, form, or language; but all the world are brethren, and the hand of mercy ought to be extended equally to the destitute stranger, as to an immediate friend or relation. Nay, the stranger, the fatherless, and the widow, are superior objects of man's benevolence. Masonry inculcates love to the human species as the certain indication of uprightness; it teaches that without this love we are nothing. Though we speak with the tongues of men and angels; though we have the gift of prophecy, and understand all mysteries and all knowledge; though we have faith so that we could remove mountains; though we bestow all our goods to feed the poor, and though we give our bodies to be burned, if we are not possessed of brotherly love, or charity, all this extent of power, all these acquirements of knowledge, will

profit us nothing. The love of a Mason must be pure both in principle and practice, unwarped by prejudice or passion; unalterable in persecution, unabated amidst calumny, slander, and detraction. Filling the heart with pious fervour and with holy resolutions, exalting it from earth to heaven, from a perishable mortality to a celestial intercourse with the very source and essence of love; ennobling the nature of man, and raising it to that sublime pitch of excellence which alone can impart true satisfaction under every species of adversity and pain. Masons are bound by the most solemn obligations to practice this virtue one towards another. Not to rest satisfied with mere external acts of kindness, which may be displayed without feeling any emotions of the pure affection of brotherly love; but to be the active friends of all mankind.

Such were the effects produced by this principle amongst the early Christians, under the wise superintendence of St. John the Evangelist. Their brotherly love exceeded all instances of recorded attachment in former times. The accounts transmitted to us of the affection which Christians bore towards each other, in the ages immediately subsequent to Christ's death, would be incredible, were they not fully attested. An affection so disinterested and pure struck the heathen world with astonishment; they deemed

it more than human, and attributed a feeling which the practice of their own philosophy could not attain, to the secret influence of magic. Each individual was considered in the light of a brother, united by the tender ties of a common faith and a common hope; whole possessions were given up to the relief of indigence; every selfish thought was banished and the general welfare of the community was the first *wish* of their hearts, the first *motive* of their actions. This was the incentive to great and glorious deeds. "Some gave themselves up to bonds," says Clement, "that thereby they might free others from them. Others sold themselves into bondage, that they might feed their brethren with the price of themselves." But the testimonies to this effect are not confined to Christian writers; their heathen adversaries unequivocally admitted the purity of their fraternal attachment in its fullest extent. Hence Julian, the apostate, that deadly and implacable foe to the Christian name, as the most effectual method of extirpating the new religion, commanded his priests to model paganism after the same fashion: for the universal benevolence of the Christian brethren had become a current proverb, and "See how these Christians love!" was the spontaneous tribute paid to their integrity by every people amongst whom they resided.

## 2. BENEVOLENCE.

The second point inculcates universal benevolence, on the ground of obligation and duty. This virtue does not consist merely in satisfying the pecuniary wants of the virtuous distressed, or of furnishing a friend with the loan of some necessary comfort or convenience, in the hope of receiving an equivalent; but comprehends the general capacity of communicating happiness to our fellow-creatures, including the practice of our relative duties to God, our neighbour, and ourselves.

The first great and important duty of benevolence should excite in our bosoms an unaffected veneration to our Maker, whose bounteous goodness to his creatures can never be compensated by all the exertions in our power. What He has commanded we must perform. Prayer, praise, and thanksgiving, are His due; and, if these be neglected, it is impossible to expect his blessing. The name of this awful Being is a sacred deposit, which ought never to be irreverently pronounced with polluted lips; for the violations of this WORD are threatened with accompanying vengeance. If His almighty aid be necessary to promote our success here, or happiness hereafter, let us implore it humbly and sincerely, in the hope that it will not be withdrawn when we

are most in need of it, in the hour of sickness or adversity, persecution or death.

The preservation of order and social virtue in civil society rests upon the obligations we are under to keep up a constant interchange of mutual good offices with our neighbour. They who are in the habitual practice of benevolence experience an uniform gratification, and have within their bosoms a certain source of pleasure, which selfish mortals can never attain or enjoy. The glow of charity warms their bosoms with unequivocal love to their fellow-creatures, and they enjoy a foretaste of heaven upon earth; they search for misery and distress in all their appalling forms, and they administer comfort from a pure principle of benevolence; for the east is not farther from the west, or the surface from the centre, than pride and ostentation are from genuine goodness and disinterested virtue.

But the exercise of this virtue does not end here. Innumerable are the offices of kindness, indefinite are the shades of affection which the practice of benevolence necessarily assumes. Recommendations of an unblemished character, expressions of good-will, advice when under the influence of doubt, civility and gentleness, as well as actual offices of assistance, form distinguishing features of this virtue, and these are in the power of all who have not the means of performing

substantial services. If, as philosophers tell us, much of human misery is ideal, he acts the part of a sincere friend who endeavours to soothe conflicting passions to repose, to remove the weight which presses on our spirits, and teaches us to forget our woes by pointing to the opening scenes of prosperity and joy.

The exercise of benevolence, then, may be practised every hour of our lives. It is an innocent and laudable method of gaining the esteem of men, of promoting universal good-will, of vanquishing the turbulence of passion, of securing peace of mind, and of laying up a store of satisfaction for old age, which will make the end of life a scene of felicity and contentment.

Our duty to *ourselves*, rendered almost perfect by the practice of benevolence to our neighbour, may be comprehended in a few words: not to prostitute our humanity by intemperance, effeminacy, indolence, or any of those vices which degrade man below the brutes; but to cultivate health by exercise, cleanliness, and regularity; to practise the four cardinal virtues, Temperance, Fortitude, Prudence, and Justice; recollecting that man's happiness is progressive, and depends entirely on himself whether it increase or diminish; for it is impossible to hold a stationary place in the mind so long as any portion of activity remains; and if the mind become dormant,

and perfectly insensible to praise or dispraise, virtue or vice, we may be assured that its happiness is at the lowest ebb, and it becomes doubtful whether the capacity for enjoying it be not wholly expired.

It may, therefore, be concluded, that if happiness be the object which man has in view in his commerce with the world, it can only be found in the practice of virtue.

### 3. PRAYER.

The third point teaches us to bow our knees to the Almighty Father of the universe, and pray for blessings on ourselves, and on those united to us by the nearest and dearest of ties. Prayer is a duty of such paramount importance, as to involve consequences the most awful and tremendous : if rightly performed, it conveys a blessing ; if wholly neglected, it elicits a curse.

With this responsibility the Mason is fully impressed, and therefore his Lodge is never opened without a solemn appeal to the Deity, and a humble supplication of his blessing ; conscious that, if deprived of this, nothing that he may be engaged in can reasonably be expected to prosper. Our initiations, and every other business, are founded on the same appeal ; our pedestal is furnished with the book of God's Word, which is considered the GREAT LIGHT OF FAITH, to direct all

our motions, and inspire us with the rich hopes which it contains ; our Lodges are dedicated to God and holy St. John the Evangelist ; and the unequivocal posture of one of our most sacred ceremonies is, bended knees, erect body, and faithful heart.

If a Mason's Lodge be built on holy ground, and supported by wisdom, strength, and beauty ; if it be of that immeasurable extent, which has no bound but the four quarters of the compass, and covered with a cloudy canopy which can only be penetrated by ascending the theological ladder ; if we commemorate the three grand offerings of ancient religion, and have in perpetual recurrence the wonders of God in creation, redemption, and deliverance from temporal danger and affliction, it will surely be admitted that our rites have a reference beyond mere conviviality ; that they are founded on the most awful images in existence, a belief in a God, and the doctrine of a future state of rewards and punishments ; that they are opened, conducted, and closed with prayer ; and hence that they must leave an impression on the mind of every reflecting brother of God's beneficence to man, and the consequent necessity of a regular and uniform attendance on His authorized worship.

## 4. SECRECY.

“ Of all the arts which Masons profess, the art of secrecy particularly distinguishes them. Taciturnity is a proof of wisdom, and is allowed to be of the utmost importance in the different transactions of life. The best writers have declared it to be an art of inestimable value; and that it is agreeable to the Deity himself may be easily conceived, from the glorious example which He gives in concealing from mankind the secrets of His Providence. The wisest of men cannot penetrate into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth.”\*

A regard for this virtue has characterized every nation and people of the world, from the earliest times on record. There are many things which it would be highly improper, and even criminal, to communicate. To reveal the secrets of a friend, confided to our care, would be worse than the treachery of an assassin who stabs his adversary when unarmed, and not the least suspicious of a foe.

The Egyptians venerated this virtue, and veiled all their religion and politics under its impenetrable mask. Origen tells us, that “ their philosophers had sublime notions with regard to the

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\* Pres. Illus. book iii. sec. 2.

Divine nature, which they kept secret, and never discovered to the people but under the veil of fables and allegories.”\* Their god Harpocrates was represented with his finger on his mouth, and was painted full of eyes and ears, to shew that every person may hear and see, but they are not always at liberty to disclose the information which they derive from the use of those senses: this god was much honoured by the Egyptians.

The Romans had a goddess, who was represented with a finger on her lips, called Angerona; and to shew their respect for the virtue of taciturnity, they offered sacrifices to her.

“ All the Eastern nations, the Persians, the Indians, the Syrians, concealed secret mysteries under their religious fables. The wise men of all those religions saw into the sense and true meaning of them; whilst the vulgar and uninitiated went no farther than the outward and visible symbol, and so discerned only the bark by which they were covered.”†

Pythagoras carried the virtue of secrecy so high, as to demand from his scholars a probation of five years' silence, accompanied with excess of abstinence and mortification, before he would admit them to a participation in the knowledge which he had acquired by long experience, and a

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\* Orig. con Cels. l. 1, p. 11.

† Ibid.

residence with the most learned philosophers in every nation under heaven.

The Druids conveyed their instruction by secret and enigmatical language: their philosophical knowledge was very extensive; but they had so strict a regard for secrecy, that it was esteemed a crime worthy of death to attempt to penetrate into their mysteries. Their learning was communicated orally, and in verse; and as no part of their instructions was allowed to be committed to writing, the number of verses which the memory must necessarily retain was almost incredible.

“ But,” says the sceptic, “ where is the necessity of secrecy now? If your institution be laudable, as you describe it, why not reveal it for the benefit of mankind?” I should as soon look for a star to fall from the firmament, as for a caviller against Masonry to be satisfied, even with a mathematical demonstration. The benefits of Masonry can only be enjoyed by their union with secrecy. Lay these secrets open to the world, and the charm would cease to operate. They would become familiar as the growth of a plant, and like that incomprehensible phenomenon, would be neglected, and perhaps despised. At the reformation of our Church from the errors of popery, what could exceed the curiosity of mankind to read and investigate the hidden stores of

the Bible, which had been a sealed book for many centuries; and though it contains secrets of far greater importance than those of Masonry, yet, curiosity being gratified, the rage is over, and it is regarded with as much indifference by the mass of mankind, as though it contained nothing affecting man's temporal or eternal welfare. So Masonry, were it made public, would probably be neglected, because the stimulus would be wanting from which it derives its chief popularity, if not its principal importance. The secrets of Masonry are open to the inspection of the worthy and the good in every class of mankind. The page is displayed before them, and if they refuse to read, it is too much to hear them complain of ignorance, and to revile a science which they want the inclination or capacity to understand.

It is further objected, that the use we make of the implements of architecture, as vehicles of secrecy, is frivolous, and unworthy the dignity of human beings. These implements are of no further benefit to us than as they convey a series of the purest precepts of morality, and the most useful instruction for the regulation of our conduct in every circumstance and situation of life. In these emblems our secrets are chiefly concealed; and the valuable lessons they contain, elevate them from the character of mere instruments of labour, and they become jewels of inestimable value.

## 5. ON SLANDER.

The fifth point teaches us to support a brother's character when he is absent, and consequently unable to defend himself from the tainted breath of defamation. It forbids us to retail slanders derogatory to our brother's reputation, which is a sacred deposit, and if once wounded, ten thousand words in vindication will scarcely be sufficient to repair the mischief which ten words have occasioned.

Masonry inculcates this lesson in every part and point of every degree; aware that the evil consequences of slander are innumerable, whether by giving a false testimony in a public cause, or by injuring our brother by private defamation. This practice is the vilest of all robberies. Injure his property, and you may make him reparation; wound his body and the physician may heal the wound; but if his sacred reputation be touched, if his good name be taken away, it can never be restored, but may pursue his offspring after death, may descend to his children's children, and blast their prospects to the latest posterity.

Defamation is always wicked; the defamer is always despised. And what gratification can be found in a practice which elicits universal contempt? Can it be found in the lust of evil speaking, and cutting up reputation, as with a

sharp razor? Can any gratification proceed from the practice of private scandal at the expense of another's character and honest fame? Does such a practice add to the slanderer's peace of mind or importance amongst his acquaintance? does it confer a dignity not to be procured by other more innocent means? A negative answer may be safely given to these inquiries; and it is rather to be feared that every honest and upright man will regard him with the scrutinizing eye of jealous suspicion, and shun him as a public nuisance. His deeds are baser than those of the assassin, in proportion as a man's unsullied fame is dearer to him than life. The assassin kills the body of his enemy, and there the mischief ends; but the slanderer attacks the immortal part of man, and inflicts a stab in the hope of blighting his fame for ever. None can be safe where slander finds admittance. The virtues wither round him, and fade and die before his baneful touch. His practices are made up of fraud and artful treachery. He dares not to bring the bold and open accusation, but looks and whispers death. To misconstrue motives; to place trifling incidents in contemptible points of view; to insinuate by mysterious signs and broken sentences, that "more is meant than meets the ear," are his study and delight. They become, by the force of habit, as necessary as the food which affords

him nourishment, and this for no other purpose than the selfish aim of depriving his acquaintance of that estimation from which he can derive no benefit, and which can scarcely be restored by all the united efforts of charity and benevolence: for evil reports spread with unaccountable facility, and extend to distant parts, where the evidences of their falsehood will never be heard, and thus the record is handed to posterity in all the decoration of unrefuted truth.

But it must be observed, on the other hand, that we are not bound to applaud the character and conduct of bad men, merely to avoid the imputation of illiberality. If the actions of a brother betray baseness of heart; though it may not be commendable to magnify his vices, or make them a perpetual topic of conversation, yet it would be equally injudicious to praise him, or bear a testimony to virtues which he does not possess. "None but a good man deserves to be loved or praised by any one. He who says of a bad man, whom he knows, and whom all that know him know, to be a bad one, I have reason to speak well of him, for he has been kind to me, utters a detestable falsehood, and discovers a base disposition."\* The course to be adopted, under

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\* Fawcett.

these circumstances, is faithfully prescribed in those lectures which form the subjects of discussion at all our meetings. "Always speak of a brother as well in his absence as in his presence; and even more particularly so, because when present he has an opportunity of defending himself. Never defame him yourself, nor suffer him to be defamed by others, if in your power to prevent it; and if his conduct be so dishonourable that you unfortunately cannot speak well of him, adopt the distinguishing virtue of our science, silence, or secrecy."\*

If a brother be calumniated falsely, it becomes a paramount duty to defend him in the face of the world. He who stands boldly forward to rebut a deliberate slander upon another's reputation, I regard in the light of something more than a common friend: he reduces to practice the dignified theories of Masonry; his benevolence is pure and unsullied by human passion, and he richly merits the obligations of gratitude in this world, as he is in the hope of receiving the approbation of his Judge in the world to come.

Speak then no evil of your brother. If he have virtues, (and surely all have some,) let them be the theme of your discourse; if he have faults,

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\* Mas. Lect.

(and who is free from them ?) mention them not ; but in all your commerce with your brethren or the world, “ supply the wants and relieve the necessities of your brethren to the utmost of your power and ability ; on no account wrong them or see them wronged, but timely apprize them of approaching danger ; and view their interest as inseparable from your own.”\*

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\* Charge to the Second Degree.

## CHAP. X.

CONTAINING FOUR HUNDRED AND EIGHTY-SEVEN  
YEARS.

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VIEW OF MASONRY FROM THE DELIVERANCE TO  
THE DEDICATION OF KING SOLOMON'S TEMPLE.

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IN every society, however constituted, some form of government is necessary to preserve a spirit of subordination amongst its members ; and to prevent it from degenerating into contempt or oblivion. In this respect also Masonry supports its claim to respect and veneration. An argument favourable to its beneficial tendency may be deduced from the excellence of its government ; which is founded upon a pattern the most pure and perfect ; the government of the Jewish and Christian churches.

In the early ages of the world, every head of a family united in his own person the threefold office of priest, prophet, and king ; and it was not until the Mosaic dispensation was revealed that the concerns of religion were conducted by three distinct officers, or orders of men. Masonry,

in like manner, was transmitted, during the antediluvian ages, without the regular government which afterwards distinguished it.

At the Flood there is an appearance of something like a regular government, consisting of three distinct officers, who unitedly formed the head of the establishment, when organized in DUE FORM. But it was not until the erection of the tabernacle that our craft was reduced to the perfect form which it has ever since retained. Moses, when, by the revelation of God, he was dividing the priesthood into three distinct heads, modelled Masonry after the same fashion; himself being grand master, and Bezaleel and Aholiab grand wardens.

The false religions, which, indeed, were originally but perversions of the true, acknowledged the same form of government; because the ingenuity of man could not discover any form more firm and permanent than that which had been revealed from heaven. Hence Thoth, the great founder of idolatry, after the Flood, was surnamed *Ter maximus*; because he was *Philosophus maximus*, *Sacerdos maximus*, and *Rex maximus*.\*

After prophecy had ceased the teachers of Israel continued to be distinguished under three several appellations, each possessing distinct attributes;

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\* Alex. Neapolit. l. ii. c. 6.

*viz.* wisemen, scribes, and disputers. These were comprized by St. Paul in a single verse, when writing to the Corinthians : “ Where is the wise? Where is the scribe? Where is the disputer ?”\*

This number, it should seem, constitutes perfection ; for the Christian church, of which all other dispensations were only types and shadows, has been placed under the same system of government. Jesus Christ united the threefold office of the ancient patriarchs in his own person, for he was a priest for ever, after the order of Melchizedec ; who was no other, according to the best authorities, than the patriarch Shem, the son of Noah, who was king, priest, and prophet of his family ; and in that capacity blessed Abraham, who was his child in the ninth generation. These offices, however, were distributed by our Saviour ; who divided the priestly dignity amongst three distinct orders of men, in imitation of the temporary dispensation of Moses.

Hence if the government of the Jewish church, established under the immediate superintendence of God, or if the Christian church, modelled by Jesus Christ, be considered as specimens of perfection, the same must be admitted of Freemasonry ; as one of its orders, confessedly not Christian, is governed by *a king, a priest, and a prophet*, invested with an equal dignity ; and the rest of Masonry, which inculcates the only true

religion, is directed by a mode of government equally perfect, and equally unobjectionable.

When Moses had escaped from the snares of the Egyptians he conducted his charge towards Mount Sinai, where he had received his commission from God; intending to offer sacrifice on that spot, in obedience to the divine command. But his progress was obstructed by the Amalekites, who entertained many jealous fears respecting the movements of such a large body of people; against whom, however, they hoped to wage successful war, encumbered as they were with women and children, flocks and herds. Four other nations joined in this enterprize against the Israelites; tempted, most probably, by the hope of an easy conquest and abundant spoils.

The Providence of God had prepared the Israelites for this exigency, by casting up the dead bodies of the Egyptians on the shores of the Red Sea. For the Israelites had retired from Egypt without weapons or means of defence against the numerous enemies they would probably have to contend with, before they should be peaceably settled in the promised land. They spoiled the Egyptians of their offensive and defensive armour, and thus became prepared to meet every obstruction which might impede their design of entering into Canaan.

Thus provided, Moses placed his army under

the command of Joshua the son of Nun : a man in every respect worthy of the distinction thus conferred upon him. Moses, Aaron, and Hur ascended the mountain, and the two armies rushed to the onset with the utmost fury. Moses, in prayer and supplication, elevated his ROD towards heaven ; and it was observed that whilst this extraordinary rod was in this position, the Israelites successfully mowed down all before them. Fatigue at length compelled Moses to lay down the rod, and the battle turned in favour of the enemy. Aaron and Hur were therefore requested to assist Moses in supporting the rod, and the setting sun beheld the Amalekites entirely defeated. The shattered remains of their army effected their retreat amidst the darkness of the night, leaving all their most valuable property at the mercy of the victors. In commemoration of this decisive victory Moses erected an altar at the Lord, which he called *Jehovah-nissi*, which signifies **JEHOVAH** is my **BANNER**.

From hence the Israelites proceeded to Sinai and pitched their tents at the foot of the mountain. Moses marked out a camp about the Mount, and remained here for rest and worship, according to the directions he had received from God himself when he revealed His SACRED NAME. After solemn sacrifice Moses disposed the people according to their tribes, and opened the **FIRST**

LODGE of which we possess any certain tradition since the time of Joseph. Here he held a solemn convocation to the Lord; and the people returned thanks for their miraculous deliverance, and entered into those sacred and indissoluble vows, which implied unlimited and universal obedience to the commandments of God. Over this lodge presided *Moses* as grand master, *Joshua* as his deputy, and *Aholiab* and *Bezaleel* grand wardens.\*

Here he was visited by Jethro, to whom he had been indebted, under the dispensation of heaven, for his clear and perfected knowledge of our science; which appears to have been preserved in a most extraordinary manner by some distinguished individuals, even in nations degraded by idolatrous practices. Lot in the midst of Sodom practised Masonry. The mixture of idolatry and Masonry is perceptible in Laban. He worshipped Penates, or household gods, and yet retained such a sense of his allegiance to the true God as to be favoured with a celestial vision. Job was a true Mason amidst an idolatrous people; and his addresses to his friends may form a grand synopsis of our present lectures. Balaam was a true prophet though he lived in an idolatrous nation. The Midianites were idolaters, yet Jethro preserved

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\* North. Const.

his faith in the true God pure and unsullied through the medium of Lux or Masonry. And he was held in such high estimation, even by Moses, who was, beyond all competition, the most learned man then existing in the world, that he united himself to this priest by the most tender ties of affection.

On this visit, though the actions of Moses were directed by the immediate inspiration of God, he preserved his usual reverence for Jethro. He explained to his father-in-law how God had effected the miraculous deliverance of Israel with a high hand and a stretched-out arm, and expatiated on the mercies of Jehovah in the most animated terms. Jethro rejoiced in the omnipotence of this great and good Being, and offered up a solemn sacrifice of thanksgiving, in his sacred character of a priest. He gave Moses some weighty advice on the subject of legislation and government; in obedience to which he divided the twelve tribes into separate societies or lodges, over which he placed masters, with certain specified powers, which they were prohibited from exceeding, without a reference to himself as the grand superintendent of the whole system. After this a great chapter, or grand assembly of the tribes was instituted, consisting of six rulers from each; of which Moses was the PRINCIPAL governor.

In this place Moses was publicly ordained by the command, sanctioned by the presence, and hallowed by the visible acceptance of his God. He was first charged with a message to the people, directing them to assemble on the third day, purified from their uncleanness, to witness a solemn revelation of laws, which should be binding on them and their posterity. Since they were now about to be embodied as a separate people, for the preservation of the true worship of God amidst an idolatrous world, some *test* of their obedience, as well as a code of laws for their civil government, became necessary, to secure their independence and to advance their posterity. For the former purpose, and as a basis on which to found the latter, the DECALOGUE was delivered to Moses from this mountain, together with a full revelation of the principles requisite to preserve them, under a perfect theocracy, from the contaminations with which they might otherwise be infected by the pernicious examples of the surrounding nations.

God himself, therefore, condescended to rehearse in their ears a summary of the moral and ceremonial law, and promised a rich and continued succession of blessings on their obedience; stimulated by the denunciation of the most heavy judgments if they should disobey the ordinances thus prescribed for their observance. He had selected this people to be a witness of himself in

the midst of a world already deformed by apostasy, and the renunciation of every virtuous propensity ; and to preserve his worship uncontaminated by those superstitions which the subtlety of the devil or the craft of man had introduced into the systems, which, in the patriarchal ages, were ordained to keep up a perpetual knowledge of God, and the service most acceptable to him. It became, therefore, necessary to deliver a written law, that the plea of ignorance might not be preferred in palliation of guilt ; “ lest men should complain something was wanting, *that was written on tables which was not in the heart.*”<sup>\*</sup> The law was to prevent the prostitution of revealed truth, when conveyed through the medium of tradition.

The moral law is divided into two distinct parts, which were engraven on two separate tables ; the former declaring our duty to *God*, and the latter our duty to our *neighbour* and *ourselves*. And this arrangement being the work of the Deity, is absolutely perfect in all its parts. The opening of the decalogue is most solemn and impressive, for it displays that SACRED NAME which comprehends every thing excellent, every thing gracious, and every thing lovely. The worship of God

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\* Ne sibi homines aliquid defuisse quererentur, scriptum est in tabulis, quod in cordibus non legebant.—*August. in Ps. 57.*

being inculcated in the first table, shews, that our first duty is owing to the Great Author of our being. This elicits our *faith*, stimulates our *hope*, and leads necessarily to the performance of those practical duties inculcated by the second table, which exhibit our *charity*, that most excellent of all human virtues, in its fairest and most brilliant form. This, then, is a system of perfection: for by the exercise of these virtues, through the merits of JEHOVAH incarnate, we may attain possession of an immortal inheritance in those heavenly mansions of eternal felicity, veiled from mortal eye by the starry firmament, into which the great I AM shall bid us enter, to enjoy the blessings of that eternal Lodge, which is irradiated with the brightness of Him *that sitteth on the throne*.

But while Moses was with God in the Mount, the people had defiled themselves by idolatry. At their deliverance from Egypt, a great number of men, women, and children, from many idolatrous tribes, had followed them to their encampment.\* Whether converted by the miracles, or merely desirous of following the fortunes of this extraordinary people, history does not inform us; but we may conjecture that they were but irregular adventurers, unpossessed of any settled place of

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\* Exod. xii. 38.

residence, and whom, consequently, no change could injure. If we may believe the Jews, it was owing to the pernicious counsel of these strangers that their forefathers so frequently tempted God, by their disobedience, to inflict his chastisements upon them. Thus the molten calf, which they had now erected as an object of divine worship, has been imputed, not so much to the<sup>r</sup> cupidity of their progenitors, as to the *sorceries* of the Egyptian sojourners. "Concerning the sin of the Israelites," says Godwyn, "in making this calf, or ox, the modern Jews do transfer the fault upon certain proselyte Egyptians who came forth with them; and they say that, when Aaron cast their jewels into the fire, these Egyptians, contrary to their expectation, by their art magic, produced a calf; to which purpose they urge Aaron's own words: 'I did cast the gold into the fire, and thereof came this calf;' as if his act or will was not with the making thereof, but of itself it made itself."\*

"Some of the Hebrews give this ridiculous reason why the image of a calf was made rather than of any other thing. When the Israelites were coming out of Egypt, and intended to bring out Joseph's bones with them, they say the river Nile had overflown the place were his bones

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\* Mos. and Aar., l. 4, c. 5.

were ; and so Moses made the picture of a calf in a certain golden plate, which floating upon the water showed the place where Joseph's bones lay ; which plate, they say, was brought among other jewels to Aaron, and cast into the fire, by virtue whereof the whole mass of gold was turned into the shape of a calf : but it is most like that Aaron, according to the desire of the people, made a calf like unto the Egyptian god Apis, which they had seen the Egyptians worship, and therefore they were drawn by the corrupt imitation of them to have the image of a calf made."\*

The tribes of Egyptian strangers who are accused of inciting the Israelites to commit this wickedness were partially incorporated with them, and dwelt within the camp ; but the main body dwelt without the camp, and were subject to reproach and indignity : these seized with avidity every opportunity of inspiring the Israelites with a contempt for the theocracy, and rebellion against its edicts and authority. Hence in every act of disobedience which merited divine displeasure, the wrath of God was poured out upon these strangers, and such of the Israelites as had become their associates in opposition to the express command of God, communicated through their great Legislator.†

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\* Willet in Ex. xxxii. 4.

† Num. xi. 1--4.

Against a people guilty of this wickedness the anger of the Lord waxed hot, and He would utterly have destroyed them, but for the intercession of Moses, who was himself so violently agitated at the sight of this monstrous idolatry, that he brake the two tables of stone which he had in his hand, containing the ten commandments.

The zeal which Moses displayed in purifying the people from their abominations, induced God to pardon them for his sake, and to promise a renewal of the decalogue, and a sight of His glory.

On this occasion the SACRED NAME of JEHOVAH was proclaimed with *eleven* different attributes, expressing as many divine properties, and God gave a visible token of His immediate presence and protection, not only by thunderings and lightnings, the cloud and thick darkness on the Mount, which caused even Moses himself to quake for fear, but by a diffusion of His glory over the countenance of the Legislator, so that, when he descended from the mountain, the Israelites were dazzled with the celestial brightness, and Moses was obliged to cover his face with a veil, before they could converse with him.

As a means of securing the practice of Masonry, and with it true religion amongst the children of Israel, until a prophet like himself

should appear amongst them, to expand its blessings and convey them to all the nations of the earth, Moses convened a general or grand assembly of all the Lodges, whether of speculative or operative Masonry, to consult about erecting a tabernacle for divine worship, as no place since the creation of the world had been exclusively appropriated to religion and dedicated to the true God, which He had condescended to honour with His immediate presence. Before this period, the service of divine worship was performed on altars erected in the open air. Thus Adam, Abel, Seth, Enoch, and Noah had their several altars for sacrifice. Abraham, in his wanderings, erected an altar in every place where he remained for a short space of time stationary. At Moreh, between Bethel and Hai, and in the plain of Mamre. Isaac had an altar at Beersheba, and Jacob at Salem and Bethel. The ancient preparation for sacrifice was a baptismation or washing, to remind them how God had purged the defilements of the antediluvian world by a deluge of water, which washed away every vestige of idolatry. Hence water was used as a medium of purification.

In obedience to the mandate of Moses, the masters of all the newly-formed Lodges, the principals of the chapter, the princes of the tribes, with other Masons, assembled to receive the instructions of their grand master. To this grand

Lodge Moses gave wise charges. He told them that it was the will and pleasure of Almighty God that a tabernacle should be erected in the midst of their camp, which He had promised to make His temporary residence on earth. As the plan of this tabernacle had been supernaturally revealed to him, he informed them that God had chosen his wardens, Aholiab and Bezaleel, as the principal architects and artificers in the work, whom therefore, by divine appointment, he solemnly invested with full powers to superintend the erection of the proposed edifice. To furnish treasure for the work, he levied a tax of half a shekel for every person above twenty years of age, which amounted to the sum of thirty-seven thousand seven hundred and twenty-one pounds seventeen shillings and sixpence of our money. This being incompetent to complete the structure with its proposed magnificence, Moses called upon them, according to their tribes and families, to contribute voluntarily, and with all possible dispatch, as much gold, silver, copper, precious stones, dyed wool, and sheep-skins of blue, purple, and crimson, shittim wood, and oil and spices, as might be necessary to complete the work; and gave directions to his wardens, and to Joshua his deputy, to arrange the operative Masons of every denomination into Lodges, according to their several occupations and abilities. Nothing could

exceed the enthusiasm of the people in contributing their most valuable property to this undertaking, and their liberality became at length so unbounded, that Moses was obliged to restrain it by an express prohibition.

Every arrangement being made, and the materials provided, Moses entrusted to his wardens the plan and dimensions of the tabernacle, as they had been communicated by God himself;\* and placed in their hands the accumulated offerings of the people as materials for the sacred building. After solemn prayer and sacrifice to God, Moses appointed the seventh day as a day of rest, and commenced the work with an awful feeling of respect and solemn veneration.

The tabernacle, with its attendant ornaments, furniture, and jewels, needs not a particular description here, as it is so minutely laid down in the book of Exodus. It was constructed of a white timber which grew plentifully at Abel Shittim, and was hence called Shittim-wood. The metals used in its construction and ornament were confined to gold, silver, and brass; all the baser metals being excluded. A space of ground or

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\* It is thought by many authors (Rupert, Oleaster, and others), that Moses not only had the tabernacle described to him very minutely on the Mount, but that a pattern was also shewn to him of every article to be constructed for its use, as well as a representation of the whole when completed.

court was inclosed for its reception, in length one hundred and fifty feet, and in breadth seventy-five feet. The tabernacle itself consisted of *three* divisions, which symbolically referred to the three great churches of God on earth and in heaven. The outer court was emblematical of the Jewish church under the Mosaic dispensation; the holy place, of the church of Christ; and the sanctum sanctorum, of the church triumphant in the skies. The three posts in the sides of the outer court are considered by Beda to represent the three theological virtues, Faith, Hope, and Charity.

The two first divisions of the tabernacle were accessible to the priests, and were furnished with a small altar of incense, the table of shew-bread, and the golden candlestick; but the holy of holies, containing the ark of the covenant, overshadowed by the Shekinah, being the peculiar residence of the Almighty, was only entered by the high priest, and that after innumerable purifications. The floor of this most holy place was composed of square stones of an equal size, and placed alternately black and white; which method of paving has, from this circumstance, been termed *Mosaic*. It was disposed in this chequered and variegated form to remind the high priest of the vicissitudes of human life, that he might not be puffed up with the pre-eminence of his dignified station; but in the midst of prosperity.

to be humble, meek, patient, and ascribe his distinction solely to the goodness of God. Prosperity and adversity, like the white and black stones in this pavement, are equally intermingled in the cup of human life, to shew that this world affords no permanent good; that however an individual may be distinguished by birth, wealth, or hereditary honours, death will speedily destroy the splendid fascination, and reduce all mankind to their primitive level; and that therefore we ought to study how to approach that perfection here, which shall be revealed to us in the effulgent regions of eternal light.

The *ark of the covenant* was a small wooden chest, made of imperishable materials, and overlaid with gold by Bezaleel; whose principal use was to support the propitiatory or mercy seat, from whence the oracular responses were delivered. It was used also as a sacred repository to contain the two tables of stone, on which the decalogue was inscribed by the finger of God. It was about three feet three-quarters in length, two feet and a quarter in breadth, and two feet and a quarter high. The mercy seat was made of pure gold, and was of the same dimensions as the upper surface of the ark. Upon the mercy seat were two cherubims of gold, with their wings extended towards each other, forming a kind of throne or chariot, on which the Shekinah

rested; and hence the Lord is said to dwell between the cherubims.\* The upper extremity of the ark was encircled with a crown of gold. In or near the ark was afterwards laid up a small quantity of the manna with which God miraculously sustained his people in a barren wilderness forty years. This food fell upon the ground like the hoar frost, and tasted like wafers sweetened with honey. It derived its name from the surprise of the people when they received their first supply. They asked each other, *man hu?* What is this? And hence it acquired and retained the name of manna. In commemoration of this miraculous sustenance, an omer of the manna, containing about three pints and a-half, was deposited in a pot of gold, and placed in the *sanctum sanctorum*, as an everlasting testimony that they owed their preservation to the immediate providence of God.

The ark itself was esteemed so sacred, that whoever looked upon it was instantly put to death. Fifty thousand men of Bethshemesh were slain for being guilty of this impiety.† It was an agent in the performance of miracles. The river Jordan was divided as soon as the feet of the priests who bare the ark were dipped in the edge of the water, so that the Israelites passed

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\* Isai., xxxvii. 16. Ps. lxxx. 1.

† 1 Sam. vi. 19.

over dry-shod,\* The walls of Jericho fell down when the ark had encompassed the city seven times;† and when the same ark was deposited in the temple of Dagon, the idol fell prostrate from its pedestal, and was shivered in pieces.‡

The holy garments worn by the high priest were directed to be made of fine twined linen, of the *three colours*, richly embroidered with gold. Two onyx stones were placed upon the shoulders of the ephod; set in ouches of gold, and the names of the twelve tribes engraven on them according to seniority. The stone on the right shoulder contained the names of Reuben, Simeon, Judah, Dan, Napthali, and Gad; and that on the left shoulder the names of Asher, Issachar, Zebulun, Ephraim, Manasseh, and Benjamin. These two stones referred to the two grand luminaries the sun and moon, for as the former rules the day and the latter the night, so these stones were intended to point out that God, the maker of these luminaries, rules and governs the whole world by His wisdom, strength, and goodness; and that the twelve tribes written on these stones were under the more especial protection of His superintending providence.

The breast-plate was a square of nine inches, made of the same materials as the ephod, and

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\* Josh. iii. 14, 17. † Josh. vi. 20. ‡ 1 Sam. v. 4.

set with twelve precious stones, three in each row, on which were also engraved the names of the twelve tribes. The colours of the banners were identified by these stones, each tribe bearing the same colour as the precious stone by which it was represented in the high priest's breast-plate.

The first stone was a ruby or sardius. Its colour was RED, and it has a direct allusion to the fiery lust of *Reuben*, who violated Bilhah, his father's concubine, at Edar.

The second was a topaz, of a YELLOW colour, and referred to *Simeon*, from his jaundiced and distempered rage in the slaughter of the Shechemites.

The third was a carbuncle, a stone of such exceeding brightness and glory, that it flames with CRIMSON light in a dark place. This referred to *Judah*, a princely tribe, out of which sprang the Messiah, who was the brightness of his Father's glory, and the express image of his person.\*

The fourth stone in the breast-plate was an emerald. It was of a shining GREEN colour, and represented the green serpent which Jacob in his prophecy likened unto *Dan*.

The fifth stone was the sapphire. The colour

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\* Heb. i. 3.

of this gem is SKY BLUE, intermixed with sparkling gold spots; and was appropriated to the tribe of *Naphtali*.

The sixth was a diamond, and was appropriated to the tribe of *Gad*, whose hardihood and invincible courage were very aptly represented by a diamond, which is the hardest and most impene- trable substance in nature. In colour it was WHITE, and transparent like crystal.

The seventh stone was a turquoise, which is BLUE. This gem is endued with the properties of amber; and will attract light bodies to its surface. It is resembled to *Asher* from the multi- tude of blessings with which that tribe was en- dowed.

The eighth was an achate or agate, which is a stone intermixed with many splendid colours, as BLUE, GREEN, RED, AND WHITE. On this was en- graven the name of *Issachar*, whose occupation being husbandry, was fitly represented by this stone from the variety exhibited in the produc- tions of nature.

The ninth was the PURPLE amethyst, referring to the sails of shipping, which were of that colour; and hence it was applied to *Zabulon*, which tribe became afterwards celebrated for their knowledge and practice of navigation.

The tenth was the beryl. The colour of this gem is sea GREEN, and was referred to *Ephraim*,

the son of Joseph, whom Moses afterwards blessed with precious things from the depths below.\*

The eleventh was the onyx, of a FLESH colour; and represented the tender affection of Joseph towards *Manasseh*.

The twelfth was the jasper. Its colour was a transparent GREEN, spotted and veined with red. Pliny says of the jasper, "*tot habet virtutes, quot venas*, it hath as many virtues as veins;" and was hence appropriated to *Benjamin*, whose virtues caused the Lord to select this tribe as his peculiar residence, when Israel had obtained full possession of the Holy Land, and an universal peace pointed out the time for erecting and dedicating a temple for the exclusive purpose of His worship.

The tabernacle, under the judicious direction of Bezaleel and Aholiab, was conducted with such amazing dispatch, that notwithstanding the variety and exquisite richness of its ornaments, it was completed in seven months; and dedicated on the first day of the month Nisan or Abib, about the middle of March A.M. 2514; and from hence was reckoned the first month in the year; for, previously to this time, the computation of their year began with the month Tisri or Ethanim. At this dedication it pleased the Lord to give the Israelites a miraculous token of his

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\* Deut. xxxiii. 13.

approbation by a fire from heaven, like a flash of lightning, consuming the sacrifice; and a cloud of glory which covered the tent of the congregation, and filled the whole space occupied by the tabernacle.

“The structure of the tabernacle, the sacerdotal garments, and the various vessels and instruments appertaining to the service of the altar, bear a striking analogy to the structure of the universe. The *three* divisions of the tabernacle may be, with great propriety, compared to the earth, the sea, and the heavens; the twelve months of the year are signified by the same number of loaves of shew-bread. The seven lamps over the branches of the golden candlestick refer to the seven planets; and the seventy pieces of which the candlestick is composed, denote the twelve signs of the zodiac. The colours which are wrought into the curtains, as well as the curtains themselves, are intended to represent the four elements. The earth, from which the flax is produced, may be considered as typified by the fine linen. The sea is represented by the *purple* colour, which derives its origin from the blood of the fish *murex*. The *violet* colour is an emblem of the air, as the *crimson* is of the fire. With respect to the garment of the high priest, the linen of which it is composed represents the whole earth, and its violet colour the heavens. The pomegranates refer to the lightning, and the noise of

the bells to the thunder. The ephod, with its four several colours, has a reference to the very nature of the universe; and the intermixture of gold which we observe in it may, in my opinion, be considered as regarding the rays of the sun. The essen or rationale, which is placed in the middle of the garment, denotes the situation of the SUN, in the centre of the universe. The girdle which passes round the body of the priest, is a symbol of the sea environing the earth. The sun and moon may be supposed to be expressed by the two sardonyx stones; and either the twelve months, or the twelve signs of the zodiac, by the twelve other stones. The *violet* colour of the tiara resembles heaven; and it would have manifested a great want of reverence to the Deity to have inscribed HIS SACRED NAME on any other colour. The splendour of the majesty of the Supreme Being are signified by *the triple crown*, and the plate of gold.”\*

The tabernacle was erected *due east and west*, in reference to the rising and setting of the sun. In opposition to this illustration, it has been urged that the changes occasioned by the precession of the equinoxes have altered the position of ancient buildings; and that, if the eastern and western points are to be determined by the rising and setting of the sun, these edifices, being at va-

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\* Jos. Ant. l. 3, c. 7.

riance with the points thus ascertained, do not truly exemplify the position. It will be seen at once that this objection is too replete with fallacy and subterfuge to need a passing remark. The terms east and west have been honoured with peculiar notice ever since the world began; and it is from the uniform practice of our ancient brethren that we retain a regard for those points in all our ceremonies. The Garden of Eden was placed in the east, and our first parents were expelled towards the west. The ark of Enoch was placed due east and west, as were also the tabernacle of Moses, and the Temple of Solomon. Judah, the most distinguished of the tribes, had the eastern part of the camp assigned to him, as the most honourable station. The Gospel was first published in the east, and afterwards spread over the western part of the globe. Jesus Christ, its divine author, was crucified with his face to the west. Christian churches and Masonic Lodges are built due east and west, and the eastern part in each is deemed the most sacred; and all interments of the dead are conducted on the same principle. Whence then this perfect uniformity, from the creation to the present time? The same system is visible throughout the works of nature, and must, therefore, be referred to the Great Creator of all things. The sun, that great source of light and heat, created for the benefit and convenience of man, rises in the east to

open the day, gains his meridian in the south, and retires to set in the west, to close the labours of the day. The ancient inhabitants of the world considered the east to be the *face* of the world from this very appearance, and the west the *back* of it. The first edifice appropriated to the exclusive purpose of divine worship was the tabernacle; and this, by God's immediate direction, was placed due east and west: and as the tabernacle was only intended as a temporary substitute for a more permanent building, constructed on the same model, when his people should have obtained peaceable possession of the promised land, it may be justly inferred that this practice is sanctioned by the divine command. Our Saviour is denominated, by St. Luke, *ORIENS*;\* and, therefore, the early Christians worshipped with their faces to the east; for they were taught to abjure Satan towards the west, and covenant with Christ towards the east.†

This peculiar situation of the tabernacle referred significantly to the memorable deliverance of the children of Israel from their Egyptian bondage, and to the east and west winds, which were the apparent causes of that division of the Red Sea by which it was accomplished. The

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\* Luke, i. 78. And Zechariah says (vi. 12), 'Ἰδὲ ἀνὴρ ἀνατολῆς ὄνομα αὐτοῦ, Ecce vir, ORIENS nomen ejus.

mbrose. Dion. Areop.

miracles recorded in Scripture have generally been effected by the mediate agency of natural causes. Thus the Egyptian miracles were many of them performed by the stretching forth of Aaron's rod; the waters of the Red Sea divided by the same means which produced an east and afterwards a west wind. The bitter waters at Marah were corrected by putting into them the branch of a tree, &c. &c. These were true miracles effected by the almighty power of God, through the medium of natural agents.

The tabernacle thus erected, and the Jewish ritual fully established, the patriarchal institution was dispensed with, and the right of primogeniture to officiate at the altar was superseded by the appropriation of the tribe of Levi to that exclusive service. This dispensation was made; lest during so long a period as their sojourning was to continue, the people might degenerate from His worship, and embrace the Egyptian idolatry. And this was further provided against by a perpetual symbol of God's presence among them, in the *pillar of a cloud*.

This remarkable pillar, which directed the Israelites through the Red Sea, and attended them during their journeyings in the wilderness, was intended as a visible manifestation of the divine presence, and a token that JEHOVAH was at hand to render them assistance in all cases of difficulty

and distress. It assured them, at the commencement of every change of situation, that while they implicitly relied on that grand pillar for protection, they might safely rise, follow their Divine Leader, and fear no danger: for while their faith was so firmly founded, they could certainly have nothing to fear. This pillar, which assumed the form of a *cloud* by day, and a *fire*, which afforded light to the whole camp, by night, appeared at their very first departure from Egypt, did not forsake them until they came to the borders of the promised land, and rendered them inestimable services whilst traversing that vast and trackless desert. When the cloud moved, the Israelites struck their tents and marched forward; when it rested, they pitched their tents, and remained stationary, until the moving of the pillar directed them again to change their situation. It never altered its form, but, like *Jacob's ladder*, its base was near the earth, and its top ascended to the heavens. After the tabernacle was erected, it took its station over the *sanctum sanctorum*, and served to shade the whole camp from the intense heat of the sun in that parched and inhospitable climate.\*

The tabernacle being completed, the next care of Moses was to regulate the tribes, and form

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\* Ps. cv. 39. Num. xiv. 4. Isai, iv. 5, 6.

each into its proper order, as a constituent part of the general force necessary to defend themselves against the incursions of their hostile neighbours, as well as to inflict the threatened vengeance on the inhabitants of Canaan. To accomplish this purpose, he numbered the males according to their families, and armed every one who had attained the age of twenty years: he had been furnished with armour, both offensive and defensive, by the special Providence of God, in the destruction of the Egyptian army. Commanders, or princes of tribes, were appointed by Moses, and, on reviewing his army, he found it consisted of 603,550 fighting men. Banners were appropriated to the several divisions, with devices emblematical of the genius or disposition of each tribe.

The form of the camp was a square, each side of which was twelve miles;\* and the tribes were placed according to their degrees of consanguinity, Thus the east, being the most honourable station, was occupied by the tents of Judah, Issachar, and Zebulun, the children of Leah. On the west were placed the tribes of Ephraim, Manasses, and Benjamin, the descendants of Rachel. On the south Reuben and Simeon, the sons of Leah, and Gad, the son of Zilpah, her handmaid. And

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\* Targum of Jonath. ben Uziel in Num. ii. 3.

on the north were stationed the tribes of Dan, Asher, and Napthali, the descendants of Bilhah and Zilpah. The spaces between each tribe were used for the transaction of public and private business. The tabernacle, attended by the cloud of glory, was placed in the centre, about a mile from each tribe. The tribe of Levi were distributed around the tabernacle in every quarter. Moses, Aaron, and the priests in the east; the Gershonites in the west, the Kohathites in the south, and the Merarites in the north.

The disposition of this camp was so beautiful and imposing, that Balaam was struck with astonishment at a sight so magnificent and unexpected, and exclaimed in the spirit of prophecy, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters."\*

"Every man of the children of Israel" was commanded "to pitch by his own standard with the ensigns of their father's house."† In each quarter of the camp was a principal standard or banner, which unitedly bore a device emblematical of the angelic nature. This is represented by the prophet Ezekiel to be comprehended under

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\* Num. xxiv. 5, 6.

† Ibid. ii. 2.

the combined figures of a man, a lion, an ox, and an eagle. A man to represent intelligence and understanding, a lion to personify strength and power, an ox to denote the ministration of patience and assiduity, and an eagle to denote the promptness and celerity with which the will and pleasure of the Supreme are executed.\*

The standard borne by Nahshon, the leader of the tribe of Judah, and of the first great division of the Israelites, who led the van on every expedition, was emblazoned with the image of a lion *couchant* between a crown and sceptre; for Judah was a princely tribe, according to the blessing of Jacob, who declared that "his hand should be on the neck of his enemies, and that his father's children should bow down before him. Judah is a lion's whelp," said the dying patriarch, illumi-

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\* "Angeli ex *hoc* versu definiri possunt. Sunt enim Spiritus intelligentes ut *Homo*; potentes ut *Leo*; ministratorii ut *Bos*; et celeres ut *Aquila*.—*Tremel. in Ezek. 1.*

These several hieroglyphics are referred by many of the fathers (*Jerom. in Matt. 1.*: *Gregory in Ezek. 1.*: *August. &c.*) of the Christian church to the four evangelists. The man is said to represent St. Matthew, because his gospel commences with an account of the genealogy of Christ, according to his human extraction. The lion is referred to St. Mark, because his gospel begins with the *Vox clamantis*, not unaptly compared to the roaring of a lion. The ox to St. Luke, because he begins with the priest Zacharias; and the eagle to St. John, who, as with the wings of an eagle, soars aloft in the spirit of inspiration, and commences his gospel with the eternal divinity of Jesus Christ, the word of God.

nated with the spirit of prophecy ; “ from the prey, my son, thou art gone up : he stooped down, he couched as a lion, and as an old lion ; who shall raise him up ? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shilo come, and unto him shall the gathering of the people be. Binding his fole unto the vine, and his asses colt unto the choice vine ; he washed his garments in wine, and his clothes in the blood of grapes ; his eyes shall be red with wine, and his teeth white with milk.”\*

Here the sceptre was distinctly placed in the hands of Judah ; and accordingly we find that from David, the second king of the Israelites, to the Babylonish captivity, this tribe was never without a sceptre. After this captivity Cyrus placed the holy vessels in the hands of Zerubabel, who was a prince of Judah ; and there the sceptre remained, until Herod, who was neither of their regal line, nor yet a Jew, was constituted governor of Judea by the Romans, in whose time the prophecy was completed by the advent of Jesus Christ. This tribe produced many princes, who eminently fulfilled this prediction, and literally trod upon the necks of their enemies ; particularly Jesus Christ, who is denominated the lion of the tribe of Judah, and will ultimately

subdue all things to himself; “ for he must reign till he hath put all enemies under his feet.”\* The country adjoining Jerusalem, appropriated to this tribe, was a land of vineyards, and peculiarly famous for the size and beauty of its grapes. The banner of Issachar was borne by Nethaneel, the prince and leader of his tribe, and was emblazoned with a device representing a strong ass crouching between two burdens; for Jacob had doomed his posterity to strong and toilsome labour;† and this people were accordingly very patient and assiduous in the laborious employment of cultivating the earth, and rather chose to submit to any extent of imposts, duties, and taxes, than forsake their beloved quiet, and take up arms in defence of their natural rights and privileges. The banner of Zebulun, erected under the command of Eliab, bore a ship; for Jacob had predicted that Zebulun should dwell at the haven of the sea, and he should be for an haven for ships.‡ This prophecy was minutely fulfilled; for the portion of Canaan allotted to this tribe was on the coasts of the Mediterranean sea, westward, and extended to the lake of Tiberias, towards the east, where they followed the avocation of mariners and fishermen.

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\* 1st. Cor. xv. 25.

† Gen. xlix. 14, 15.

‡ Ibid. 13.

The second grand division was led on by Elizur, a prince of the tribe of Reuben. His banner was distinguished by a man in the full vigour of his strength, because Reuben was the "first born of Jacob, his might, and the beginning of his strength."\* The privileges attached to primogeniture were forfeited to this tribe by the misconduct of its patriarch, who committed incest with his father's concubine, and were transferred to the tribe of Judah. The host of Simeon was headed by Shelumiel, who bore a standard emblazoned with a sword, as "an instrument of cruelty."† Simeon laboured under his father's curse for the part he had taken, in conjunction with his brother Levi, in the cruel and unjustifiable slaughter of the Shechemites. Hence the descendants of Levi had no inheritance amongst their brethren, but were scattered abroad in forty-eight cities throughout the land of Canaan; and Simeon was a tribe of schoolmasters, with an inheritance consisting only of a small portion of land in the midst of the tribe of Judah. In process of time this settlement became too small for their increasing population, and they were obliged to take refuge amongst the Idumeans. The tribe of Gad was led by Eliasaph, and was designated by a troop of horsemen; for it had

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\* Gen. xlix. 3.

† Ibid. 5.

been predicted that " a troop should overcome him, but that he should overcome at last."\* This prophecy was fulfilled by his situation on the eastern side of Jordan, exposed to the attacks of the Ammonites, who harassed the tribe by repeated incursions, until Jephtha ruled over Israel, who repelled the invaders, carried the war into their own country, and compelled them to sue for peace on terms equally honourable and advantageous to the tribe over which they had exercised their tyrannies.

The third grand division of the Israelites was conducted by Elishama, the leader of the Ephraimites. Ephraim, though only a younger son of one of the patriarchs, was appointed to be a leader of the tribes, in consequence of the peculiar blessing of his grandfather. His standard bore the image of an ox. The tribe of Manasseh was led by Gamaliel, and the banner was emblazoned with a luxuriant vine planted by the side of a wall, which the tendrils overhung. These two tribes sprang from Joseph, and were accounted peculiarly blessed. They produced more eminent men than any other tribe, except Judah, in which tribe was preserved the line of the Messiah. Joshua, Gideon, Jephtha and others, proceeded from them; under whose able super-

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\* Gen. xlix. 19.

intendance Israel acquired much renown and many permanent advantages, which inspired the surrounding nations with terror at the name of Israel and its God. The tribe of Benjamin was designated by a ravening wolf, borne by its prince Abidan. This was a fierce and warlike people, and in battle were more terrible to their enemies than any of the tribes of Israel; conformably to the unerring voice of prophecy, which had declared, " Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil."\*

The last grand division was led on by Ahiezer, a prince of the tribe of Dan. His standard was distinguished by a serpent attacking the heels of a horse on which a rider was placed; for Jacob had prophesied that " Dan shall be a serpent in the way; an adder in the path, that biteth the horse heels, so that his rider shall fall backwards."† This division, which was very numerous, and appointed to protect the rear of the congregation, was distinguished also by a grand banner emblazoned with the figure of an eagle. This is attested by many eminent authors. Vatabulus says, " the banner of Reuben was a *man*, signifying religion and reason; Judah's was a *lion*, denoting power; Ephraim's was an *ox*, to

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\* Gen. xlix. 27.

† Ibid. 17.

denote patience and toil; and Dan's an *eagle*, denoting wisdom, sublimity, and swiftness."\* Aben Ezra attests the same. "Dicunt," says he, "in vexillo Reuben fuisse imaginem *hominis*: in vexillo Jehudah imaginem *leonis*; in vexillo Ephraim imaginem *bovis*; in vexillo Dan imaginem *aquila*." The banner of Asher was unfolded by Pagiel, and bore a flourishing tree; for Jacob had said, "Out of Asher, his bread shall be fat, and he shall yield royal dainties;"† which referred to the rich and fertile possessions allotted to him in the land of Canaan. The tribe of Naphtali was commanded by Ahira, and designated by a hind let loose, alluding to their free spirit and unrestrained love of liberty.

The banner of Joseph is said to have been a luxuriant tree, from Jacob's prediction, "Joseph is a fruitful bough; even a fruitful bough by a wall, whose branches run over the wall."‡ But I can scarcely admit that any separate host was assembled as the tribe of Joseph, who (independently of the total silence of Moses on the subject) was fully represented by his sons Ephraim and Manasseh, who were advanced to the rank of princes and tribes in the room of Joseph and Levi.§ I have therefore given his banner to

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\* Vat. in Num. ii. 2. † Gen. xlix. 20.

‡ Ibid. 22. § Jos. Ant. l. iii. 12.

Manasseh, who was Joseph's eldest and most beloved son, though Ephraim is preferred before him. Joseph was thus actually at the head of two distinct tribes, which was a fulfilment of that prophecy of Jacob, "I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."\*

The banner of Levi bore a dagger, as Simeon's did a sword. These were the instruments of cruelty which Jacob pronounced were in their habitations. The tribe of Levi had no distinct place among the tribes during their encampment in the wilderness; but in consequence of its appropriation to serve at the altar, it was divided into four companies and placed east, west, south, and north about the tabernacle. This tribe was afterwards dispersed amongst the other tribes, and was never possessed of a separate and independent inheritance. It is true that in the enumeration of the tribes of Israel by St. John the Evangelist, Joseph and Levi are both mentioned, and Dan and Ephraim, though leaders of divisions, are omitted. This exclusion is attributed to the idolatrous pursuits of those two tribes, who, being foremost in their respective hosts, endeavoured to distinguish themselves still

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\* Gen. xlviii. 22.

more by promoting and encouraging innovation in the divine economy, with the design of elevating themselves to a supreme dignity, which under the theocracy they were ineligible to fill.

The following table will exhibit at one view the precise order and rank, as well as the strength of the Israelites in the wilderness, when ranged under their respective leaders and standards.

Names of Tribes.	Names of Leaders.	Banners.		Number of Souls.	Situation in the Camp.
		Colour.	Device.		
Judah . . . . .	Nahshon . . . . .	Crimson . . . . .	A Lion . . . . .	74,600 54,400 57,400	} East.
Issachar . . . . .	Nethaneeel . . . . .	Blue, &c. . . . .	An Ass . . . . .		
Zebulun . . . . .	Eliab . . . . .	purple. . . . .	A Ship . . . . .		
Reuben . . . . .	Elizur . . . . .	Red . . . . .	A Man . . . . .	46,500 59,300 45,650	} South.
Simeon . . . . .	Shelumiel . . . . .	Yellow . . . . .	A Sword . . . . .		
Gad . . . . .	Eliasaph . . . . .	White . . . . .	A Troop . . . . .		
Ephraim . . . . .	Elishama . . . . .	Green . . . . .	An Ox . . . . .	40,500 32,200 35,400	} West.
Manasseh . . . . .	Gamaliel . . . . .	Flesh . . . . .	A Vine . . . . .		
Benjamin . . . . .	Abidan . . . . .	Green . . . . .	A Wolf . . . . .		
Dan . . . . .	Ahiezzer . . . . .	Green . . . . .	An Eagle . . . . .	62,700 41,500 53,400	} North.
Asher . . . . .	Pagiel . . . . .	Blue . . . . .	A Tree . . . . .		
Naphtali . . . . .	Ahira . . . . .	Blue . . . . .	A Hind . . . . .		
Moses and Levi. { Gershon . . . . . Kohath . . . . . Merari . . . . .	Aaron . . . . . Eliasaph . . . . . Elizaphan . . . . . Zuriel . . . . .	— Crimson . . . . .	— A Dagger . . . . .	— 7,500 8,600 6,200	East. West. South. North.

Besides the banners already enumerated, there were abundance of inferior standards in the camp, under which the separate companies, or smaller divisions, were ranked, and these were emblazoned with devices according to the fancy of their respective leaders.

The two most numerous, led by Nahshon of the tribe of Judah, and Ahiezer of the tribe of Dan, were placed in front and rear of the Israelites when on the march; the former to attack the enemy, if any should attempt to obstruct their progress; and the latter to protect the movements of the whole body, as well as to take charge of the sick, lame, and wounded; and hence they were termed "The gathering host." When the congregation rose to move onwards, Moses said, "Rise up, O Lord, and let thine enemies be scattered! and let them that hate thee flee before thee." And when it rested, he said, "Return, O Lord, unto the many thousands of Israel."\* And the whole people sung the former part of the sixty-eighth psalm.

"Concerning their marching on their journies, they either moved forward, or abode still, according to the moving or standing of the cloud which conducted them. The manner thereof is as follows: When God took up the cloud, Moses prayed, and

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\* Num. x. 35, 36.

the priests with their trumpets blew an alarm ; then Judah, the first standard, rose up, with Issachar and Zebulun, and they marched foremost ; then followed the Gershonites and Merarites, bearing the boards and coverings of the tabernacle in waggons. The trumpets sounded the second alarm, then Reuben, Simeon, and Gad, rose up, and followed the tabernacle ; and after them went the Kohathites, in the midst of the twelve tribes, bearing on their shoulders the ark, candlestick, table, altar, and other holy things. At the third alarm, rose up the standard of Ephraim, Manasseh, and Benjamin, and these followed the sanctuary. Unto this David hath reference when he prayeth, ‘ Before Ephraim, Benjamin and Manasseh stir up thy strength, and come and save us.’\* At the fourth alarm arose the standard of Dan, Asher, and Naphtali ; and to these was committed the care of gathering together the lame, feeble, and sick, and to look that nothing was left behind ; whence they were called ‘ the gathering host.’† Unto this David alludeth, ‘ when my father and mother forsake me, the Lord will gather me.’” ‡

At Kibroth Hattaavah, the grand sanhedrim was appointed by the command of God, consist-

\* Ps. lxxx. 2.

† Josh. vi. 9.

‡ Ps. xvii. 10. Mos. and Aar. lib. 6. 8.

ing of six rulers out of each tribe, to the number of seventy-two, over which Moses presided as the nasi, or prince of the sanhedrim. The learning and power of this body, which continued until the destruction of the Jewish polity by the Romans, have been very highly panegyricized by the Rabbins. They possessed the privilege of re-judging any cause which had been determined by the inferior courts, if an appeal was made to their decision. Sentence in criminal causes was necessarily pronounced by them, and they had a power of inflicting personal correction on the king himself, if guilty of certain specified offences. The first sanhedrim was endowed with the gift of prophecy, and were of peculiar service to Moses in the assistance they rendered towards keeping the rebellious Israelites in subjection.

The Israelites had now arrived at the borders of the promised land; and their leader, who foresaw the difficulties which presented themselves to the conquest of that country, proposed, in a public assembly, that each tribe should furnish a man of approved courage and conduct to explore the land, and report their joint opinion on the manners and customs of the inhabitants, as well as the strength of their cities, the nature of their fortifications, and the most practicable method of successful attack. Twelve men were, therefore, appointed, under the conduct of deputy grand

master Joshua, who represented his tribe in this undertaking. They entered on the duty with alacrity and zeal, and travelled quite through the land of Canaan, even to Lebanon, the most northerly district. Their inquiries were extended to the most minute particulars; and, at the end of forty days, they returned to give an account of their mission.

The inhabitants of Canaan at this period were a hardy race of people, having been trained to the use of arms in a long war with the Egyptians, whom they had formerly conquered and tyrannized over during a succession of six kings, and a period of more than two hundred years. They were expelled a short time before the birth of Jacob, and from that period had been engaged in perpetual warfare with their neighbours. Their cities were consequently so strongly fortified, and the communication between them was so carefully guarded, that they were deemed impregnable. Their form was gigantic and robust, their horses sagacious and well trained, and they used chariots of iron,\* which they had brought with them out of Egypt. These formidable circumstances made such an unfavourable impression on all the delegates, except Joshua and Caleb, that they returned to their brethren under the effects of insurmountable

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\* Josh. xvii. 16.

apprehension, which all the coolness and courage of Joshua were unable effectually to repress. The whole congregation were infected with their pusillanimity, and entered into a resolution to put Moses and Aaron to death, and return to their Egyptian slavery. The influence of Joshua was scarcely sufficient to allay the tumult. Their fears were, however, groundless; for God had weakened the Canaanites by the migration of many colonies into other countries before this time, particularly that into Greece under Cadmus, and that into Bithynia under Phoenix, that the settlement of his peculiar people might be accomplished with greater ease.

The complaints and imprecations of the people subjected them to a severe judgment. God issued a decree, that not one of that generation should enter into the promised land, except Joshua and Caleb, the only two who had been tried and found faithful amidst the universal defection, that the holy land might be peopled with a race free from the degeneracy of their forefathers.

The Israelites, by a common fluctuation in the human mind, were so disconcerted by this unexpected decree, that, urged by despair, they united themselves into a body, and, contrary to the positive injunctions of Moses, they made a desperate attempt to force their way into the land, and gain possession, without the divine assistance.

But the Canaanites and the Amalekites were prepared to receive them, repulsed them with great slaughter, and drove them back into the wilderness. Grieved at their disobedience, and afraid of retaliation from an enemy, whom they had incensed by an unprovoked attack, Moses reconducted them from the borders of Canaan towards the Red Sea. But the people, entirely dissatisfied with these retrograde movements, were easily incited to open rebellion against the authority of Moses, by Korah, Dathan, Abiram, and On, who aspired to the priesthood and supreme government of the people. They accused Moses and Aaron of an assumption of authority, to which all the people had an equal claim, and demanded a restitution of their rights into the hands of the congregation. This conduct so provoked the Lord, that he destroyed them by a terrible judgment, in the presence of all the people; and appointed a visible and obvious test, which might remain a perpetual demonstration that Aaron and his seed were appointed to the priesthood by divine commission. He commanded the heads of the twelve tribes to take each of them his rod, with his name inscribed upon it; and the miraculous rod, which had been the principal agent in the performance of those supernatural acts which at this day excite the astonishment of mankind, was directed to be inscribed with the

name of Aaron for the tribe of Levi. These rods were laid up in the tabernacle of the congregation before the testimony, under an Almighty promise that the man's rod whom he would choose should blossom before the morning. "And, in the morning, Moses went into the tabernacle of witness, and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."\* The choice of Aaron being thus publicly confirmed, Moses was directed to lay up the rod in the tabernacle, as a visible evidence that this dispensation proceeded from God himself, and that the heads of his family might for ever remain in undisturbed possession of the high priesthood.

When the time was nearly expired which God had prescribed for the Israelites to remain in the Desert, he determined to correct a mistaken notion which they had received from their fathers, that Moses was indebted to the rod, which was now laid up in the testimony, for the success of his miracles. To convince them, therefore, that it was His Almighty power alone which had wrought these wonders in their behalf, and to inspire them with confidence in His protection when surrounded by enemies in the land of

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\* Num. xvii. 8.

Canaan, he led them to Kadesh, where there was not water sufficient for their necessities; and commanded Moses and Aaron to stand before the rock only, and, without the use of any visible agent, the water should burst forth in the presence of the whole congregation. In this instance, however, Moses was disobedient, and attempted to display his own power rather than the glory of God. Upbraiding the people for their repeated murmurings, he struck the rock twice with a rod he held in his hand, and said: "Hear now, ye rebels, must *we* fetch you water out of this rock?"\* The water, indeed, burst from the rock; but the arrogance of Moses and Aaron excited God's indignation, and their crime met with its due punishment; for God pronounced that they should not live to conduct the people to their promised rest. And the name of that water was called *Meribah*.

Aaron died upon Mount Hor, and Moses being unable to quell the mutinous spirit of the people at Punon, it pleased God to send fiery serpents among them, which destroyed great quantities of men, women, and children; and they were under the necessity of applying to Moses to remove so great a calamity. In this extremity Moses prayed to God in the behalf of his repentant people, and

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\* Num. xx. 10.

was directed to set up a serpent of brass in the midst of the camp ; the operation of which should be so sudden and miraculous as instantly to cure all who looked upon it. This brazen serpent was not endued with any inherent miraculous powers, but was the medium only through which the miracle was wrought, and the looking upon it was the requisite test of moral obedience.

The Israelites having ravaged the open country of the Amorites, and the land of Bashan, and slain their kings, their success excited the jealousy of the Moabites, who trembled for their own security, if assailed by such an active and successful foe. They therefore sent an embassy to the Midianites, requesting their assistance to expel the invader from their borders. The latter having already suffered from the attacks of the common enemy, entered into a league with the Moabites, and declared war against Israel. To ensure success they applied to Balaam, a prophet of the Lord, offering the most extravagant rewards, if he would attend and denounce curses upon the Israelites, before they ventured to hazard an attack.

Balaam was a most extraordinary character, and many opinions have been advanced respecting his country and religion. It is supposed by some that he lived in Chaldea, then under the government of the king of Assyria, and that he con-

tinued in the secret practice of those rites of true worship for which Abraham and his family were expelled that country in times past. His true place of residence is believed to have been at Pethor, in the eastern part of Syria, where he practised our science in its purity with a few faithful brothers. He was the principal of a society or lodge who adhered strictly to the precepts of Lux, and the patriarchal form of worship; and were acknowledged by God as His worshippers, for he inspired Balaam with the gift of prophecy. As he steadily refused to minister at the altars of idolatry, the prophet attained no honours in his own country, though he was a man of much learning and eminence; the hope, therefore, of wealth and distinction induced him to accept the splendid offers of Balak the King of Moab, contrary to the command of God.

When Balaam arrived in sight of the Israelitish camp, after an ineffectual attempt to curse the people, he broke out into a strain of blessing and prophecy, unequalled in beauty, sublimity, and pathos. God made a full revelation to him of things to come, in distant generations, which he faithfully laid before the king of Moab. This proceeding so exasperated Balak, that he dismissed the prophet without reward: but his cupidity had been excited, and he was resolved it should be gratified, even at the expense of his integrity to God. He

therefore went amongst the Midianites, and incited them to seduce the children of Israel to idolatry, as the only means of vanquishing them in battle, wisely judging that if they were forsaken of God they would be easily overcome. The advice succeeded but too well, and the Israelites were severe sufferers from their defection: but the purpose of Balaam was not answered; he sought promotion and honour, and met with a violent death, for he was slain by the Israelites in battle.

Having received a divine notification of his approaching death, Moses deposited a copy of the Holy Law in the custody of the priests, and appointed Joshua to succeed him in his high and dignified office. After bestowing on the people a solemn benediction, he directed them to erect a pillar on Mount Ebal, on the other side of Jordan, and inscribe upon it the blessings of obedience and the curses of disobedience, which he pronounced at that time before all the congregation. These monumental inscriptions, as we have already seen, were ancient as the invention of letters, and were in use amongst every nation and people in the world.

At this time, a little before his death, Moses divided the land of Canaan, pointed out the boundaries of the several tribes, and gave directions about building cities of refuge. Then

ascending to the summit of Pisgah, he took a survey of the land, and died in the one hundred and twentieth year of his age.

Joshua immediately assumed the office of grand master, and appointed Caleb his deputy, and Eleazar and Phineas his grand wardens; and, to shew that these appointments met the divine approbation, God made the river Jordan dry for the Israelites to pass over, by a miracle similar to what had been before practised at the Red Sea. Thus the Israelites entered the land of Canaan under the visible protection of the Almighty, and encamped in full strength in the plains of Gilgal.

It was here that Jesus, the captain of our salvation, appeared personally to Joshua, and encouraged him to persevere in the great work committed to his charge by certain assurances of ultimate success. Joshua recognized this Great Being, and accosted him with the delivery of the incommunicable name or word confided to Moses at the Burning Bush. Jesus acknowledged the propriety of the appellation, and directed Joshua in what manner Jericho was to be successfully assaulted. Confiding in the miraculous intelligence, he led his army to the attack, and Jericho was taken and utterly destroyed.

The Canaanites were idolaters of the most malignant character, and worshipped the elements as well as the host of heaven. The sun and

moon were denominated the king and queen of heaven, and to these luminaries their false worship was principally directed. To place the weakness and instability of their gods in the most prominent point of view, the true God made them his agents in the destruction of their infatuated worshippers. The combined armies of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon attacked the Gibeonites, who had entered into a league with the Israelites; Joshua therefore assembled his army and gave them battle. To accelerate the victory God rained down prodigious hailstones upon the Amorites, and destroyed great numbers who escaped the sword of Joshua. They fled in terror, as if forsaken by their gods; and while the Israelites pursued them, the principal objects of their blind devotion, the sun and moon, kept their places in the heavens, and hastened not to go down for the space of a whole day added to its usual length, that the army of Joshua might have full time to avenge themselves of their enemies.

When the Israelites had penetrated as far as Shilo, where God originally set his name;\* and the tribes had entered into the peaceable possession of their respective settlements, Joshua assembled the people and set up the tabernacle of the congregation.† This was a solemn act of dedica-

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\* Jer. vii. 12.

† Jos. xviii. 1.

tion, by which they declared their resolution to devote themselves to the worship of God, under whose exclusive protection they had obtained the inheritance promised to their fathers. The tabernacle remained at Shilo until the wickedness of Eli's sons elicited the wrath of God, who suffered the ark of the covenant to be violently rent from the tabernacle by the Philistines, and carried away in triumph.\*

A little time before his death Joshua convened a general meeting of all the lodges, and delivered a charge containing the great principles of Masonry, which tend to establish the true worship of God in opposition to the errors of idolatry. This charge contains a full disclosure of Joshua's fear lest the Israelites should be enticed by the fascinating mysteries of the nations around them, and thus be weaned from the allegiance due to their great Deliverer from Egyptian bondage.

We now come to the history of Jephtha, in whose time a Masonic *test* was instituted, which remains in full force to this day, and will do to the end of

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\* When the Israelites had gained possession of the land of Canaan, the tabernacle was deposited at Gilgal, where it remained seven years. It was afterwards removed to Shilo, where it remained three hundred years. On the rejection of Shilo by the Almighty, Samuel the prophet set up the tabernacle at Nob. After the death of Samuel it was removed to Gibeon, where it continued until the dedication of the temple.

time. Jephtha was the son of Gilead by a concubine. He possessed the most exalted virtues in early life, and frequently distinguished himself for valour and military conduct even beyond his years, which caused his father to esteem him more than all his other children. This excited their jealousy and hatred, and in the end drove him from his father's house. Abeliacab, one of his sons, stung with envy at his father's partiality for the son of a concubine, bribed an Ammonitish chief to murder Gilead, that his brethren might with greater security execute their vengeance upon Jephtha. The attempt succeeded, but not unrevenged, for Jephtha slew the Ammonite after he had perpetrated the deed. When Gilead was dead the brethren expelled Jephtha from their presence, contending that as the son of a bondwoman he had no right of inheritance to the possessions of the free-born. Jephtha, destitute of every means of subsistence, collected together a band of adventurers, who lived by the forced contributions of the neighbouring countries.

A war being declared between the Gileadites and the Ammonites, the former were defeated in several successive battles for want of an experienced general to take the command of their army. The military fame of Jephtha induced them to apply to him in this emergency, who stipulated to assist them, provided they would banish Abe-

liacab the murderer of his father, and constitute him perpetual governor if he returned successful from the war. These preliminaries being acceded to, Jephtha reviewed his forces; and after an humane but ineffectual attempt to settle their differences by treaty, both parties prepared for battle. Before Jephtha commenced his attack upon the Ammonites, he humbled himself before God, and vowed a vow, that if God would grant him a decisive victory he would sacrifice the thing which should first pass the threshold of his own door to meet him as he returned home in triumph. Jephtha then led his army against the Ammonites, and after a bloody battle totally routed them with great slaughter, drove them from his native land, took possession of twenty rich and flourishing cities, and pursued them to the plain of vineyards at Minnith. As he returned at the head of his victorious army, to receive the honours due to his valour, and to reign in peace over his people, his only child, a virgin just arrived at maturity, issued from his dwelling, and hastened to welcome the victor with timbrels and dances, followed by a splendid train of exulting damsels. The sight of his daughter, under such peculiar circumstances, was a judgment he was unprepared to meet. Had the earth opened and swallowed up his whole army before his face, he could not have received a greater shock. He rent his clothes, and, falling

on her neck, revealed to her his imprudent vow, cursing the hour which gave him birth. She received the doom of death with dignity and fortitude, bid her father calm his agonizing passions, and at the end of two months cheerfully became the sacrifice of his ambition.

The Ephraimites, hearing of Jephtha's success, collected an army, and accused him of a breach of faith in going out against the Ammonites without their assistance, with whom the Gileadites were in league. Jephtha expostulated with them on the folly of their plea, as he had solicited their aid and they refused to join him in the expedition. His reasoning was totally ineffectual, and they threatened to destroy him and his house with fire. He therefore gave them immediate battle in a field of standing corn, and totally routed them. And to secure himself from such hostile incursions in future, he sent detached parties to secure the passes of the river Jordan, with positive injunctions to let none escape, but if an Ephraimite should appear, and acknowledge himself to be such, he was to be slain without mercy. As, however, the love of life might induce many to deny their country, a word was directed to be proposed to them, which, from the peculiar dialect of their country, they should be unable to pronounce. Thus the word *Shibboleth*, invariably pronounced by the Ephraimites *Sibboleth*, was an

unequivocal indication of their tribe, and carried with it certain death. In the field of battle and by the passes of the river there fell forty-two thousand Ephraimites, and Jephtha thus secured himself from further interruption.

The heathen world, confined to the exclusive pursuit of operative architecture, excelled greatly in every branch of that noble science; for though the Israelites had improved every opportunity of cultivating a taste for the liberal sciences, they were far exceeded by the inhabitants of Tyre in these pursuits. Thus the epithet *Sidonian* became proverbial for every elegant and scientific attainment. The city of Tyre, and the temple of Dagon, built by the Phœnicians at Gaza, were esteemed master-pieces of art, and rendered the name of the architects deservedly celebrated throughout the world. This temple was so artfully constructed, that the whole weight of the edifice was supported by two slender pillars only, and exhibited the taste as well as the judgment of Sanchoniatho, whose fame is transmitted to posterity, though the building gave way under the giant grasp of Sampson the Nazarite.

Hiram, king of Tyre, became grand master of Masons within his dominions, and erected many stately edifices, which improved his subjects in architecture, and gained them the fame of being the best operative Masons in the world. Hiram

was the firm friend of king David, and from his reputation in the liberal sciences, the latter was induced to form a plan the most comprehensive and vast that had ever been embraced by the human mind.

King David felt, in their full force, the obligations he was under to the Almighty, for placing him, after a series of unparalleled difficulties and dangers, in undisturbed possession of the kingdom of Israel, and for the felicity he enjoyed after the ark of the covenant was removed to Jerusalem. As an imperfect return for these benefits, he was inspired with a design of erecting a temple to the Living God, which should exceed every building in the world for riches and glory. His ardour in this sacred cause was increased by considerations of the impropriety and indeecency of permitting the ark of the covenant, overshadowed with a cloud of glory, implying the immediate presence of God, to remain in a tabernacle, while he himself resided in a splendid palace. Moses had prophesied to the Israelites of a remarkable epoch in their history, when they should be at peace with all the world, for then should the Lord choose a place amongst their tribes to dwell in upon earth.\* This prophecy David conceived was fulfilled in himself, as his country was in a state of profound

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\* Deut. xii. 10, 11.

peace, and the Ark of God was removed to Mount Zion in the city of Jebus, now called Jerusalem. The only difficulty which remained was to ascertain the precise spot of ground which the Lord had chosen as his residence amongst the tribes of Israel.

So careful was the Almighty lest the place which he had selected for the situation of His holy temple should be polluted with idolatry, that it was specially protected, and had been distinguished by repeated acts of worship and obedience from the earliest times. This secret was withheld from mankind until the time of David, and then it was revealed by the mouth of Nathan the prophet that the place should be speedily appointed; but as the hands of this monarch had been imbrued in human blood, from the continued series of warfare in which he had been engaged, the Almighty would not consent that the building should be erected by him, though his devout intentions met with unqualified approbation. The advanced period of his life was also another obstacle to this great undertaking. It was therefore reserved for the accomplishment of his son and successor, who, being a man of peace, should execute the magnificent design which he had formed.

David, however, was very inquisitive to ascertain the peculiar spot of ground which God had sanctified as his immediate dwelling upon earth.

He vowed a vow to the mighty God of Jacob, that he would neither slumber nor sleep until he had discovered the place which God had appointed as the site of his intended building.\* He conjectured that Bethel was the place, because it was there that Jacob had his vision, and declared that the stone which he set up for a pillar should be GOD'S HOUSE. Under this persuasion David covenanted with *the God of Jacob* expressly, rather than of Abraham or Isaac; for there existed a tradition amongst the Hebrews that the house of God should be erected at Bethel. But David was mistaken, for Bethel afterwards became so deformed by idolatry as to be denominated Bethaven, which signifies the house of idols. If David had been inspired with a knowledge of the true spot of ground which God had chosen to place his NAME there, he would have appealed to the God of Abraham, as that patriarch actually worshipped on the very mountain where the temple was afterwards erected. He declares, therefore, that it was *immediately* revealed to him at Ephrata, that the temple should be erected on Mount Moriah, called figuratively, the Fields of the Wood.† This was the spot where Enoch built his subterranean temple; where Abraham offered Isaac when it pleased God to substitute a more

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\* Ps. cxxxii. 1-5.

† Ibid. 6, 13-18.

agreeable victim in his stead; and where David had offered up his prayers to the Almighty to put a stop to the pestilence which raged amongst his people, as a just punishment for his imprudence in causing them to be numbered, which the Lord accepted, and gave him a token of reconciliation by a fire from heaven consuming his sacrifice.

Having discovered this much longed-for secret, he exclaimed, "this is the house of the Lord God, and this is the altar of the burnt offering for Israel."\* And from this moment he applied himself with diligence and assiduity to collect materials for the building.

When David perceived his latter end draw nigh, he assembled the princes of the people and the chief men of Israel and Judah together, and informed them that it was the will of God that Solomon, his son and successor to the throne, should erect a superb edifice as a depository for the ark of the covenant. To facilitate the execution of this design, he informed them that he had collected ten thousand talents of gold, one hundred thousand talents of silver, besides an incredible quantity of wood, iron, and stone. At the same time he produced plans and drawings of the intended structure, with copious directions respecting the division and use of the several apart-

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\* 1 Chron. xxii. 1.

ments of the interior, and laid his last injunctions on them to assist his son in this splendid undertaking. David then gave Solomon some private counsel respecting his future conduct, and expired in the seventieth year of his age.

When the time of mourning for King David was at an end, his faithful ally, Hiram, king of Tyre, sent an embassy to Solomon to congratulate him on his accession to the throne of his father; and in return Solomon wrote a letter to Hiram in the following terms :

“ King Solomon to King Hiram, greeting.

“ As thou didst deal with David my father, and didst send him cedars to build him an house to dwell in, even so deal with me. Behold I build an house to the NAME of the LORD MY GOD, to dedicate it to him, and to burn before him sweet incense, and for the continual shew bread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel. And the house which I build is great; for great is our God above all gods. But who is able to build him an house, seeing the heaven and the heaven of heavens cannot contain him? Who am I, then, that I should build him an house, save only to burn sacrifice before him? Send me now, therefore, a man cunning to work in gold, and in silver, and in brass,

and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. Send me also cedar trees, fir trees and alghum trees out of Lebanon; for I know that thy servants can skill to cut timber in Lebanon: and behold my servants shall be with thy servants; even to prepare me timber in abundance; for the house which I am about to build shall be wonderfully great. And behold I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."

This letter was infinitely gratifying to Hiram, as it not only contained a very high compliment to his skill in the liberal sciences, but also afforded him an opportunity of carrying operative architecture to a higher pitch of magnificence than had yet been attained, and would tend to perpetuate the fame of his nation to the latest generations of the world. He therefore immediately returned the following answer.

" King Hiram to King Solomon, greeting.

" Because the Lord hath loved his people, he hath made thee king over them. Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David, the king, a wise son,

endued with prudence and understanding, that might build an house for the Lord, and an house for his kingdom. And now I have sent a cunning man, endued with understanding, of Hiram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father. Now, therefore, the wheat and the barley, the oil and the wine, which my lord hath spoken of, let him send unto his servants, and we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem."\*

King Solomon was now prepared to carry into execution the vast design he had formed, with the assistance of "the cunning man," whom Hiram, king of Tyre, had presented to him. Hiram Abiff, who is termed in the above letter "the son of a woman of the daughters of Dan," is described in another part of Scripture† as "a widow's son of the tribe of Naphtali." In fact,

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\* 2d Chron. ii.

† 1st Kings, vii. 13-15.

his mother was a native of the city of Dan, in the tribe of Naphtali, and was really a Naphtalite. This extraordinary man, whose prodigious genius exceeded every thing which had yet appeared upon earth, the united talents of Bezaleel and Aholiab not excepted, had displayed the superiority of his Masonic attainments before he was appointed to the superintendence of building the temple: for it was he who planned that famous city, the remains of which have created so much speculation and research amongst the learned of all ages, called Tadmor or Palmyra.

The preliminaries being thus settled, Solomon appointed his officers, and made the most perfect and judicious arrangements before he commenced the work. He appointed HIRAM ABIFF, deputy grand master; the illustrious TITO, prince HARODIM, senior grand warden; and the noble prince ADONIRAM, junior grand warden. The presidents of the twelve tribes, appointed by King Solomon in grand chapter to superintend the work, were:

Joabert, who presided over the tribe of Judah.

Stockyn ..... Benjamin.

Terrey ..... Simeon.

Morphey ..... Ephraim.

Alycuber ..... Manasseh.

Dorson ..... Zebulun.

Kerim ..... Dan.

Berthemar ..... Asher.

Tito, who presided over the tribe of Naphtali.  
 Terbal ..... Reuben.  
 Benachard..... Issachar.  
 Tabar..... Gad.\*

These twelve presidents rendered a daily account to the grand master of their respective tribes, and received the power of punishment and reward, according to desert. They were also the medium for distributing the workmen's daily wages. The apprentices, fellow-crafts, and masters, were partitioned into lodges, and the utmost regularity was preserved throughout the whole undertaking.

The number of men employed, arranged, and classed in every department of the work, was as follows :

“ 1. Harodim, princes, rulers, or provosts .....	300
“ 2. Menatzchim, overseers and comforters of the people in working. These were expert master masons .....	3,300
“ 3. Ghiblim, stone squarers, polishers, and sculptors ; Ish Chotzeb, hewers ; and Benai, setters, layers, and builders. These were expert fellow crafts .....	80,000
Carried forward.....	83,600

\* Free-Mason's Monitor, part 2, book 1, chap. 8.

Brought forward.....	83,600
“4. The levy out of Israel, appointed to work in Lebanon, one month in three, 10,000 in each month; under the direction of Adoniram, who was the junior grand warden.....	30,000

“Hence all the Free-Masons employed in the work of the temple, exclusive of the two grand wardens, were ..... } 113,600

“Besides the Ish Sabbal, or men of burden, the remains of the old Canaanites, amounting to 70,000, who were not numbered among Masons.”\*

These men were employed three years in preparing the materials for the building. In the quarries were seven hundred and fifty lodges, each containing a master, two wardens, and *eleven* times ~~seven~~ brethren, which amount to sixty thousand men. In the forests of Lebanon were four hundred and twenty lodges, containing the same number in each, which make a total of thirty-three thousand six hundred. The levy out of Israel had always twenty thousand at rest; and these sums make together one hundred and thirteen thousand six hundred, the exact number employed

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\* Noorth Const. pt. 1, c. 3.

at the work, exclusive of the *Ish Sabbal*, who were literally slaves to the workmen.

The entered apprentices were arranged to mess by *sevens*, and the fellow crafts by *fives*; and their wages were even paid with the same scrupulous regard to regularity. To prepare the foundation "for the purpose of erecting this temple, the most astonishing hollows were filled up; for the earth was raised four hundred cubits, in order to form it on a level with the surface of the rock on which the building was raised!"\* Every thing being prepared, King Solomon, in the fourth year of his reign, on the second day of the month Zif, four hundred and eighty years after the delivery of the children of Israel from their Egyptian bondage, laid the foundation stone at the *north-east* angle of the temple, on Mount Moriah, one of the three hills of Jerusalem, amidst the acclamations and rejoicings of his assembled subjects.

The structure thus begun, according to a plan given to Solomon by David, his father, upon the ark of alliance, every energy was used to render it a perfect specimen of art. Every stone, every piece of timber, was carved, marked, and numbered in the quarry and the forest; and nothing

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\* Jos. Ant. l. 8, c. 2.

remained for the workmen at Jerusalem but to join the materials with precision, on a reference to the marks and numbers. This was effected without the use of either axe, hammer, or metal tool; so that nothing was heard at Zion, save harmony and peace:

It may appear astonishing that, in the erection of so superb an edifice, "there was neither hammer nor axe, nor any tool of iron heard in the house while it was building."\* This arrangement was, however, necessary, to shew the superior degree of excellency which Masonry attained by the union of *operative architecture*, which had been exclusively cultivated and brought to perfection in the heathen world, and *Lux*, which was now almost solely confined to the Jewish nation. And this superiority is displayed in a much more striking point of view, when we consider the excellency of the arrangements made to prevent confusion, and to ascertain the individual production of every craftsman, though there were eighty thousand employed in the quarry and the forest. Thus were the means provided of rewarding merit, and punishing indolence; and thus was indifference stimulated into zeal; and by the precepts and admonitions

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\* 1st Kings, vi. 7.

of super-excellent Masons, the most perfect master-piece of art was produced that ever adorned the world.

There appears to have been a peculiar idea of pollution in the use of iron tools about the holy structure of a temple. In the directions given by the Almighty to Moses from Mount Sinai, respecting the construction of the tabernacle, and more particularly about the altar, the use of metal tools is prohibited in the strongest terms, as conveying pollution.\* The instruments used in the temple service were composed chiefly of gold, silver, brass, and wood. And David, in prospect of this temple's desecration by unsanctified hands, complains, as the greatest aggravation of insult which the adversary could offer, that the carved work thereof was broken down with axes and hammers.†

During the construction of this wonderful building, many striking instances of fidelity were elicited; and some shocking treasons occurred from the congregation of so great a body of men, governed by human passions, and subject to the bias of human propensities; many of whom, as they did not acknowledge the same God, scarcely considered themselves amenable to the Israelitish law, and regarded with a jealous eye the superior

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\* Exod. xx. 25.

† Ps. lxxiv. 6.

privileges which the true worship appeared to convey. On these events are founded the degrees of Masonry termed **INEFFABLE**. I will not enter into a discussion here, to shew how far they are consistent with the true spirit of Masonry; but proceed with the main subject of this period, which consists chiefly of historical detail.

The temple was completed in about seven years and seven months, on the eighth day of the month **Bul**, in the eleventh year of King Solomon's reign; and the cape stone was celebrated with unfeigned joy by the whole fraternity. It was constructed on precisely the same plan as the tabernacle of Moses, but on a more firm and extended scale. The two edifices were emblematical of the Jewish and the Christian churches. The tabernacle was a temporary and a moveable edifice; the temple fixed and permanent. The Jewish dispensation, in like manner, was but a shadow of good things to come, and was to be done away on the appearance of a more perfect system; which, though founded on the same basis, was to endure for ever. The temple, erected and dedicated to the exclusive worship of the true God, by ordinances of his own appointment, is considered by Beda\* to be a type of the church of God in Heaven, the seat of

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\* De Tabern. l. 2, c. 1.

perpetual peace and tranquillity, in allusion to the harmony and peace which existed amongst the Masons of Zion, who cemented the temple without the use of axe, hammer, or metal tool.

The felicity which Solomon and his workmen enjoyed at the celebration of the cape stone was of short duration, for the sudden death of the principal architect clothed them in mourning, not unmixed with horror and dismay.\*

The consternation excited by this melancholy event was much increased by a circumstance which prevented the ceremonies usual in such cases from being performed *before* his interment. His eyes were not closed by his nearest relations ; his body was not washed or baptized with the customary formalities, nor was his corpse embalmed. To compensate for these omissions, after being raised by the five points of fellowship, the honours of his funeral were splendid beyond all former precedent.

This great architect was not removed into his own nation, and amongst his own kindred, to be interred with the rites of idolatry ; for being, by his mother's side, of Israelitish extraction, he appears to have worshipped the true God, according to the usage and directions of the Mosaic law ; and the Jews were extremely superstitious

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\* Noorth. Cons. pt. 1, c. 3.

respecting the place of their interment. They believed that, if an Israelite were buried out of Canaan, he will not so much as be entitled to a resurrection from the dead, much less to eternal felicity, unless God vouchsafe to form subterranean cavities in the bowels of the earth, through which the body may pass from its place of interment into the promised land! "The ground hereof," says Godwyn, "is taken from the charge of Jacob unto his son Joseph, that he should not bury him in the land of Egypt, but in Canaan. For which charge they assign three reasons: First, because he foresaw, by the spirit of prophecy, that the dust of that land should afterwards be turned into lice. Secondly, because those who died out of the holy land, should not rise again without painful rolling and tumbling of their bodies thorow these hollow passages. And, thirdly, that the Egyptians might not idolatrously worship him."\*

The temple of Solomon was only a small building, and very inferior in point of size to some of our churches, its dimensions being only one hundred and fifty feet long, and one hundred and five feet broad; its splendour and superiority lay in the richness of its materials, its ornaments, and the cloisters and other buildings with which it

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\* Mos. and Arr. l. 6, c. 5.

was surrounded. It was built of white marble, so excellently put together that the joints could not be distinguished, and the whole building looked as though it had been cut out of one entire stone. The timber was cedar and olive wood, covered with plates of gold, and studded with jewels of many hues.

“ The whole expense of this building,” says Prideaux, “ was so prodigious, as gives reason to think that the talents, whereby the sum is reckoned, were another sort of talents of a far less value than the Mosaic talents: for what is said to be given by David,\* and contributed by the prince† toward the building of the temple at Jerusalem, if valued by these talents, exceeded the value of 800,000,000 of our money, which was enough wherewith to have built all that temple of solid silver.”‡

But if we take the valuation of the talent from Villipandus, the expense of the building and ornaments amounted to £6,904,322,500 sterling! The value of the gold vessels alone was £545,296,203 sterling, and the silver ones £439,344,000. Added to this were the wages, provisions, and other necessaries for 110,000 workmen and 70,000 slaves, for upwards of seven years; besides 300 grand

\* 1st Chron. xxii. 14, 15, 16; and xxix. 3, 4, 5.

† Ibid. xxix. 6, 7, 8. ‡ Prid. Con. vol. 1, pt. 1, bk. 1.

masters, and 3,300 overseers, to whom, in addition to their wages, king Solomon presented, as a free gift, £6,768,977.

Hence the treasure left by David amounted to £911,416,207. The princes of Israel, animated by this example, presented a still greater sum towards the accomplishment of this glorious undertaking. In addition to these treasures, Solomon devoted the greater part of his annual income to the same purpose, and this was immense. Herodotus\* informs us, that the yearly treasures imported from Ophir amounted to £3,240,000 sterling of our money, and that his annual tribute from dependent nations was £4,796,200.

The two great seaports on the Red Sea, Elath and Eziongeber, which belonged to Solomon, were chiefly inhabited by Tyrians, who were induced to reside there by that wise monarch; who foresaw the great use they would be of to him in navigating that dangerous sea, from their superior skill in the art of sailing. As it was from hence that his ships sailed to Ophir and Tarshish for gold, silver, and precious stones, the most valuable part of his revenue, he visited those towns in person; and with his usual wisdom superintended, not only the colleges of naval architecture established there, but also the fitting

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\* Beloe's Trans. vol. 3, p. 454.

out of his ships, and the improvement of this important branch of traffic, which enabled him to beautify the temple with such a profusion of ornament and splendour, that it was acknowledged to surpass all the buildings in the world for riches and glory. The precious metals at Jerusalem were so exceedingly plentiful, that Solomon was equally celebrated for wisdom and for wealth.

Rich and superb as the temple was in itself, its principal excellence consisted in five distinguishing particulars, which were never enjoyed by any other building either before or since. These were, the ark of the covenant, the shekinah, the urim and thummim, the holy fire, and the spirit of prophecy.

The ark of the covenant was a small chest, in length three feet nine inches; its breadth and height were equal, being each two feet three inches: it was constructed in the wilderness by Moses, and used by Solomon in his temple from a principle of reverence. The wisest of kings did not dare to remodel that sacred utensil which had been the peculiar residence of God for so many ages; and therefore, when the temple was finished, the ark was removed into the holy of holies by the priests, and the pleasure of the Almighty was displayed by a cloud of glory which filled the temple. St. Paul says,\* that the

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\* Heb. ix. 4.

golden pot which contained the manna, the rod of Aaron, and the tables of the covenant, were put *within* the ark. The book of the law was placed in a coffer beside the ark, which afforded a facility of reference unattainable, had it been placed within the ark itself.

The mercy seat was the lid or cover of the ark, and properly termed the propitiatory, because it hid the tables containing the moral law, and thus was said to prevent its appearing in judgment against man. This mercy seat was typical of the Messiah, who is distinguished by the same appellation *ιλασθηριον*, both by St. Paul\* and St. John.† It was made of solid gold, four inches thick; and was, together with the cherubims which were upon it, formed from a solid mass of gold by the effect of art, and without the use of solder. The cherubims being placed at each end of the mercy seat, with wings outstretched towards each other, formed a cavity in the centre, which has been denominated the chariot of God; and hence that saying of David, "God sitteth between the cherubims."‡ In this chariot God perpetually resided, in the form of a bright cloud, or shining luminous body, from whence the divine oracles were audibly delivered.§ This light was called the shekinah. The ark

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\* Rom. iii. 25.

† 1st John, ii. 2.

‡ Ps. xcix. 1.

§ Exod. xxv. 22.

with the mercy seat were considered so indispensable to the effect of Jewish worship, that the temple itself, if deprived of their presence, would have been esteemed in no respect superior to a common dwelling ; and hence it was that the old men wept over the temple of Zerubabel, because it wanted these great essentials of Levitical worship.

A room, called the sanctum sanctorum or holy of holies, was built to contain the ark and mercy seat. It was a perfect cube of thirty feet, wainscotted with cedar, and overlaid with plates of gold to the amount of £4,320,000 sterling. In the centre of this most sacred place, was the ark, placed on a pedestal elevated three inches above the floor. On each side of the ark was a massive cherubim of gold, plated upon olive wood, fifteen feet in height. Placed in the holy of holies, with their faces to the east, their expanded wings embracing the whole space of that sacred enclosure, they served not only as an ornament, but as a visible sign or symbol of God's immediate presence.

This ark was doubtless destroyed by Nebuchadnezzar.

The urim and thummim was some mysterious power inherent in the high priest's breast-plate, which was placed there at its consecration for the general benefit of the Jewish people. The manner

of using the urim and thummim has been much controverted; it is clear, however, that oracles were delivered by them, though the best authors are not agreed as to the precise method of their delivery. Urim and Thummim signify PERFECT LIGHT; and hence the information derived from their use was not of the ambiguous cast of heathen oracles, but of that clear and perfect nature which could not be misunderstood, and which led the Israelites safely through so many dangers, and placed them at length in undisturbed possession of the promised land.

The holy fire, with which all the burnt offerings were offered, descended from heaven at the consecration of Aaron, and was preserved by the priests so long as the tabernacle was in existence. It descended a second time on the altar at the consecration of the temple, and continued there until the Babylonish Captivity, from which time it was never renewed.

The spirit of prophecy was enjoyed by the Jewish nation after the building of the second temple, for Haggai, Zechariah, and Malachi lived subsequently to this period; but their death, which happened in one year, put a stop to the prophetic spirit, and it was only revived by John Baptist, the forerunner of Christ.

Besides these there were several holy utensils

essentially necessary to the celebration of divine worship, *viz.* the altar of incense, the table of shew bread, the altar for burnt offerings, the laver, and the golden candlestick; which had all a typical signification.

The altar of incense was placed in the middle of the sanctuary, and was sprinkled once a year with the blood of the sacrifices. The incense was typical of prayer, and the ceremony of sprinkling reminds us, that the prayers of the devout are of no value, except from the purification of Christ's blood. The twelve loaves referred to the twelve tribes, and were renewed every Sabbath day. The golden candlestick was a type of the word of God, or preaching, as the incense was of prayer. The laver and altar were emblematical of the water and blood issuing from the side of Christ upon the cross, and point out our sanctification and justification.

Before I close this brief notice of the most remarkable things which this temple contained, I must not omit to mention the lofty porch, placed nearly in the centre of the mass of buildings. At the entrance of this porch were two pillars of hollow brass, which had been cast in the clayey ground between Succoth and Zeredathah, by Hiram Abiff, and are said by Josephus to be the most difficult and curious work assigned to this

artificer.\* They were placed in this situation as emblems of the stability of the temple in particular, and of God's true worship in general. The right hand pillar was termed JACHIN, which signifies *to establish*, and the left hand one BOAZ, which signifies *strength*. They were twenty-seven feet in height, eighteen feet in circumference, six feet in diameter, and the brass of the outer rim was four inches in thickness. They were richly adorned with chapters seven and a half feet high, and enchased with lily-work, net-work, and pomegranates; and surmounted by two spherical balls, which represented the two globes of the earth and heavens, and pointed out *Masonry universal*. They were thus placed by the express direction of King Solomon himself, in reference to the remarkable pillar of a cloud and of fire, which proved a light and guide to the Israelites in their miraculous escape from Egyptian bondage; and, covered with darkness to the Egyptians, proved their destruction in the Red Sea. King Solomon, fearing the obduracy of his subjects might, at some future time, cause them to forget the circumstances attending that remarkable deliverance, placed the pillars thus surmounted in this elevated situation, as a public monument, to remind the Jews, when they entered

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\* Jos. Ant. l. viii. c. 2.

in or left the temple, of the mercy of God to their nation in that great event.

These two noble pillars were of such vital importance to the support of the temple, that at its destruction by Nebuchadnezzar, the Lord, standing upon the altar, commanded the destroying angel to strike only the *capitors*,\* chapters, or heads of these pillars, that the ruin might ensue, not only of the pillars and porch, or the temple itself, or even all Jerusalem, but also of the whole Jewish nation and polity. Hence, as the erection of these pillars is recorded in Scripture as an eminent proof of the magnitude and splendour of Solomon's empire, as well as of the *wisdom*, *strength*, and *beauty* of the three united grand masters; so was their destruction typical of the ruin of the Jewish state, which received a temporary annihilation of seventy years when this temple was destroyed, as predicted by Jeremiah and other prophets, for their sin in neglecting to keep holy the Sabbatical year, according to the commandment of the Lord.

The priests in this temple performed every holy office of their religion with feet uncovered. "It is not indeed any where commanded that the priests should officiate barefooted, but among the garments assigned for the priests,† shoes not being

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\* Amos. ix. 1.

† Exod. xxviii.

named, they were supposed, therefore, to be forbid; and the text\* saying, ‘these are the garments which they shall make;’ this, they say, excludes all that are not there named. And Moses being commanded at the burning bush to put off his shoes, for that the ground on which he stood was holy, because of the extraordinary presence of God then in that place, this they make a further argument for it. For, say they, the temple was all holy for the same reason, that is, because of the extraordinary presence of God there residing in the Shekinah over the mercy seat. And for these reasons it was most strictly exacted; that the priests should be always barefooted in the temple; although their going there with their bare feet upon the marble pavement was very pernicious to the health of many of them.”†

On entering into a place dedicated to the worship of God, Christians, as a token of reverence, uncover their heads: but the Jews and eastern nations did more than this, they uncovered their feet, that no dust or pollution might profane the holy ground. Hence pulling off a shoe amongst the ancients indicated reverence for the presence of God. This custom was also expressive of the cement of a bargain or contract amongst the eastern nations; the party conveying away a right or

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\* Exod. xxviii 4.

† Prid. Con. vol. i. p. 1. b. 3.

privilege, took off a shoe and gave it to his fellow, as a pledge of his fidelity. Amongst the Jews it was a token of renunciation. Thus the kinsman of Ruth renounced his claim upon her in favour of Booz. She loosed his shoe from his foot, to shew that she was released from all engagements by which the laws of her country had bound her to the claims of her nearest relation.\*

In this glorious undertaking nothing was omitted which art and genius, aided by wealth and industry, could supply. The twisted and highly-carved work of the Parian marble columns, the platings of embossed gold, blazing with diamonds and other precious stones; the gorgeous and magnificent sculptures, all contributed in rich union to display the *wisdom of Solomon* in his appropriation of this grand Masonic pile to the sacred purpose of God's worship; *the strength of King Hiram*, for his abundant supplies of materials and men, and *the beauty of the ingenious Hiram Abiff*, who, with a capacity more than mortal, exercised his shining abilities to their utmost stretch in devising and executing such a perfect model of art.

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\* The token of renunciation among the more modern Jews, according to Solomon Jarchi, was a handkerchief. Amongst other ancient nations it was the girdle of the loins, which, being used to support keys, purses, &c., became an acknowledged symbol of property.

Before the consecration of the temple, it was inspected by the king of Tyre, who was a complete master of the science of *operative Masonry*, and after fully viewing all its parts, he pronounced it to be the highest effort of human genius; and bestowed a high panegyric upon Solomon Jedidiah, the beloved of God; in which he renounced his claim to preeminence in this noble science, which before this period had gained him the undisputed title of *grand master of ALL Masons*.

On the full completion of the temple, the twelve tribes of Israel were summoned by their leaders to attend its solemn dedication to the exclusive purpose of divine worship. The countless multitudes of this people assembled at Jerusalem in the month Tisri. Solomon had provided for this august occasion, oxen and sheep without number, for the purposes of sacrifice, and provision for his numerous subjects. The ceremonies commenced with sacrifice; and the priests bare the ark of the covenant into the holy of holies, and placed it under the wings of the cherubims, amidst the united anthems of the whole congregation, accompanied by cymbals, and harps, and psalteries, and trumpets, who chaunted forth the praises of God, saying "Thou art holy and good, O Lord, for thy mercy endureth for ever!" When the ark was thus placed in the situation whence it was

never removed until destroyed by Nebuchadnezzar along with the city and temple, the Lord visibly took possession of his house in a palpable cloud of glory, which at length subsiding, remained stationary over the mercy seat. This was considered by the Jews so invincible a protection, that they believed the temple impregnable to all the efforts of human art or strength, so long as the shekinah remained in this situation.\*

Solomon then ascended a brazen scaffold, which had been erected for the purpose in the midst of the court, and kneeling down in the sight of all the people, he spread his hands towards heaven, and made a solemn invocation to God; praying that he would sanctify the temple, and bless his people by pardoning their involuntary transgressions.

“ O Lord God of Israel, there is no God like thee in the heaven, nor in the earth, which keep-est covenant and shewest mercy unto thy servants,

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\* It was universally believed that when a city was about to be taken by an enemy, it was forsaken by the gods: and this was the creed, not only of idolatrous nations, but also of the Jews; for some authors are of opinion, that before the temple at Jerusalem was destroyed by Nebuchadnezzar, the shekinah was withdrawn. Herodotus (*Clio*) tells us that when Ephesus was besieged by Cræsus, the inhabitants made a solemn dedication of their city to Minerva, *connecting their walls to the Temple of the Goddess* (a distance of nearly an English mile) *with a rope!*

that walk before thee with all their hearts : thou which hast kept with thy servant David my father that which thou hast promised him, and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

“ Now, therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, there shall not fail thee a man in my sight to sit upon the throne of Israel ; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

“ Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

“ But will God, in very deed, dwell with men on earth ? Behold, heaven and the heaven of heavens cannot contain thee ; how much less this house which I have built !

“ Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee : that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest PUT THY NAME THERE ; to hearken unto the prayer which thy servant prayeth towards this place.

“ Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place : hear thou from thy dwelling place, even from heaven ; and when thou hearest, forgive.

“ Now, therefore, arise, O Lord God, into thy resting place, thou and the ark of thy strength : let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.”

This solemn invocation being ended, the holy fire came down from heaven and consumed the burnt offering, and the temple was filled with the glory of the Lord ; thus fulfilling the prophecy of Noah : “ God shall dwell in the tents of Shem.”\*

The assembled multitude were so exceedingly alarmed at this unexpected and miraculous occurrence, that, overcome by the united feelings of awe and veneration, they simultaneously fell prostrate, with their faces to the earth, exclaiming, “ praised be God, for he is good, for his mercy endureth for ever !”

The Lord vouchsafed to answer the prayer of Solomon, and said :

“ I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

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\* Gen. ix. 27.

“ Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place. For now have I chosen and sanctified this house, that *my name may be there* for ever : and mine eyes and mine heart shall be there perpetually.

“ And as for thee, if thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments, then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, there shall not fail thee a man to be ruler in Israel.

“ But if ye turn away and forsake my statutes, and my commandments which I have set before you, and shall go and serve other gods and worship them ; then will I pluck them up by the roots out of my land which I have given them ; and this house which I have sanctified for MY NAME, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. And this house which is high, shall be an astonishment to every one that passeth by it ; so that he shall say, why hath the Lord done thus into this land, and unto this house ? And it shall be answered, because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt ; and laid hold on other gods, and wor-

shipped them and served them ; therefore hath he brought all this evil upon them.”\*

The feast of dedication continued twice seven days, and was terminated by the sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand sheep ; and the happy subjects of King Solomon retired to their respective homes, impressed with the goodness of God to the Jewish nation, and astonished at the unrivalled magnificence of their monarch, who surpassed all the kings of the earth for wisdom and glory.

“ The fame of this grand edifice soon prompted the inquisitive of all nations to travel, and spend some time at Jerusalem, and survey its excellencies, as far as was allowed to the Gentiles ; and they soon found, that the joint skill of all the world came infinitely short of the Israelites, in the *wisdom, strength, and beauty* of their architecture ; when the wise King Solomon was grand master of all masons at Jerusalem, when the learned King Hiram was grand master at Tyre, and the inspired Hiram Abiff had been master of the work : when *true Masonry* was under the care and direction of heaven ; and when the noble and the wise thought it an honour to be associates of the ingenious craftsmen in their well-formed lodges. Accord-

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\* 2d Chron. vi and vii.

ingly the temple of JEHOVAH became the just wonder of all travellers, by which, as by the most perfect pattern, they resolved to correct the architecture of their own countries upon their return.”\*

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\* Noorth. Const. part. i. c. 3

THE END.

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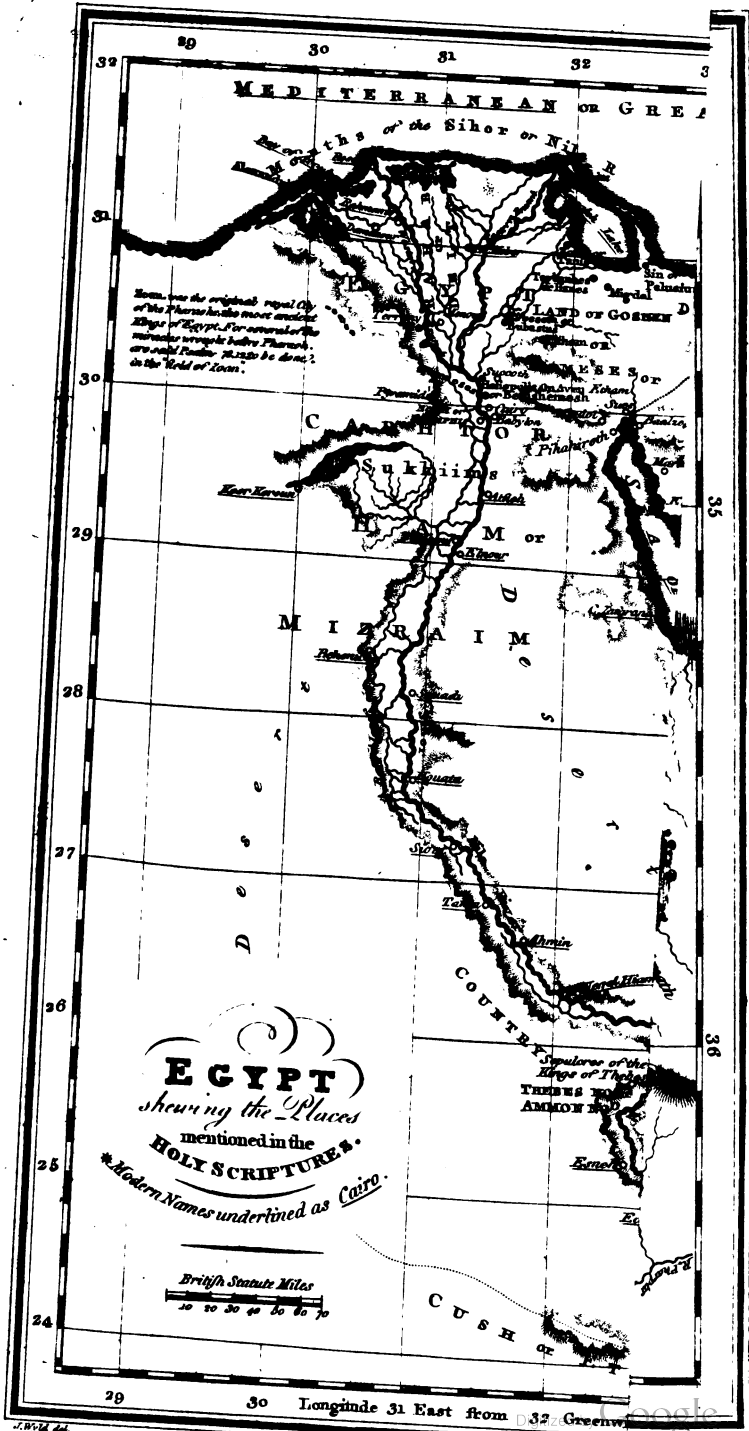
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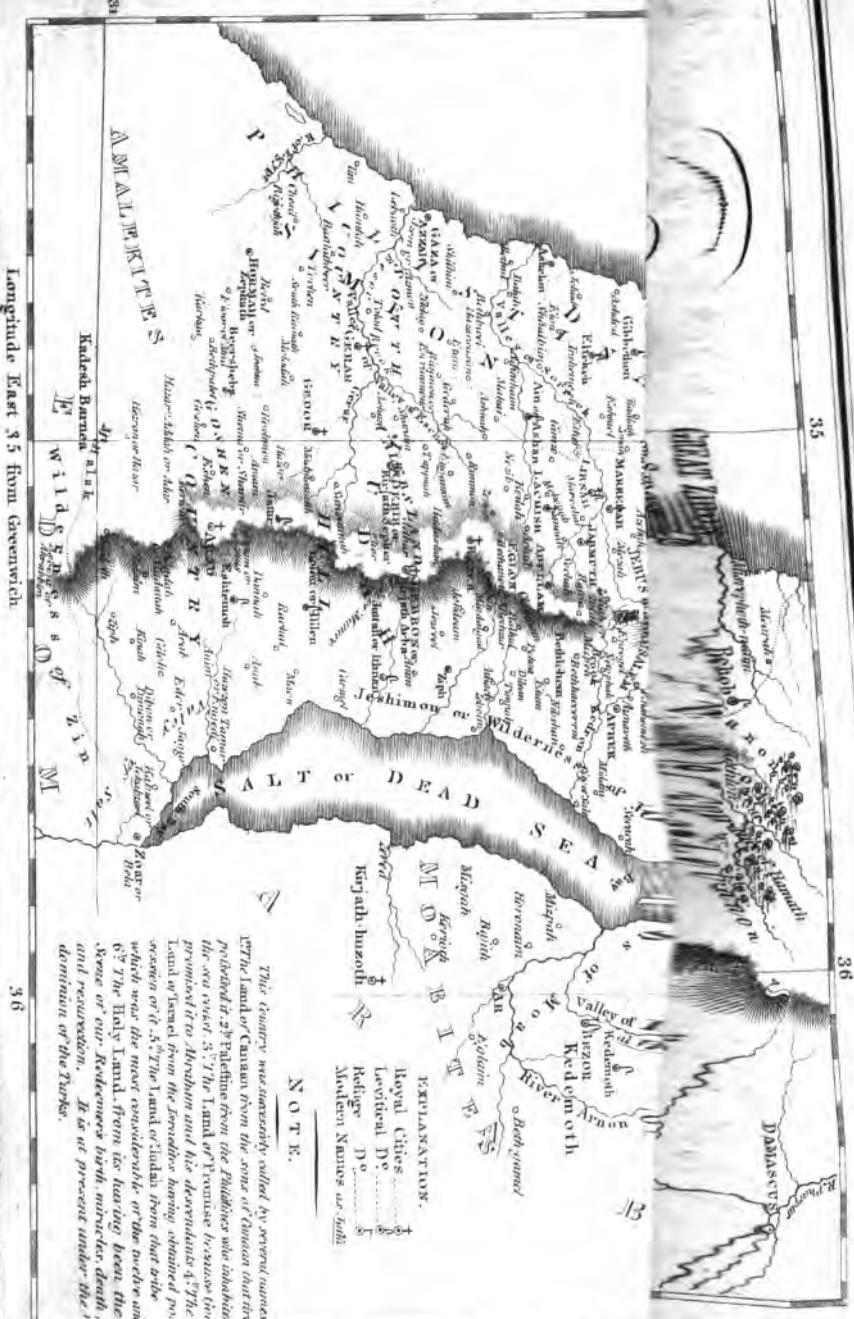
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**NOTE.**

- EXPLANATION.**
- Royal Cities
  - Levitical D<sup>s</sup>
  - Refugee D<sup>s</sup>
  - Modern Names as told





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